

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

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NUMBER 1.

## ZION'S ENSIGN.

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Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.

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## EDITORIAL PAGE.

### FOLLOWING FABLES.

For we have not followed cunningly devised fables."—2 Pet. 1: 16.

A fable is something feigned; a story told as if true, to teach some lesson or point a moral; and while it may be made to serve a good purpose as illustrating a principle of truth, it may also be used to take the place of the higher and better principle which it should only introduce. Any individual who follows a theory which does not harmonize in every regard with the facts in the case, may be said to be following a fable, whether of his own or another's construction, the end of which will be unprofitable and disappointing. The most noticeable difficulty seems to be in the fact that men—and intelligent minds too—will formulate a hypothesis, and then seek zealously for evidences which will confirm the wisdom of their thoughts. The chances are, however, that they are "following fables," and often "cunningly devised" ones.

There is, doubtless, very often inspiration in these schemes, assistance derived from the spirit of the adversary, which may reasonably explain the plausibility evidenced on the face of the theories advanced. It is the business of the adversary to encourage everything which leads away from the truths which effect man's eternal salvation. Hence, he did not lack for agents who were willing to oppose the Lord Jesus Christ and His servants; even using any kind of a dishonest and unfair method which gave promise of success; and when all else failed, to cause their lives to be taken, in the hope of destroying the truth, the very thing which is of most value to the man who accepts it, and is guided by its teachings.

We are often led to marvel at

the blindness and inconsistency of individuals who are uncompromisingly insistent that nothing shall be accepted for which Bible sanction and precedent cannot be produced; and who will berate others for believing in man-made systems of religion, yet they are themselves as far from the church outlined in the New Testament, as are some others with whom they find fault. They are simply following fables; building upon an unstable—a sandy—foundation. While claiming greater light than others they are themselves in darkness because they put private interpretations upon those passages of the New Testament which have a tendency to disprove their theories, and in the Judgment will probably be classed with those who, on one occasion, asked of the Savior, "Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John 9: 40, 41). Willful blindness, therefore, it appears, will not be excused, and those who are so sure of their ground, but who are yet out of harmony in organization, doctrine and practice with the church of Jesus Christ as described in the New Testament Scriptures, had better consider their foundation a little more closely while there is room for repentance and correction, lest the day which shall "try every man's works by fire," shall overtake them unawares and unprepared, and they thereby "suffer loss."

When the Savior made the declaration recorded in Mark 16: "These signs shall follow them that believe," he meant it to be understood that these genuine manifestations of the Holy Spirit could only be obtained through the one legitimate channel—the gospel, whose ordinances were administered by His own authority; for this promise is made immediately following the declaration that "he that believeth and is baptized shall be saved." To simply immerse a man or woman in water is not to baptize them in a scriptural sense; there must always be in the administration of that ordinance the element of authority to act for the one who first gave the commission and the promise, to make it binding upon both the Lord, and His child seeking admission to his Father's house. If this recognition, as manifest in the fulfillment of the Savior's promise regarding the signs following, could be obtained without this feature of authority, all denominations would, doubtless, seek to exercise those gifts on account of the fact, if for no other reason, that they are emphatically scriptural and approved of by the Lord. But, this being

impossible, the only course left is to advance the theory that "they are not intended for this enlightened age," and then try to bend the Scriptures to sustain the assertion, which then becomes a "cunningly devised" fable, not being founded in fact.

It is a remarkable fact that the majority of those who make profession of faith in God and His word, are slow to accept and be guided by that which is revealed for their specific guidance in doing His will. It has been so in nearly all ages and had its beginning right in the garden of Eden. What can be more plain and directly to the point than the command "Of the tree of the knowledge of good and evil thou shalt not eat of it: for the day that thou eatest thereof thou shalt surely die" (Gen. 2: 17); and yet how soon has it disregarded, and how direct and literal the fulfillment of the declared penalty. Aid in the experience of the resists thus entailed upon the human family, where is there any authority for the supposition that the penalties attaching to the disregard of all of God's commands will not be as literally and certainly enforced? Jesus declared, "Verily, verily, I say unto thee, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God'" (John 3: 5); and yet, in the face of this plain and unequivocal statement, spoken by the highest of all authority, thousands upon thousands of bright, intelligent people persistently disregard the instruction, and unhesitatingly advance the doctrine that all one has to do to obtain eternal life, is simply to confess that Jesus is the Christ and make a profession of accepting Him as the Savior. Following fables again.

It is strange that many do not see where such an assumption leads. If faith in Christ as the Son of God is all sufficient, and nothing is required on the part of man in the way of obedience to ordinances, then they at once admit the salvation of even devils, for it is written, "devils believe" (James 2: 19). But the moment that baptism is insisted upon, they are shut out, for they have no fleshly bodies which can be immersed and covered by the element of water; nothing which can be placed in the likeness of a burial, and raised in the likeness of the resurrection, and they cannot be subjects for salvation. The Savior's example and teachings; the example and other divinely commissioned servants, are all against the thought that men can be saved in eternal happiness short of obedience to ALL the requirements of the gospel. The very

commission given His chief servants and representatives, indicates the breadth of the field to which it reaches, and limits the scope of the liberty given them in its interpretation. Consider it closely:

Go ye therefore, and teach ALL nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL things, whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."—Matt. 28: 19, 20.

No opportunity in those words for any one to use his judgment as to what is needful for salvation. The fact is, the terms upon which salvation is offered to every man and woman who have heard, or ever shall hear the gospel, are arbitrarily fixed, and no man is authorized to deviate from them. All that the servants of Christ can do is to offer salvation on those terms alone, to all who will hear, accept and obey; in doing which they are also authorized to declare and promise those thus obeying shall receive direct and satisfactory personal evidence that they are born again; are heirs of God, and joint heir with Christ, if faithful; and that, as the apostle intimates, have not followed fables, cunningly devised, or otherwise.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Matt. 7: 24-27.

### EDITORIAL ITEMS.

ELDER T. C. KELLEY, who has been laboring in the eastern mission since last General Conference, expresses himself as being much encouraged over conditions of the work and the future prospects in Maine, to which state the most of his work has been confined. The financial support has doubled and spirituality has also advanced equally, if not more so. There, as elsewhere, there is room for still greater improvement, but the Saints, as a rule, have done well, and are making good progress in the efforts to perform their obligations in the gospel, which is commendable.

BRO. J. W. WRIGHT, of the Rocky Mountain mission, favors us with a 64 page issue of *The Salt Lake Tribune* for Sunday, December 31st, 1899, containing prominent features of that most interesting and widely advertised city. One page is devoted to a description of its churches from

among which, we excerpt the following regarding the Reorganized church:

### JOSEPHITES.

The Reorganized Church of Jesus Christ of Latter Day Saints has a chapel 228 East Second South street. This church is a continuance of the original "Mormon" church. To reorganize became a necessity as a result of the schism created by the departure of Brigham Young, J. J. Strang et al. after the killing of Joseph Smith at Carthage, Illinois. The "Josephites" refused to accept Brigham as the legal successor, and have ever stood in open opposition to polygamy and kindred evils. They have proved their "legal rights" before the courts at law three several times, and to the complete satisfaction of the presiding judges, one of whom was a Supreme Judge of Canada, the others presiding over United States and county circuits respectively. The local branch is presided over by Elder J. W. Wright, and contains a membership of near 200, holding services morning and evening of each Sunday. Forty baptisms have occurred in Utah in the last six months, and since 1863 this church has converted thousands from the Utah church. The headquarters are Lamoni, Iowa, where there is a local membership of nearly 1300, with some 1200 at Independence, Missouri, and branches throughout the United States, Europe, Australia and the islands of the sea.

### EXTRACTS FROM LETTERS.

SR. VICTORIA McALLISTER of Marlin, Texas:

The Saints here are getting along splendidly. They have preaching and prayer services regularly, though I do not get to attend very often, not having a conveyance. I would like to see a letter from Bro. T. J. Sheppard. I think he is a wise counselor.

SR. MARY KING, Boyne City, Michigan:

The Boyne City branch is doing very nicely now. The Saints are trying to live to all the light they have. Elder Huggitt is president of the branch and he is a good teacher. He is sixty-six years of age and has been a faithful worker in this branch for six or seven years.

SR. (MRS.) JULIA DIPERT, Walkerton, Indiana:

The Ensign has become a welcome visitor since we accepted the truth. My husband and I never heard a Latter Day Saint preacher until last August when we heard Elder S. W. L. Scott, and I thought I had never before heard a sermon. We hope some elder will come here soon.

BRO. JOSEPH W. BEAN, Ames, Cloud county, Kansas:

Elder W. S. Pender has just concluded his twelfth discourse in the Union church here. People are all stirred up over his last, on the final destiny of man. He will preach a week in Clyde, three miles east of here, then come back and tell about the angel's message which he knows has been delivered. An almost unanimous vote from his last audience when asked if he should come to talk on that subject, is why he returns here.

BRO. BEAN very much desires to obtain a copy of Lucy Smith's history of Joseph Smith. He has a place where it can be used to good advantage, and will be willing to pay a reasonable price to obtain it. Address him as above.

**ELDER D. E. TUCKER, McNeill, Mississippi:**

I thought to spend the winter in Missouri, and wrote the missionary in charge to that effect, and received a welcome; but I cannot now reach Missouri until some time in January, if then. I have been away nearly five years and desired to spend the winter there and be ready for my field again after conference; but will be governed according to circumstances. Conditions in this mission are favorable.

**Mr. F. M. DAVIS, Pana, Illinois, writes:**

I am convinced the doctrine taught by the Latter Day Saints is the truth. My mother-in-law, Mrs. N. A. Johnson, is the only one I ever heard talk of that faith. Am ready to be baptized at the first opportunity. I would be pleased to have any of the elders in passing through this place to stop off; my house is always open to the Saints.

Pana is in Christian county, on the Big 4 and B. & O. S. W. railroads. Those laboring in that field should note this request and arrange to comply when convenient.

**SR. (MRS.) L. M. TEATER, Bazine, Kansas:**

I have been a member of the Reorganized church for nearly two years, and for sixteen long years before that I was a constant sufferer all of the time, but I was baptized and had the ordinance for the healing of the sick administered to me by Elder W. S. Peeder, and while he yet was praying the Lord instantly healed me, and I have not been sick since, for which I give God the praise. Oh, if each sufferer would only obey the gospel and be healed by our blessed Savior without money and without price, what a grand world it would be. Bishop Hilliard was with us for a few days the first of November, and if we never meet again on earth, some of his words and some of his kind advice will be treasured as long as I thereby last, and our prayer is, Long live Bro. Hilliard to assist in carrying on this grand and glorious work. Bro. Brown and Maunering are with us now. A merry Christmas and a happy new year to the readers of the ENSIGN.

**REV. CLARK BRADEN** with whom Bro. I. N. White recently held debates at Orchardville and Alma, Illinois, is apparently not satisfied, and is charging Bro. White with cowardice, and that he dare not debate with Rev. Braden at Independence, Missouri. In view of these facts Bro. White has issued the following announcement and challenge to Rev. Braden so that all may know that if the issues between them are not joined at Bro. White's home, it is not because of his unwillingness to do so:

**THE CHALLENGE TO REV. CLARK BRADEN REPEATED.**

In March, 1895, Braden had Rev. Poppewell, editor of the *Primitive Christian*, Braden's church journal, published at Independence, Missouri, my home, to publish and circulate 2,000 circulars, challenging me to a debate at Independence. I at once accepted the challenge to repeat the Eldorado Springs debate at my home in the Latter Day Saints' chapel while I affirmed, and in the Christian chapel while Braden affirmed. Editor Poppewell published all of this in his paper for April 11, 1895. The debate failed to materialize and editor Poppewell published the following explanation:

"We asked one of the business men of the town, and we understood a deacon of the Christian church here, if he would assist a little in aiding Braden to come to Independence. He said: 'I would give one dollar to keep him away.' We write this to let all who read this know that the reasons why the debate and lecture did not materialize," etc.

Now, after Braden having failed to

receive recognition of his brethren at Independence, he has the unblushing hardihood to sneak away some four or five hundred miles into rural districts and publish: "White backed square out in the most cowardly manner!" Hence, I repeat my challenge, *pro bono publico*.

**THE CHALLENGE.**

The Rev. Clark Braden is hereby challenged to repeat the debate held with me at El Dorado Springs, Missouri, and later, near Orchardville, and in Alma, Illinois, at Harrisonville, Missouri, his former home. I also challenge him to repeat it in Independence, Missouri, in the Latter Day Saints' chapel while I am affirming, and in the Christian chapel while he is affirming. I also challenge him to repeat it in every hamlet, town and city where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural life.

I. N. WHITE.

December 27, 1899.

That both disputants may come clothed with the authority of their respective churches to act and speak for them in these debates, the following stipulations shall be complied with: 1. Elder Braden is to furnish to his opponent, ten days before the debates commence, a written endorsement from the chief editors of the *Christian Evangelist* and the *Christian Standard*, that he is an accredited representative of their church. 2. That he is sound in the faith as they hold and teach it. 3. That he is a Christian gentleman to an opponent. 4. This endorsement shall be countersigned and accepted by his congregation where the debate or debates are to be held. Elder White is to furnish to his opponent, ten days before the debates commence, an equivalent endorsement from the chief editors of the *Saints' Herald* and *ZION'S ENSIGN*, which shall be countersigned and accepted by his congregation where the debate or debates are to be held. A refusal or failure on the part of either party to furnish such credentials as herein named, shall be sufficient evidence to either party that his opponent is not worthy to affirm or defend the doctrine and belief of his respective church in an honorable public debate.

I. N. WHITE.

**PROPOSITIONS AND THEIR ORDER.**

1.—"Was Joseph Smith a prophet of God?" I. N. WHITE affirms, CLARK BRADEN denies. 2.—"Is the Christian church (commonly called Campbellites) in fact the church of God, harmonizing in faith, doctrine, organization and practice, with the church of Christ set up by divine authority, eighteen hundred years ago?" CLARK BRADEN affirms, I. N. WHITE denies.

**GENERAL CHURCH NEWS.**

**INDEPENDENCE.**

Don't forget to write it "1900" now.

Mrs. Grace Brown is visiting her mother, Sr. Anna Flowers.

Bro. T. C. Kelley arrived home from his field of labor Friday evening of last week. He will be actively engaged in this region for some time.

Bro. A. L. Newton returned to his home at Cove, Arkansas, Friday of last week, stopping off at Joplin, en route, to look after some business matters. His family remains a few days to visit with relatives.

Bro. J. C. Foss arrived home from the Clinton, Missouri, district on Monday evening, where he had been laboring the past few weeks. He was at Lebeck, Sunday 24th, and baptized Sr. Laura E. Williams and Bro. Abraham H. Whitley, of Claver, Washington.

Bro. and Sr. Royal Brocaw, from Harrisville, Missouri, visited relatives here Christmas and enjoyed the Sunday School entertainment. Bro. Royal returning the next day. Sr. Brocaw remained until Wednesday, when she sailed for her home.

Bro. John Geunstein, the genial and popular caterer, of Omaha, Nebraska, arrived here Wednesday morning, and is "viewing the landscape over" in this vicinity, and the regions round about. He has disposed of his restaurant business, and has some thoughts of joining himself to the Ancient and Honorable Order of Farmers. We hope he may find a suitable location near us.

The annual election of officers for the Sunday School Tuesday evening resulted as follows: W. N. Robinson, superintendent; Ammon White, assistant superintendent; Mrs. Flo. McNichols, secretary; C. Williamson, treasurer; Bert Weeks, librarian; O. L. James, chorister; Mrs. O. L. James, organist; Miss Cordie White, assistant organist; Mrs. B. C. Smith, treasurer library committee.

Bro. E. Ezenhouser, one of the originators of the ENSIGN, made us a pleasant call on Wednesday. He is manager of the Kansas City Commercial Agency, and has associated with him as counsel, Judge L. Traber, favorably known to many of the Saints as one of counsel in the Temple Lot case, and Col. L. H. Waters, for a number of years U. S. Prosecuting Attorney of the western district of Illinois. Bro. Eizenhouser gives special attention to the collection of claims and settlement of estates. Will also act as purchasing agent for anyone desiring his services.

A quiet little home wedding, which was a surprise to all but the parties greatly interested, and the parents of the bride, was celebrated at the home of Bro. and Sr. Bradford Haley, opposite the store church, Sunday afternoon, immediately following the dismissal of the afternoon service, when their daughter, Sr. Pearl Elagar, and Mr. Peter Widener, a prosperous stockman of Kansas City, Missouri, assumed the marital vows, Bro. W. H. Garrett speaking the words which united them as husband and wife. Sr. Pearl made a sweet looking bride, and the groom seemed to appreciate his good fortune in securing such a life companion. She had been acting as librarian of the Sunday School since Sr. Jessie Luff's marriage in a similar manner, and filled her place Sunday morning as usual, no hint escaping her by which any could suspect that she contemplated the action in which she was so soon to take an important part. Here the announcement of her marriage was received with incredulity at first but soon spread as such news will. With two such recent examples, some merit was made by the suggestion that there would be a scramble for the vacant position of librarian at the election Tuesday night. The happy couple left for Kansas City about 6 p. m. and will, for the present, make

their home at the Stratford Hotel. May success and happiness crown their lives.

**ST. JOSEPH, MISSOURI.**

A happy New Year to you and all our dear readers. The passing century is dear to our hearts because we have witnessed therein the restoration of the gospel, but the new century may not be less dear, for many wonderful events will transpire in connection with the latter day work. Do we not see them even now? And these very events point us to the words of our Savior, "Beloved, I come quickly." Shall we be ready to meet Him?

Our usual services were held yesterday, Elder H. O. Smith speaker, morning and evening. The Sunday School elected the following officers for the ensuing six months: D. J. Krahl, superintendent; Sr. D. H. Blair, assistant superintendent; Harry Clay, secretary; Arthur Smith, assistant secretary; Robt. K. Winning, treasurer; Ruby Jackson and Pearl Fifer, librarians; Nellie Neidorp, organist; H. O. Smith, chorister.

At the evening prayer meeting there was a good attendance, indeed, considering the severe weather. All felt repaid for coming, for the Spirit of the Master was enjoyed throughout the entire meeting.

The Aspey mission Sunday School gave a Christmas entertainment last Monday night. The room was filled; many were standing. Bro. H. D. Taddicken, superintendent, and Sr. Pearl Best, teacher and organist, deserve great credit for their efforts to make the little ones in this locality have a happy time.

Sr. H. O. Smith went to Argentine, Kansas, last Friday, where she will make a short visit with relatives and friends.

Bro. Wm. Ross, from Mound City, Missouri, was a visitor at our meetings yesterday. Bro. Carl Radolph, of Independence, Missouri, spent Sunday in St. Joseph. Bro. Ray Potter, of Omaha, is in the city on business.

GRACE L. KRAHL.

January 1.

**CHICAGO, ILLINOIS.**

The entertainments at the Lang mission on Tuesday night, also at the hall on Saturday night, passed off very pleasantly, without a hitch or jar, to the joy and satisfaction of all. "Santa" did his work well at both places.

Bro. G. H. Graves begins a protracted meeting at his mission, 1802 Armour avenue, on the 7th, to continue indefinitely. He will be aided by a number of brethren, the writer included.

Bro. J. A. Gunsolley, the head of the commercial department of Graceland College, spent last week in our city, in attendance at a national convention of commercial teachers. Being of the willing and active type, he preached twice for us on Sunday, also did Religio work, in which he is deeply interested. He started homeward at a late hour Sunday evening. Come again, J. A.

The sisters on the south side have organized a combined prayer union and sewing society. They meet each Thursday at the

mission, at 2 o'clock p. m., for prayer and work; Sr. Sloan is in charge. We wish them good speed in their work of love for the cause of Christ.

Among the most important and cheering gifts was that presented to the pastor and the branch by the "Never Fail Club," of a beautiful pulpit for our hall. The club furnished the material, and Bro. C. E. Shaw, our teacher and carpenter, made it, working at odd times. It was a complete surprise to us and many. We are very grateful, and can venture to emphasize with our fist a little stronger hereafter. All things come to those who wait. Bro. Gunsolley preached the first sermon from it.

We are pleased to note the recovery of Sr. Webster who has passed a long siege of severe suffering and sickness. Her recovery is remarkable.

Sr. R. A. Marchant, who has been visiting in the city for some weeks, returned to her St. Joseph, Missouri, home on Saturday. Her stay was pleasant.

Don't forget our union services next Sunday. Being the first Sunday of the new year, it should be an especial one—an epoch of a glorious era for the work in Chicago. Remember the place and time, 3411 Cottage Grove avenue, and three o'clock the time.

Bro. Wm. Wainwright was the speaker on the south side last night, his first effort in ministerial lines. We hope for William a bright career, as a standing minister to the church.

Bro. G. H. Henley and wife and Bro. Bennett, of West Pullman, attended our Christmas treat on Saturday night. Bro. H. has charge of the work in West Pullman.

In bonds,

J. M. TERRY.  
1402 Wrightwood Ave., Jan. 1.

**FIRST KANSAS CITY BRANCH.**

Chapel, 2321 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Sunday was the coldest day so far and the attendance was small in consequence.

Sr. Myra McAmich, of Batchelor, Missouri, once a regular attendant of our meetings was with us at all the services on Sunday.

Elder D. F. Winn addressed the Saints in the morning, and Elder B. J. Scott spoke in the evening; both were good sermons.

At the semi-annual business meeting of the Sunday School the following officers were elected: Superintendent, E. Eizenhouser; assistant superintendent, Will MacLaren; secretary, Robert Winn; treasurer, Anni MacLaren; organist, Lulu Sandy; librarian, Ruth Allen; artist, Anna MacLaren. By resolution these officers will hold for one year.

The office of artist is a new one and we believe this Sunday School is the first to make it an elective office, the last six months having demonstrated its benefit to the school.  
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The Sunday School contem- plate securing the service of a chorister and form a choir, hav- ing plenty of undeveloped talent in that direction.

Bro. Walter Smith visited home folks at Holden, from Sat- urday over New Year's. Elder Arthur Allen accompanied him with a view of exchanging his K. C. home for property there. While there he preached to the Saints morning and evening on Sunday.

Bro. Robert Winn, district secretary, went to Holden on Sunday on district business.

R. E. PORTER.

January 2.

SECOND KANSAS CITY BRANCH. Corner Sixteenth street and Penn- sylvania avenue. Sunday School, 9:30 a. m., preaching 11 a. m., prayer meet- ing 2:30 p. m., preaching 7:30 p. m.

There were not many at Sun- day School on the last day of the old year. Too much snow.

Bro. Edwards (priest) occu- pied at the eleven o'clock service and spoke words of instruc- tion and encouragement to those present. He was blessed with a good degree of the Holy Spirit.

Sr. Charlotte M. McIntosh, who came to Zion from Coleman, Michigan, with her parents, Bro. and Sr. Alex. McIntosh, was bap- tized in the Armstrong font by Elder Joseph Emmett, on Sun- day, December 31, 1899. Here is a literal fulfillment of the say- ing of Jesus found in John 4: 38, I. T.: "And he who reapeth, re- ceiveth wages, and gathereth fruit unto life eternal: that both he who soweth and he who reap- eth may rejoice together." Elder J. H. Peters and the Saints at Coleman, Michigan, will be please to learn of the step the sister has taken. The confirma- tion took place in our hall before the afternoon prayer meeting, Elder M. B. Williams being mouthpiece, and Elder Joseph Emmett assisting.

The comforting influence of the Spirit was present at the social meeting, and the testi- monies were given with freedom and earnestness that was strengthening to us all. The evening discourse was by Elder M. B. Williams. He read Acts 3: 31, and spoke on "The Mission Work of Jesus Christ." About sixty young folks, and some older ones participated in the box social given by the Sis- ters' Aid Society New Year's night; Bro. Arthur Gillen was auctioneer. After the boxes were all sold, a short, lively pro- gram was presented, and this was followed by an investiga- tion of the boxes and their con- tents. The youth of this church may become a tremendous power for good, if they will seek the way. JOHN C. GRAINGER. 1415 Pennsylvania Ave., Jan. 2.

SAN FRANCISCO, CALIFORNIA. Services at Golden West Hall, 230 38th street, every Sunday. Sunday School 10 a. m., preaching 11 a. m., and 7:30 p. m., prayer meeting 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

There was a good attendance at our Wednesday evening busi- ness meeting, Bro. G. T. Grif- fiths presiding. The regular branch business was attended to, and the instructions of Bro. Griffiths gladly received.

Thursday evening our Sunday School Christmas tree was the center of attraction at our hall. It was beautifully decorated, and well covered with presents of all kinds; there was one for each member of the school, and candy for all the children present. The exercises were interesting and well rendered. The children had been well drilled by Sr. Ella Lytle, superintendent, and Sr. M. A. Saxe, and they did their part very nicely. There were several songs by the entire school. The special fea- tures were a rainbow song by seven girls, recitation and song by three boys and three girls, Christmas recitation by nine boys. There were also other recitations and songs, and the exercises closed by singing Kris Kringle, after which Bro. Edgar Smith appeared as Santa Claus and distributed the presents to the happy children.

There was poor attendance at the Religio Friday evening, too much Christmas business on hand, but those who assembled had an enjoyable time.

Bro. F. M. Sheehy was our speaker Sunday morning; a good attendance greeted him. The glorious beauty of the latter day work, and its superiority to modern wisdom and science, was his theme. It was a very instruc- tive sermon.

The writer was the evening speaker, subject, "Joseph Smith the Restorer of Faith." We had four visitors present, Bro. and Sr. Cobb from Lake county, and Sr. Douglas and son Roy from Santa Rosa.

Bro. Griffiths has gone to Sacra- mento. We are having nice, clear weather, warm and pleasant dur- ing the afternoon, but heavy frost in the morning. It is grand for this time of the year. GEO. S. LINCOLN.

December 27. LETTER DEPARTMENT. DORCHESTER, Mass., Dec. 30. Editor Ensign:—Matters in this district are moving slowly toward better conditions, we think. Excellent meet- ing here last night. Bro. Bullard is to be in Providence tomorrow; John Smith in F. River, we expect, the writer in Somerville.

The "Mormon" question generally, and the case of B. H. Roberts particu- larly, are common themes of discus- sion in Boston and New England newspapers, and we expect to have a hand in matters if nothing happens to prevent. As propositions for a four nights', or longer, discussion, com- mencing Tuesday, January 9th, 1900, to be held in Paine Memorial hall in the city of Boston, have been agreed upon and signed between Elder Eph- raim Jensen, of Logan, Utah, and myself. The prospects are for a good at- tendance, and we hope to see some of the fog and mist that obscures the public mind regarding the "Mormon question" lifted, at least for those who may attend, and through news- paper notices which will, undoubtedly, give the questions more or less ad- vertisement.

Elder Jensen seems to be well post- ed, and by far the ablest representa- tive from Utah that we have met in the eastern mission. Courteous and gentlemanly so far, but the end is not yet.

We are having snug winter weather just now—clear and cold, but it has been a remarkably warm and pleasant fall and winter until very recently, none of the western snow storms or blizzards having reached us.

We are feeling well in the work and anticipating growing success for the cause of truth.

In bonds, M. H. BOND.

HOT SPRINGS, S. D., Dec. 31. Editor Ensign:—I wish to state to the Saints of South Dakota that owing to my financial conditions I have withdrawn from my field of labor and accepted a position here as clerk in general store. Trusting that should we never meet again in this life, our lives may be so devoted to Christ that we will be numbered with the re- deemed.

Yours in bonds, W. H. WALLING.

TADOR, IOWA, Dec. 29.

Editor Ensign:—Our work is moving along in our field of labor, better real- ly than we could expect, in conse- quence of the roughness of the roads. Still both Saints and friends seem determined to put forth every effort within their power for the advance- ment of the work, and the establish- ing of the truth; they're letting their light shine in coming to the front at the meetings, it matters not whether the roads are rough or smooth, or the weather hot or cold. We think we are all doing the best we can and hope to continue in the coming months this winter, by the help promised, if faith- ful.

Our general appointees are, we flatter ourselves, up-to-date and the local brethren not one whit behind in doing all they can, according to their cir- cumstances, to push along the great work entrusted to our care.

May God speed the cause that it may ultimately triumph over every opposing power and we all, through Christ, gain the victory, is my prayer. HENRY KEMP.

SOLDIER'S GROVE, Wis., Nov. 23.

Editor Ensign:—After our confer- ence and reunion held here Janesville from September 16th to 25th, I went home for a few days. Bidding loved ones good-by on October 1st I started for the western part of the state, stopping one night at Janesville, and went from there to Johnston, finding Bro. W. Woodstock and family and Blunt and Olive alive in the latter day work. The Sunday following I met with Saints at Wilder, having a good sacra- ment meeting and preaching once for them; they were thoughtful to remem- ber that the elders pay railroad fare.

Soon again I was on my way west to Crawford county, arriving at the home of my parents whom I had not seen for two years. The next day after my arrival, my mother took very sick. I saw I would have to remain there a few days and at once looked for a place to hold some meetings. I called on the M. E. elder and he let me have the use of his church for six even- ings; the people turned out well, the elder being present two evenings; good attention and interest. I went from there to Bell Center and preach- ed three times in the M. E. church there; was kindly cared for at the home of Sr. Rounds and her husband.

Then I procured the use of the school- house at Barum and spoke three times there to a full house each night; was sorry I could not stop longer. Two of the above places are new open- ings, the gospel stir having never been told there before. I was request- ed to return again, but as I had agreed to meet with the Saints of the Wheatville branch the following Sun- day in sacrament meeting, I told them we would try to return some time this winter.

The Saints met on Sunday at the home of Sr. Beeby's for sacrament, and the Spirit was present. I preached once for them. There were fifty-seven people, Saints and others, who ate dinner at Sr. Beeby's table that day, and she was glad to have the Saints and friends meet at her home for meetings; she is one of the sisters who is alive in the work. On the next Tuesday Bro. Andersen took me with his team a distance of twelve miles over hills and valleys, creeks and ditches, to Bear Creek, where Bro. L. Houghton had opened up the work during the summer, baptizing two. I arrived at the home of Mr. W. and Sr.

Harwood, who freely gave me the use of their house in which to hold meet- ings. I accordingly announced meet- ing for the next night, holding forth for fifteen nights. After I had been there a few days, Bro. Houghton came to assist me, and on the 21st, we bap- tized four; others are talking of being baptized, and still others are near the kingdom. The Spirit was present at the confirmation in a great degree.

We are obliged to hold forth in private houses, but we have had a good turnout each night. May the Lord bless the home of Mr. Harwood for their kindness in letting us have the use of their house. We will long re- member their kindness, as well as the kindness of others in that part of the country.

By request we will begin meetings in a private house three miles south of here tonight; some from there have been attending the meetings here, and we believe some will obey soon. The people are stirred up for some miles around, and as usual the ministers of other sects are peddling all the stories they can to try to persuade the people not to go to hear; but the Lord is blessing us in preaching His word and they want to hear more. As I hear from the different parts of the state, the reports come that the work is on- ward. May the Lord bless his serv- ants more and more until Zion is re- deemed and her people saved.

In gospel bonds, W. A. McDOWELL.

UKIAH, Cal., Dec. 19.

Dear Ensign:—You have been our preacher for the last two years. We will soon go back to San Francisco again, this being our last week here for at least five years, as we have leased our ranch.

I will tell you a little of my experi- ence two years ago last October. I sold our income property, paid every cent I owed, paid the Lord on what I had left, then I was at a loss what to do; my husband, tired of the city, and my boy wanted to come to the ranch; they came while I lingered in San Francisco six weeks, I prayed and fasted on Thursdays and Sundays, asking God to tell me my duty. Oh what a sacrifice it would be to go in the coun- try; I still plead night and day, and one Thursday, the last in the month, I started to our prayer union at Oak- land; as I had read, and prayed God to speak to me that day, I went out of my room and locked the door, but the Lord told me to go back and pray again. I thought it strange, but obeyed, entered into my closet, and that prayer-I feel I shall never for- get. I said, O, my dear Father, tell me, please, this day, if I shall go, just say go or stay and I shall obey, I ask it in Jesus' name, amen.

I then went trusting. I got there as the meeting commenced; no one knew of my great desire but God and myself. Dear Sr. Vernon arose, came to me, held her hand over my head, spoke in tongues, and the interpreta- tion was, "Thus speaketh your Lord and your God unto you, my faithful child, I have heard your prayers, I say unto you, go, go, my child, and my angels shall go with you, even so amen and amen." Though I did dis- like to come so much, yet it decided me; two sisters said, "I would not go, it may be a mistake;" but I said, No, it is no mistake, I will go though it is a great, great trial. I came, and my dear mother with me; she was a great sufferer that winter with gatherings in her ear. I was terribly tried; had twenty-two hired help clearing land, plowing, etc. One night mother was so sick she said she would give up only the Lord had told her she should re- turn home safe; and so she did the next March.

Another winter came, she came again, took sick, laid eleven weeks and died, having a vision of the Savior the day she died. We took her to Santa Rosa, her home, for burial; she was in her ninetieth year. She was so happy all through her sickness, pray- ing and singing; would sing four songs one after another, so lovingly; faithful to the last, was exhorting all to be faithful, that this is the true church; she said tell all the children to be obedient, for the blessings and gifts will only follow the obedient and faith-

ful; tell all, and I feel I could not tell all only by writing in this way. She also said, tell all to condemn no one, we all have our weaknesses. Bro. Parkin preached her funeral sermon, and if he had known her last words he could not have preached better; the Spirit of God gave him her words.

O this blessed gospel; the Lord has spoken to me so many times here in my lonely hours, when I have had so many cares; one time, when enquir- ing of him, he said, "Have I not al- ways given to you in time of need; have I not always provided just in the time thereof?" I said, "Yes, Lord." I then saw I was impatient.

We had lots of work done, fencing new, fifty acres of hot field in, and all rented now for five years, and the door is open for us to return to the church again. We have tried to do all we could here. Bro. Daley came, staid two weeks and preached in our school-house; baptized four souls. God bless his labors. Have given out *Heralds* and *ENSIGNS*. May God bless all is my prayer.

MARY L. DOUGLASS.

CORRECTION.

In "Palmyra to Independence," page 222, 19th line from top after "Delecta Morris," "page 171" should be inserted.

Page 223, 10th line from top, 184 should be changed to 148.

Page 224, 10th line from bottom, 35 should be 65.

Whether these errors were made in setting type of my book, or whether they appear also in article of 1878, of Bro. Heman C. Smith, I cannot say, but presume it was in setting up my book.

I made the discovery in comparing this review of John D. Lee's book with a reprint of the first edition, but which claims to be a new work issued in 1891, in St. Louis, M. E. Mason publisher, stated to be entered accord- ing to act of Congress by him. Liter- ary piracy still continues.

Bro. R. C. Evans' generous commen- dation of "Palmyra to Independence," as "a library within itself," useful to the eldership, is appreciated, as also the several commendations of other brethren. To produce something use- ful was my desire as to it and other works.

R. ETZENHUSER.

December 25, 1899.

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APOSTASY OF THE CHURCH.

APOSTLE J. W. WIGHT.

CHAPTER I.

THE FORMER DAY APOSTASY.

To get a better understanding of the conditions that now exist in the true sense of an apostasy in church polity, it would seem necessary to examine the "former day apostasy," that by deduction, as well as the facts of history, it will be the easier to reach conclusions properly based. That there was to be such an apostasy or "falling away," is clearly outlined in the following Bible passages:

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24: 4, 5, 24.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts 20: 29, 30.

The emphasis is to show the fact that men in the church were to apostatize and pervert the truth for the sake of adherents.

"But evil men and seducers shall wax worse and worse, deceiving, and being deceived. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 3: 13: 4: 3, 4.

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore, put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not."—Jude 3-5.

The only comment, if any at all be necessary, upon the above, is to note that the "grace" or favor of God is to be turned into lasciviousness—this could have been done in the union of sexes as well as other ways; that not "the only Lord God," but the "Lord Jesus Christ" as well, were to be denied; also that even though the Lord had miraculously saved from Egypt, that he afterward "destroyed" the unbelievers.

Numerous other passages might be quoted, and probably some that to others would seem of still stronger significance, but it is thought that sufficient has been noted to prove that there was to be an apostasy from the apostolic teachings, as well as to foreshadow the very teachings that would demonstrate such a sad picture as the "falling away," or a departing from the faith, would make manifest. In fact, such a departure had its inception before the death of Christ.

"And he said, Therefore said I unto you, that no man can come unto me except it were given him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."—John 6: 65-69.

The latter part of this quotation it will be well to especially note.

From the above quotation it will be seen that those turning away would make manifest the following facts:

1. Deception—coming as Christs and prophets, both of which would be false.
2. Signs and wonders were to be shown.
3. They were to pervert the truth.
4. While deceivers, they would themselves be deceived.
5. They were to "heap"—add to in large quantities—to themselves teachers who were to turn their ears from truth to fables—falshoods.
6. The Lord God and the Lord Jesus Christ were to be denied.

What says history as to any people having fulfilled these facts?

As to deception: "A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well; mentally meaning that he knows nothing in such a manner as to answer.

"He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice (as affr. to C. 2, No. 259, and Eib., No. 145); or again, if he knows the crime, but secretly, and that there has been no scandal (as we are assured by Card., No. 51). When a crime is well concealed, the witness, and even the criminal, may and even must swear that the crime has not been committed. The guilty party may yet do likewise when a half proof cannot be brought against him.

"If an accused, legally interrogated by a judge, may deny his crime under oath, when the confession of the crime might cause his condemnation, and be disadvantageous to him; and he answers: It is altogether probable that when the accused fears a sentence of death, or of being sent to prison, or exiled, he may deny his crime under oath, understanding that he has not committed this crime in such a man-

ner as to be obligated to confess it.

"He who has sworn to keep a secret is not obligated to keep his oath if any consequential injury to him or to others is thereby caused.

"If any one has sworn before a judge to keep the truth, he is not obliged to say secret things. (Less, Bonar, Tall, etc.)

"Can a woman taken in adultery deny it under oath? Liguori answers, Yes, provided she has been to confess, and received the absolution, for then the sin has been pardoned, and has really ceased to exist.

"As for an oath made for a good and legitimate object, it seems that here should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the pope, who has the supreme power over the church, the pope has full power to release from that oath."—St. Thomas, Quæst. 89, Art. 9, Vol. 4.

The above and other quotations to follow, of a similar import, are taken from Vol. 46, pp. 387-389 *Saints' Herald*. Also from same volume, page 414.

Quoting from the latter page, we have:

"What is the sacrament of penance? It is a sacrament in which the priest, in the place of God, forgives sins [emphasis mine], when the sinner is heartily sorry for them, sincerely confesses them, and is willing to perform the penance imposed upon him. Does the priest truly remit the sins; or does he only declare that they are remitted? The priest does, really and truly, remit the sins in virtue of the power given him by Christ.

"But could we not also receive forgiveness of our sins by confessing them to God alone? By no means; or else the full power which Christ gave to the priest, of retaining or remitting according to their judgment, would indeed be vain and useless.

"Hear the council of Trent: 'Our sins are forgiven by the absolution of the priest. The voice of the priest is to be heard as the voice of Christ himself. \* \* \* Unlike the authority given to the priests of the old law, the power with which the priests of the new law are invested, is not simply to declare that priests are forgiven; but as the minister (or agent) of God, really to absolve from sin.'

"In their anxious the fathers of Trent say: 'If any one shall say that the sacramental absolution by a priest is not a judicial act, but a mere ministry to pronounce and declare that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously, but in a joke, let him be accursed!'

"If any one shall say that the priests who are in mortal sin have not the power of binding or loosing, or that priests are not the only ministers of absolution, let him be accursed."

If the above quotations do not show a deceptive claim as false Christs and prophets, it will

be a difficult matter to find such a claim.

They were to pervert—turn aside—the truth. In his prayer for his disciples, John 17: 17, Jesus says, "Sanctify them through thy truth: thy word is truth."

He also gave command to "search the scriptures." Under apostate conditions, tradition took the place of the Bible:

"Supposing the apostles had not left us the scriptures, ought we not still to have followed the ordinance of tradition, which they consigned to those to whom they committed the churches? It is this ordinance of tradition which many nations of barbarians, believing in Christ, follow, without the use of letters or ink."—Advers. Haeres., Letter 4, c. 64. There is plenty more upon this question of tradition, but it is needless to quote further. There were, however, other ways in which the truth was perverted, as follows:

LYING.

Speaking of the wicked, the psalmist says:

"They go astray as soon as they be born, speaking lies."—Ps. 58: 3.

"Wherefore putting away lying, speak every man truth with his neighbor."—Eph. 4: 25:

"Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3: 9.

"\* \* \* All liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. 21: 8.

Apostasy taught:

"That any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged."—Council of Constance, A. D. 1414. This, coupled with the quotation already given, "A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well," shows to what an extent this evil could be practiced and yet remain in full fellowship.

STEALING.

"Thou shalt not steal," was the precept laid down amidst the thunderings and lightnings of Sinai's Mount, and reiterated by the Christ to the young man. The great apostle to the gentiles, Ephesians 4: 28, said: "Let him that stole steal no more."

Apostasy arrays itself against the divine mandate and says:

"There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half piece of gold is a mortal sin; while others, too lax, hold that to steal less than ten pieces of gold cannot be a serious sin. But Tol, Mech, Less, etc., have more wisely ruled that to steal two pieces of gold constitutes a mortal sin."

"Is it a crime to steal a small piece of a relic? There is no doubt of its being a sin in the district of Rome since Clement VII and Paul V have excommunicated those who committed such thefts. But this theft is not a

serious thing when committed outside the district of Rome, unless it be a very rare and precious relic, as the wood of the holy cross, or some of the hair of the virgin Mary.

"If any one steals small sums at different times, either from the same or different persons, not having the intention of stealing large sums, nor of causing great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen."—Dubium 3, Liguori.

"If several persons steal from the same Master, in small quantities, each in such a manner as not to commit a mortal sin, though each one know that all these little thefts together cause a considerable damage to their Master; yet no one of them commits a mortal sin, even when they steal at the same time."—Quæst. 2, N. 536.

In fact, the doctrine that a child may steal certain amounts from a rich father without committing a mortal sin.

FORNICATION.

James, during the controversy at Jerusalem over the question of circumcision, decided to write:

"That they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood."—Acts 15: 20.

Paul says:

"Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand."—1 Cor. 10: 8.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints."—Eph. 5: 3.

"For this is the will of God, even your sanctification, that ye should abstain from fornication."—1 Thess. 4: 3.

John the Revelator, in writing to the church in Pergamos, says:

"But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."—Rev. 2: 14.

Upon this question Liguori says:

"It is right to advise any one to commit a robbery or a fornication in order to avoid a murder."

Questions 3 and 2, Liguori:

"May a servant open the door for a prostitute? Croix denies it, but Liguori affirms it. May a servant bring a ladder and help his master to go up and commit adultery? Buss and others think he may do it and I am of the same opinion."

HEAP UNTO THEMSELVES TEACHERS.

There are different ways in the which this may be accomplished, but for the present, following will suffice. Gibbon says of Paul of Samosata, who filled the Metropolitan See of Antioch, about A. D. 260:

"Against those who resisted his power, or refused to flatter his vanity, the prelate of Antioch was arrogant, rigid and inexorable; but he relaxed the discipline, and lavished the treas-

ures of the church on his dependent clergy, who were permitted to imitate their master in the gratification of every sensual appetite."—Gibbon's Rome, Vol. 2, p. 53.

Of Constantine, this same author says: "He heaped power and riches upon the clergy."

For the present that will suffice, for we have much stronger evidence on this point as to the latter day apostasy. That the clergy of this early apostasy "turned unto fables" has already been shown. As kind produces its kind, and like cause like effect, we will, of course, expect to find a reproduction of all the evil practices of a former apostasy made manifest in the latter.

POPE SUPREME.

"If the pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good and virtues bad, unless it would sin against conscience."—Cardinal Bellarmine.

"I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men; of the peasants that till the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am sole, last, supreme judge of what is right and wrong. Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation to every human creature to be subject to the Roman Pontiff!"—Tablet, Oct. 9, 1864.

Archbishop Manning makes the pope to say this, and unwittingly fulfils the prediction of a denial of the Lord God and the Lord Jesus Christ.

OBEEDIENCE TO COUNSEL.

In his Encyclical, August 15, 1832, Pope Gregory said:

"If the Holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination and the sublime attainments of human understanding."

Ignatius Loyola said in his Spiritual Exercises:

"As for holy obedience, this virtue must be perfect in every point, in execution, in will, in intellect, doing which is enjoined with all celerity, spiritual joy, and perseverance; persuading ourselves that everything is just, suppressing every repugnant thought and judgment of one's own, in a certain obedience, should be moved and directed under divine providence, by his superior, just as if he were a corpse which allows itself to be moved and led in every direction."

"That we may, in all things, attain the truth. That we may not err in anything, we ought ever to hold, as a fixed principle, that what I see to be white, I believe to be black, if the superior authorities of the church define it to be so."

To offset Galileo's theory of the earth's rotary motion, Pope Urban XIII. decreed:

"In the name, and by the au-

thority of Jesus Christ, the plenitude of which resides in his vicar, the pope, we declare that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false, and erroneous in faith." To this, June 22, 1683, Galileo subscribed as follows: "I abjure, curse, and detest the error and heresy of the motion of the earth around the sun."

As a result of such decree, two Jesuit astronomers of Rome, Lesueur and Jacquier, said:

"Newton assumes, in his third book, the hypothesis of the earth moving around the sun. The proposition of that author could not be explained, except through the same hypothesis; we have, therefore, been forced to act a character not our own. But we declare our entire submission to the decrees of the supreme Pontiff of Rome against the motion of the earth."—Newton's Principia, by Fathers Lesueur and Jacquier, Vol. 3, p. 450.

TREATMENT OF HERETICS, "APOSTATES."

Lord Acton, a Roman Catholic and English peer, wrote:

"Pope Gregory decided it was no murder to kill excommunicated persons. This rule was incorporated in the canon law. During the revision of the code, which took place in the sixteenth century, and which produced a whole volume of correction, the passage was allowed to stand. It appears in every reprint of the *Corpus Juris*. It has been for seven hundred years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition, and one of the later popes has declared that the murder of a protestant is so good a deed, that it atones, and more than atones, for the murder of a Catholic."—London Times, July 20, 1872.

Dens, famous as a Roman Catholic theologian, asks: "Are heretics justly punished with death?" And answers: "Sir Thomas says, Yes! 22, ques. 2, art. 3. Because forgers of money, or other disturbers of the state, are justly punished with death; therefore, all heretics who are forgers of faith, and, as experience testifies, grievously disturb the state."

"This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and in Deuteronomy it is decreed that if any one will act proudly, and will not obey the commands of the priests, let him be put to death."

"The same is proved from the condemnation of the fourteenth article of John Huss, in the council of Constance."—Dens p. 88, Tome 11.

"It is of faith that the pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the pope, are converted into notorious tyrants, and may be killed by the first who can reach them."

"If the public cause cannot meet with its defense in the death of a tyrant, it is lawful for the first who arrives to assassinate him."—Suarez, Defencis

Tidel, book 6, chap. 4, Nos. 13, 14. The Lateran Council, A. D. 1215, decreed:

"We excommunicate and anathematize every heresy" that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known, for though their faces differ, they are held together by their toils. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

"If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the metropolitan and bishop of the province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified by the Supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on condition of exterminating the heretics and preserving the said territory in the faith."

"Catholics who shall assume the cross for the extermination of heretics, shall enjoy the same indulgence, and be protected by the same privileges as are granted to those who go to the help of the holy land. We decree further that all those who have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person; but any one can bring action against him. Should he be a judge his decision shall have no force, nor shall any cause be brought before him. Should he be a lawyer no instrument made by him shall be held valid, but shall be condemned and their authors."

Much more might be presented in evidence of the fact of such apostasy having taken place. By their fruits ye shall know them—but it is felt that sufficient has been added in proof of such fact so far as their own evidence is concerned, for it will be seen that their own statements have been taken.

In the next chapter we will produce evidence from other sources.

CHAPTER II.

APOSTASY AS PROVED BY HISTORY AND EMINENT WRITERS.

Justinian, emperor of Rome, A. D. 519-565, so Gibbon informs us, gave to heretics a term of three months for conversion or exile. He also says: In the creed of Justinian, the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword, the unity of the Christian faith.

How different the statement of Jesus:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."—John 18: 36.

That the spiritual power of the church began early to wane may be seen by the following:

Dr. Conyers Middleton, p. 530 of *Heating of the Nations* (Harvard, of April 26, current year), says:

"After the year 220 [A. D.], from thence to 250, the extraordinary gifts of the spirit did decrease and grow less in comparison of the time preceding. And at the latter end of that period, Origen acquaints us, that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age."

Waddington's Church History, Vol. 1, p. 209, says:

"But it was an error to confound the three earliest with the three following centuries; as if the same had been the government, spirit, and discipline of the church from the age of Saint Clement to Saint Gregory. We find the first of these periods was somewhat removed from apostolical perfection; but in the second the distance is incalculably multiplied, and that, not only according to the customary progress of unreformed abuses, but also through changing the principles in the administration of the church, which preceded every other cause."

Fleetwood's Life of Christ, p. 668, contains this: "Constantine, though not yet baptized, called himself the external bishop of the church [without any protest from the Catholic bishops, not even the bishop of Rome], and changed its whole constitution to conform it to the new constitution of the state. This baleful union of the Catholic church with the state, is the true origin of the Roman Catholic church; but its apostolical and holy character, as the church of Christ, perished. The glory was departed."

From commentators we extract the following: Newton says: "The empire was idolatrous under the heathen emperors, and then ceased to be so under the christian emperors, and then became so again under the Roman pontiffs, and hath so continued ever since."—Cause and Cure of infidelity, p. 144.

Fleetwood says: "The christian world of this period, those apostolic cautions, and drifting away into a darkness that might be felt."—Life of Christ, p. 636.

James Challin: "Surely there is something in christianity higher and deeper than the exhibition of it now known. The

results, as they now appear to our eyes, cannot be what its author designed only to reach."—Elements of the Gospel, p. 67.

Barton W. Stone: "Sectarianism, which is only another name for heresy, sprung out of apostasy, and the parties named themselves according to their own fancy."

Alexander Campbell: "The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliances with the governments of the earth. The meaning of this institution, or covenant, has been buried under the rubbish of human tradition for hundreds of years; it was lost in the dark ages, and has been until recently disinterred, and, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness and simplicity. A veil in reading the new covenant has been upon the hearts of christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy."—Christian System p. 189.

The above is given for a twofold purpose: to show that the founder of the Christian or Disciple church recognized the fact of an apostasy having occurred; and that he calls the various protestant churches an "adulterous brood."

In view of the fact that the ministers of the church founded by Mr. Campbell, when in discussion with our ministry, now try to carry favor with other denominations, the above is a choice bit of literature with which to block the progress of such a deception.

Under the caption, "Can We Divide?" J. H. Garrison, a prominent Disciple minister, in *Quarterly Review*, for April, 1894, writes:

"The time has come, however, in our own history, when the principles we have been so zealously urging upon others, must submit to the supreme test of self-application. If they do not stand this test, if they fail to prevent division in the ranks of their own advocates, under circumstances similar to those which have caused division among others, they will stand convicted of impracticability, if nothing worse, at the bar of public sentiment. A ship may cross the Atlantic in fair weather and on a smooth sea, and yet be fatally defective in some essential point of seaworthiness. But when the faithful vessel has plowed its way through mountain billows, whipped into fury by the dark wing of the tempest, and engines, pumps, propeller, rudder, hull, masts, rigging, compass—all have stood the test of the storm king's fury, and have landed the precious cargo safely in the desired haven, then, and not till then, does it command the full confidence of sailors and ocean voyagers."

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and before God, on this fundamental feature of our religious movement. Our failure at this point would be a grievous blow to the growing sentiment in favor of Christian unity throughout the religious world. Nay more; it would send back into cheerless infidelity many who have been groping their way out of the tangled maze of doubt by the light, which our position has thrown upon their path. "If" Elder Garrison thinks that "the bar of public sentiment" is all that is necessary as a safe criterion by which to determine the truthfulness or otherwise of their theological structure, then, indeed, does he have a poor conception of a true standard of measurement.

Public sentiment will do more for a Dewey than a Christ; will fawn as a cringing sycophant at the feet of royalty, and rise as a towering monarch to crush out the vitality of a truth! It may be here today and there tomorrow; or unmerciful as the arctic blast toward a maiden who has fallen by the way, and yet carry in its arms the black-hearted reprobate who has accomplished her ruin and who may be even yet laying his plans to drag others of the virgin kind into the meshes of his hellish drag net!

No, Elder Garrison, if the final accomplishment of your, or any other, church is to be gauged by the decree of "public sentiment," we had better at once begin to learn the art of fawning and the ability to popularize, and add to or lopp off that which may be demanded at the whim or freak of this child of deformity—public sentiment!

"If" the theology you are seeking to build has really so sandy a foundation, then the sooner you escape its shelter the better, lest the "rains" come before such escape is made and when the greatness of its fall be demonstrated you may be a victim of its awful crush. At any rate you stand as a valuable witness in favor of the weakness of your own structure, and rather than being able to draw others, you will certainly repel them from you. "The world will love its own," and if it be true that you hold yourself as being on trial before it, then to become popular would be but an evidence that your church is not founded in truth.

Having shown from these witnesses that an apostasy or falling away from apostolic teaching actually took place, we now proceed to introduce the earliest evidence of such a condition.

In writing to the saints at Corinth, 1 Corinthians 5: 1, Paul says: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."

See also 6: 18: "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."

It will thus be seen that the heaven of apostasy was already at work. And that it entered in

to the aggravated condition of taking more than one wife also seems evident from the writings of Paul to Timothy and Titus. The first having been ordained bishop at Ephesus, the latter appointed to the same position at Crete, both seem to have been disturbed in mind as to the right of ordaining men as elders (see Titus 1: 5, 6), bishops, or deacons, who had more than one wife. At least Paul gives them to understand that the *one wife* doctrine is that which is legal in the sight of God. In fact the first who ever entered into the plural wife system—Lamech—killed 'Irad for revealing the "secret" which Satan administered to Cain.—Gen. 5: 30-39, I. T.

While John was on Patmos he hated the "doctrine of the Nicolaitanes," as did also God. (Rev. 2: 6, 15). In both the church at Ephesus and Pergamos he found those who held to this doctrine.

This fact bothered me for years. Being anxious to find out what doctrine it was that God hated that I might not enter into its practice, I seized the opportunity granted me in Melbourne, Australia, of looking the matter up. By visiting the public library of that city and Cole's Book Arcade, said to contain one million volumes, I obtained the following very interesting evidence relating to Nicolas, the proselyte of Antioch, and who was ordained to assist in looking after the widows in their daily ministrations. (Acts 6: 1-5). Whether it was these Grecian widows that caused his downfall we are not told. At any rate his evil practices caused one of the greatest schisms in the early church. Who shall say but here was the cause "that all they which are in Asia be turned away from me," as Paul writes to Timothy. (1 Tim. 1: 15).

If Nicolas was the actual founder of the Nicolaitanes—and the name implies as much—then polygamy was evidently introduced by him, for Buck, in his Theological Dictionary, says that the "doctrine" of the Nicolaitanes was polygamy.

"The evidence is so overwhelming, which states that Nicolas, the deacon, was at least the person intended by the Nicolaitanes, that it is difficult to come to any other conclusion upon the subject."—Watson's Theo. Dict., p. 749.

"This seems to be the true account of the Nicolaitanes, with whom false doctrine was joined with false practices in perverted morality."—Bible Dict. (no author given), p. 208.

"The community of women [the Nicolaitanes] are said to have adopted, and their conduct seems to have been in the highest degree licentious."—Bible Dict. (no author given), Vol. 2, pp. 876, 877.

"The statement of the Fathers \* \* \* indicates that Nicolas was the founder of the sect."—Religious Encycl., Schaff.

"Irenaeus (Hoer. 1. 26, Sec. 3) and Tertullian (Proer. Haeret. 46) explain [Nicolaitanes as] followers of Nicolas, one of the 'seven' (Acts 6: 3, 5)."—Bibly. Cy., Faussett, p. 509.

Since, then, this Nicolas held the office of bishop or deacon—immaterial which—and Timothy was left at Ephesus (1 Tim. 1: 3) to look after the interests of the church there as its bishop, while Titus was left at Crete for the same purpose (Titus 1: 5), what more natural than that they should make inquiries concerning this matter? And that Paul would instruct them as he did, is proof of itself that no such doctrine was permissible under church authority.

But the testimony of the above quotations is strengthened by scriptural inferences as found in Titus 1: 9, "Holding fast the faithful word as he hath been taught," strongly implies that Nicolas or some other bishop had failed to so hold fast. And having so failed the probability being that the "doctrine of the Nicolaitanes" was finding its adherents at Crete; and as Titus had been left to "set in order the things that are wanting," among which was to "ordain elders in every city," and here were those "not sound in the faith" because they had given "heed to Jewish fables," what wonder that the young man was perplexed as to his duty under such circumstances, and what more reasonable than that Paul should tell him that a bishop should be the "husband of one wife"?

His duty was now plain. If there were any of the bishops or deacons at Crete, who had gone in the way of the Nicolaitanes or followed after "Jewish fables," they could no longer retain their office, for by having thus gone they had become "the husband of more than one wife."

The Utah people seek to make capital out of the statement "one wife," claiming that it does not say he is not to have more than one. But to make this quibble of any value whatever, it would be necessary to prove that no man has any right to hold the office of deacon unless he be a married man. That the Utah church did not so hold will be seen from the following extract of a sermon by Heber J. Grant, one of the apostles of their church, and found in the *Deseret News*, July 16, 1884: "He wanted to see the Bishops ordain the young boys to the office of Deacon."

Reflecting, then, that this man "of honest report, full of the Holy Ghost and wisdom" introduced into the church one of the first evidences of its falling away; and as kind produces kind, we must expect to find a reproduction in the latter-day apostasy.

While the reflection is a sad one, it would be unjust to go behind the facts of history in our investigation, for, by so doing we would stand but little show to determine the true state of affairs and all the havoc and ruin that has been wrought by the turning from God and giving heed to "profane and old wives' fables." How dire the picture; how dire the results! Across the sombre chasm of eight centuries and more we find written by the historians' pen the words, "The Dark Ages." The only flickering lights that gleam out of this otherwise stygian dark-

ness, were the deeds of those who suffered martyrdom for the cause they loved. They were the integral parts of "the church in the wilderness." As "the blood of the martyrs is the seed of the church," so it happened that as these in their lives, germinating amidst the awful spiritual dearth that surrounded, made manifest all that then existed of the love of God. That beautiful structure erected by the Divine hand through the Spotless One and his faithful ambassadors, had been torn down by ruthless hands that were imbued in blood, and following in its wake had come the awful gloom that enshrouded the world and its inhabitants in "gross darkness."

"Wolves in sheep's clothing," spared not the flock; polygamy, lying, stealing, fornication and adultery became the rule rather than the exception, till men as "deceivers" denied God and "heaped to themselves teachers," who, failing to proclaim the way of life, thought rather of riches and honor and the former day apostasy avowed itself in the form of the rack, the pillory, the thumb-screw and fagot, and became an assured fact; its very existence but proving the verity of that inspiration that prophetically foreshadowed it, with all its train of frightful consequences, till men, losing heart, sought consolation in unbelief.

Such is the picture, kind reader, that is portrayed in the fact of a "falling away" from truth, and gladly would we turn away from the task of a further investigation, but the voice of inspiration has given utterance to prophetic statement—pointing out the very time—that:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."—1 Tim. 4: 1.

That "some shall depart from the faith" evidences the thought that such faith is to be had in "latter times" or there could not be a departure. Without the production of all the evidence surrounding the fact of a latter day restoration, then, we simply assume such a restoration on the basis of the above departure and in our next chapter will investigate the evidence at hand. We do it not with the desire to incriminate any or to either slur or cast reflection. We essay the task rather in the light of an investigation of truth and to help from the error of their way those who may be led to see that they have followed "blind" guides, as well as to help those who may have become entangled in the meshes of doubt and unbelief.

For finding "blind guides" it is neither presumptuous nor uncharitable to assume that those with whom they once labored and toiled must be "the laborers together with God" and the ones to whom we may now look as the rightful inheritors of God's providence and mercy and the true custodians of His truth divine. And finding those either in the way of rightful heirs or who follow in the ways of Baalam, it can but serve to point out the truthfulness of Holy Writ and

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It would seem that the motive urging an investigation from such a standpoint should not be impugned. At any rate we essay the task before us in the chapters yet to follow with a conscience void of offence toward God and man, and conscious that we have but the good of mankind and the establishment of God's truth at heart, as the anchor sheet of hope and the buoy of a restful security.

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We are evidenced that there is another life beyond where sin, suffering and death shall cease. Travel onward, working, hoping, Cast no lingering glance behind. At the trials once encountered, Look ahead and never mind.

Let us all try and look on the bright side of nature, do our best and be content therewith, for

We are traveling homeward through changes and gloom, To a kingdom where pleasures unchangingly bloom.

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The shape of Porto Rico on our maps is aggressively square, unnaturally mathematical, and is an exception among islands, which are apt to be of most irregular shape; and our new possession is now being charted anew, and the appearance of it on the new maps will be something of a surprise. The appearance of the east coast line will be profoundly modified. Before a twelvemonth will have elapsed, the shape of the queer parallelogram will be changed. The straight up and down east boundary will prove to slope off gradually to the northeast. It is considered that this error in the shape of the island was due partly to lack of scientific knowledge on the part of the Spaniards, and partly to a desire to keep commercial rivals at a distance.—Scientific American, December 30, 1899.

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R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. No. 95—Wichita and K. C. Mail, 12:49 a.m. 9—Kansas & Nebraska Lim., 4:30 a.m. 3—St. Louis Express, 8:40 a.m. 93—Texas, Joplin & K. C. Ex., 8:40 a.m. 73—Lexington Branch Pass, 9:28 a.m. 7—Fast Mail, 10:00 a.m. TRAINS EAST. No. 91—Joplin and K. C. Mail, 8:20 p.m. 1—St. Louis Mail and Ex., 9:17 p.m. 5—St. Louis Mail, 9:55 p.m. 71—Lexington Branch Pass, 6:45 a.m. TRAINS EAST. No. 96—K. C. & Wichita Mail, 8:43 a.m. 72—Lexington Branch Pass, 9:43 a.m. 6—St. Louis Mail, 9:13 p.m. 92—K. C. Texas & Joplin Mail 9:30 p.m. 2—St. Louis Through Mail & Pass, 10:17 p.m. 74—Lex. Branch Passenger, 6:10 p.m. 4—St. Louis Through Mail & Pass, 8:12 p.m. 94—K. C. Tex. & Joplin Ex., 2:40 a.m. 8—St. Louis Through Mail & Pass, 9:30 p.m. 10—Kan. & Neb. Limited, 11:12 p.m. Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT. TRAINS WEST. No. 13—Lex. Branch Pass., 9:23 a.m. 71— " " " " 6:40 p.m. TRAINS EAST. No. 72—Lex. Branch Pass., 6:40 a.m. 74— " " " " 6:15 p.m. Tel., 17. F. A. MILLARD, Agent.

CHICAGO & ALTON. EAST BOUND. 101—Local Way Freight, 7:40 a.m. 47—St. Louis & Chicago Mail, 8:27 p.m. No. 51—Chicago Limited, 6:38 a.m. 49—St. Louis Flyer, 6:39 a.m. WEST BOUND. 50—St. Louis Limited, 9:57 a.m. 52—Chicago Limited, 8:03 a.m. 102—Local Way Freight, 8:29 p.m. 48—Chicago & St. Louis Mail, 5:50 p.m. All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago, Tel. 29.

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CLOSING OUT AT COST. I brought a lot of goods here from Kansas springs and wanted to get rid of my trade and will close them out at cost. Mandolins from \$1.25, guitars from \$3.00, violins from \$1.50, accordions from \$1.50, banjos and a host of other things. A big line of pocket knives. Guitar, mandolin and violin strings sent postpaid at 20c per dozen.

STUMP KNOCKER. An invention that is a genuine eye clone. For \$1.00 I will send illustrated plans and instruction for building a powerful machine that will knock stumps out like lightning. It strikes a 4000 pound blow almost as fast as you could use a ball bat and the stumps jump out like magic. A man can build it in one or a half days at the cost of \$1.00 for material. This is my invention and I know of its practicability.

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OVERCOATS AT JUST HALF PRICE. BLACK AND BLUE BLACK. All of these coats are just from the tailor's hand, are of the very best finish and workmanship and are the very latest patterns and styles. No. 185 Fine Kersey, all wool, black, \$6.00. No. 171 Extra fine Kersey, all wool, black, \$7.50. No. 173 Extra A fine Kersey, all wool, satin robe, raw edge, extra fine make, a coat that sells from \$15.00 to \$18.00, \$8.75. I carry a complete line of Ulsters from \$3.00 to \$6.50. 330 the very finest Kersey made; extra fine finish. Made at a tailor shop to order would cost you \$40.00. Price \$12.00.

BLACK, GRAY, ALL WOOL IMPORTED WREDED SUITS, FOUR BUTTON ROYAL AND SQUARE SKIRT. 2452, Lined with skinner satin, pants made with two hip, full side and one watch pocket, entire suit sewed with silk, worth \$14.00, 14 doz., for 7.00. Prepaid, 7.50. 2384, Same as above, only 16 ounce goods, worth \$16.00, for 7.25. Prepaid, 7.50. 2364, Same as above, only 20 ounce goods, worth \$18.00, for 8.75. Prepaid, 9.35. 2356, All wool, black French Twill, same style and finish, but finer twill, worth \$16.00, for 8.40. Prepaid, 8.90.

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PROOF TO THE POINT. "STANBERRY, Mo. "Mr. E. T. Atwell, "Dear Sir:—I received suit 2356 all right and to say that I am well pleased, does not begin to express my mind. It is the best suit I ever saw for the money—cheap, so neatly. I will try to bring to recommend you to the public as being worthy of patronage. Thanking you for the suit and wishing you success, I wish to remain one of your customers. Jas. Schofield." Bro. Thos. Daley, Tulare, Cal., writing the suit he received, says: "I received the suit of clothes as I ordered—No. 2366. I am well pleased. I am surprised at getting such a noble, fine suit for such figures as \$10.50." Make all money payable at Seymour, Mo., and send all orders to Cumorah, Mo. E. T. ATWELL, CUMORAH, MO.

SIGNS OF THE TIMES.

A. W. GORNBUTT.

Prepared for Zion's Religio-Literary Society, Chicago, Illinois.

Are the "wars and rumors of wars" an indication of the latter days? This is a hard question to answer; it is a subject of much thoughtful study. As my time is very limited, and having no data at hand I can hardly write a preface in this article. However, the answer very often is that there has always been wars and rumors of wars. To an extent this is true, and has not been contradicted even by the writer of those words. 6, 860,000,000 (6 billion, 860 millions) have been slain on battle fields before the dawn of latter days.

Abraham was the commander-in-chief of the first known battle, Genesis 14, when he defeats the kings of Canaan, 1913 B. C. In 1451 B. C. the sun stands still while Joshua subdues five kings. (Josh. 10). Verse 13 says the record of this great war is written in the book of Jasher. Judges 7 gives an account how Gideon and 300 warriors, picked from an army of 32,000, defeated the Midianites and killed over 150,000. And following, comes the Trojan, Marathon, Syracuse, Arbel and 1,300 other terrible wars.

All these things were well understood by the prophet; in fact, the fearful slaughter of the Israelites and the destruction of Jerusalem must have been vivid to his memory, for the Jews lost their nation 600 B. C. by Nebuchadnezzar, and 170 B. C. Antiochus slays 40,000; again in 70 A. D. Titus burns the holy city, and 1,100,000 children of Abraham the faithful, perish. Why? Because they rejected and disobeyed the word of God and followed after the customs of idolatrous nations about them. Jehovah gave the Hebrew victory in battle at all times when they stayed steadfast by their covenant, and the earth would have been redeemed and at peace if they had remained so.

The world enjoyed comparative peace, in the days of Enoch and Solomon when God had rule and his word was obeyed. The prophets foretold what disobedience would bring on the earth, and, as a consequence, God and his Spirit withdrew, and men, in the persons of Alexander, Caesar, Constantine, and about 250 popes, and as many kings and emperors have been trying to run the earth in conformity to their various ideals and ignorance.

There have been epochs of peace and much war in this time, but since the destruction of the Jewish nation, it has been gentle against gentile, heathen against heathen. Their sham of glory and tinsel splendor arose as a butterfly to bathe in the sunlight of their time, and the Lord of hosts allowed them to overrun his people as a punishment, and to bring about "his designs and sovereign will."

Many of the wars "carried on by the barbaric hordes of Saxon, Celt, Dane, Frank, Norman, Teuton, Slav, Roman, Moor, Greek, etc., had no bearing on Jewish prophecy except changes

of times and seasons. The passing show of pagan god worship; the false economies and ethics of Mohammedism, Brahmaism, Buddhism and popery forecasted by revelations from the ancients, have no bearing on the meaning of the prophet's words, "And there shall be wars and rumors of wars."

You have all learned the story of how, in the dawn of our latter day, the Spirit of God moved men to settle in this new world; and how they were permitted, after over a thousand years of bondage and tyranny, to worship God according to the dictates of a pure spirit; that is the relation link between man and his Maker: How they did so, and also how intelligence and wisdom came as a flood of light causing all modern inventions of science and art and the forum of state. Then, in its time, the angel came, and the war of emancipation was foretold, and all wars from that time until the end are for the uplifting and enlightenment of the human race.

"Wars and rumors of wars," says the Spirit, speaking through the prophets. The wars are no longer directed against the weeping children of Abraham, Israel and Zion; they are against "Babylon the Great." Revelation 14, verse 6: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth, and to every nation," etc. Verse 8: "And there followed another angel saying, Babylon is fallen, is fallen that great city, because she made all nations drink," etc.

When papal power is now no more, or like an old moth-eaten garment, and the frown of kings and potentates are scoffed at by the masses, and everything done against the Jew, but turns, as a mighty power, directly for his good; and every war waged, either by the sword or senate, lets mankind step a notch higher; when men of crows, corals and black vestment, with their threatening precepts and anathemas, are at their wits' ends at the turn of events and the loss of their grasp of the masses who walk in this country and Great Britain with head erect and straight back, and think for themselves, is it not a very definite indication of the last days?

The war now being waged in Africa may be thought by some to be wrong in its principal—a great giant power hacking at a political goat; but notwithstanding, its birth in iniquity in the days of Henry 8th, and following misrule, today, behind its banners is toleration in the deepest sense, to those who want liberty from the throes of babylonish and conservative countries where our missionaries are not permitted to preach. The same way the feuds of Kentucky are wrong, and the persecution of our ox-slaves, but in its evolutions it will create a wave of public sentiment that will adjust matters right. People are inconsistent.

For instance, the Irish wish to avenge on innocent Britons atrocities committed an age ago. As long as the Irish hitch their chariot to papal babylon they

will not prosper, for Britain in a manner, as also the United States, represents a people who have personal liberty to seek after life and happiness as long as they do not encroach upon others rights. Naturally, both will be used as God's instrument until better are on the earth.

The medley of a Bible, shotgun and whisky may be the mediums used to bring about toleration, but they are better than the mandates of saintly (?) popes and inquisitions. Hear the rumblings of anti-semitism in Austria and France. The Muscovite, armed to the teeth, calls a peace conference on the Hague, while the ministers of war stay home and order out increased armaments. There are talks of revolutions in Sweden, etc., socialism of Russia, Italy and elsewhere. Belgian riots, resignations of sectarian ministers, etc. Americanism of the American Catholic, etc. Hardly an isle of the sea but is either at war or has a "war scare." In the midst of this is the great Zionist movement, at which the pope, a supposed vicar of Christ, protests and growls. Mr. Sultan gives Mr. Kaiser a spot of sared ground, a polite, high-handed deal. The Turk does not own the ground as it was deeded to Israel.

Do any of you think that men are much longer going to do the bidding of a queen, king, emperor or ruler? They are not, for, "In the days of these kings, the God of heaven shall [has] set up a kingdom and other kings cannot rule." So the pope will never gain his coveted temporal power, and if he does not keep quiet he will not be tolerated at all. The Russian head will not long hold what he has grasped, for his kingdom will fall into pieces. The same fate is in store for the Empire of Germany. Great Britain will become a commonwealth. These countries may still hang upon some dummy king as a figurehead, but the free people will have their own way. And the light is growing brighter, and, "Behold the king cometh," is the buried desire of the poor and oppressed: that desire shall be resurrected and realized.

On the other hand the enemy is trying its best to resist the irresistible, and is fighting against the Lord. To their vision they are as "great as Diana, the god of the Ephesians." To us it may sometimes seem as if God was slow and is slack concerning His promises, but when we remember that when this gospel was restored, unclean spirits went forth also, to retard the arm of Jehovah, we can but be surprised at the great agencies for good which are steadily advancing and crowding in on the enemy. Every movement of Europe, every newspaper cablegram, every utterance the political dragon makes, is a bright indication of the latter days. We ought to rejoice and draw nearer to God and work in perfect harmony with Him.

Our surroundings in life make it hard for us, as the light of life is so much higher than the things of the darkness of death

# Some Biscuit and Cake

are light, sweet and wholesome, while others are sour, heavy, bitter, unpalatable. The same flour, butter, eggs and sugar are used; what makes the difference?

*It's all in the baking powder*

## DR. PRICE'S CREAM BAKING POWDER

can be depended upon always to make the food light, sweet, delicious and wholesome. This is because it is scientifically and accurately combined and contains the purest grape cream of tartar, the most healthful of all fruit acids, used for a hundred years in the finest leavening preparations.

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PRICE BAKING POWDER CO., CHICAGO.

or a groping world. The social conditions of our best civilizations are a false method, and cause strife and riots. "But light and knowledge increase, and the conditions of humanity will be bettered fast, and we must not be surprised if bodies of men try to bring these conditions faster by casting God aside and taking matters into their own hand. I cannot but feel as if the harmony of the "concert of powers" in Europe has at last broke, and that a shaking up is to follow; and after those days the gospel of the kingdom shall be preached with full liberty in places where God's servants have this summer shaken the dust of their feet. In the first book of Neph chapter 3, verse 51, it is shown that the wars are with those nations who belonged to the mother of abominations, when the work would commence with the "House of Israel."

Conference Notices.

The St. Louis district conference will convene at 2518 Elliott avenue, St. Louis, Missouri, on Saturday evening, January 6, 1900, at 7 o'clock. JOHN G. SHINN, Dist. Sec. 2816 Lyon St., St. Louis, Mo.

The conference of the Philadelphia district will meet at 7:30 p. m., corner of 5th and Huntingdon streets, Philadelphia, Pennsylvania, February 3, 1900. We trust that the Saints in the district will make a special effort to come, for this is an important part of the work.

Geo. W. Robley, Pres. of Dist.

2555 Franklin St., PHILADELPHIA, Penn. Dec. 26.

NOTICES.

To the Eastern Readers—As the Saints have built a new church here and want to pay what is still owing on it, we make this appeal for help. Of course the Saints and outsiders here have done well considering the circumstances. We would be glad to receive any amount from any one who can aid us; and will receipt for the same. We have a good church, a good Sunday School, and good meetings,

and don't want to lose the church. Send all orders to A. L. WHITEAKER, Treas. of trustees for church, VALLEY JUNCTION, Wis., Dec. 13.

## Just a Cough

Not worth paying attention to, you say. Perhaps you have had it for weeks. It's annoying because you have a constant desire to cough. It annoys you also because you remember that weak lungs is a family failing. At first it is a slight cough. At last it is a hemorrhage. At first it is easy to cure. At last, extremely difficult.

# Ayer's Cherry Pectoral

quickly conquers your little hacking cough. There is no doubt about the cure now. Doubt comes from neglect. For over half a century Ayer's Cherry Pectoral has been curing colds and coughs and preventing consumption. It cures Consumption also if taken in time.

Keep one of Dr. Ayer's Cherry Pectoral Plasters over your lungs if you cough.

Should we send you a book on this subject, free?

**Our Medical Department.**

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Address, DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 11, 1900.

NUMBER 2.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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ENSIGN PUBLISHING HOUSE,  
OF THE Reorganized Church of Jesus Christ of  
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W. H. GARRETT, EDITOR.

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## EDITORIAL PAGE.

### PRIDE.

Much has been written and spoken from time to time by way of warning and exhortation against the deadly influence upon the spiritual life and character which an inordinate love of self and one's possessions superinduces. The history of the past abounds in examples where not alone individuals, but even nations have been ruined and destroyed under the degenerating power of this deceptive spirit. A truly great mind is never exalted; "is not easily puffed up," and will not "think more highly of himself than he ought." The man of the greatest learning and scholarship in the "rudiments of this world" is never the one to boast of his accomplishments; for as a rule, the effort to attain a "knowledge of things as they are" has taught him the lesson that there is so very much to be learned in the vast domain of the creation, that all he has learned is but a speck on the ocean, and he is made to realize how little knowledge he really possesses compared with that which remains unsearched.

The exhibition of a spirit of "I am holier than thou," because of the enjoyment of superior advantages, whether from a spiritual or temporal standpoint, is always the evidence of a small mind and a degraded spirit. Worldly emoluments, honors or wealth can never truly weigh in the scale of worth with God, or with any who are truly endowed with heavenly wisdom. With Him, only nobility of character and sterling integrity are acceptable, and it is the same with all who partake of the "divine nature," and "finances" will have a very insignificant force when the final reward is apportioned for service in this probation, notwithstanding some are inclined

to place so much value upon it in this life. The history of the world emphasizes the fact that wealth and the pride its possession so often engenders, has been the cause of the degeneration and downfall of some of the strongest and most prominent nations of the world. The Book of Mormon likewise reveals the fact, that repeatedly, when because of their diligence and faithfulness, the people of the Lord had been prospered in temporal things, it required but a few years for some of them to esteem themselves better than their less fortunate brethren, and, as a consequence, would begin to exalt themselves and mistreat their more lowly brethren, until the poor were forced to cry unto the Lord for redress and relief.

But some of the poorer class today, unfortunately for their peace, misjudge, very often, those who are in more prosperous circumstances, because they are better dressed, and occupy better homes than they; while in reality these more fortunate brethren may be more humble in heart than those who thus complain. It is not an evidence of humility of spirit even in a "poor" man, to judge that he is not getting all he ought to have, because some others are more favored than he from a money standard. The poorest man who ever walked the earth is he who, though he may number his possessions by millions upon millions, has yet no treasure in the "vaults" of the New Jerusalem. It is possible for the individual who never knows from one time to another from whence his next meal will come, and who is without an abiding place to call his home, to be among the richest of mortals who ever had being. The great possession, is to have a thankful heart; an appreciation of the blessings received; this, with an honest effort to do the very best possible for ourselves under the conditions and environments surrounding us; meeting adversities and discouragements as cheerfully as possible, and avoiding comparing our lot with that of others more fortunate, and moving forward with a brave and trustful spirit, will surely commend us to our heavenly Father who will abundantly reward us in His own time and way if we patiently, sincerely and earnestly serve Him.

The wearing of fine apparel, and the adornment of beautiful colors in raiment, is not a certain evidence of the presence of overweening pride in the wearer. Some of the most objectionable and repulsive manifestations of pride have been shown in the wearing of the poorest garments, and the selection of particular form or style of clothing, whether

suitable or becoming to the wearer or otherwise. Some men take a great pride in wearing long hair, and appearing unto men (by the fashion of their raiment) to be "consecrated to God" but in their manner of living, they are the opposite of that which is righteous. Jesus said plainly, "Judge not according to the appearance but judge righteous judgment" (John 7:24), and that kind of a judgment can only be given when we fully understand the motive and principle actuating the individual.

The Lord has crowned this grand old earth with beautiful colors, all blending harmoniously, presenting to the senses a scene of beauty which is a joy so long as the season of their blooming remains. Even the grass, and the foliage on the trees display different shades of verdure, and difference in architectural design. The plumage of the birds and the sweet music of their voices all show differences; yet none thinks of complaining because they do not all have the garb in the crowd, nor the voice of the eagle. Why then should it be thought, an evidence of unbecoming pride for the sisters to delight in the beautiful harmony of colors in their attire? They are simply following out the designs natural to them, and when it is done in purity of heart and motive, not with a desire of making a better appearance than others, but simply to make as neat appearance as they are capable of doing regardless of how much better others may be able to dress than they, who can blame them, or say they are condemnable.

"But," says an objector, "some are unable to dress so well, and when they see others displaying these evidences of prosperity, they become dissatisfied and feel that they cannot worship freely in the same church." We reply, this is one phase of pride which is anything but commendable. A lowly spirit, truly loyal to God, will not suffer a matter of the dress of another to diminish the fervency of service to the Master, whether the other individual is more richly or more poorly dressed. Again, a true Saint will overdress at any time, either in God's house or her neighbor's; but the one who modestly makes use of the various colors to adorn her apparel, doing all things in singleness of heart, will not surely be condemned for following the example set before her by her Creator. There is pride in the spirit of envy and discontent; in the refusal to make peace with an offended one; in a refusal to make an honest confession of a wrong done; in declining to do a work, because we cannot do so

well as others; and in various other ways do men and women manifest a pride that will not be justified. But there is a pride in doing that which is right; in integrity of character; in making a clean, neat appearance both in apparel, and homes, and all that concern us, which meets not only with the approbation of our heavenly Father, but of all good men and women.

Let us all, therefore, strive to be truly meek and lowly in spirit, and outside appearances will not disturb our peace nor destroy our equilibrium.

### BRIGHAM II A PROBABILITY.

Franklin D. Richards, president of the Twelve, Church Historian, and General Church Recorder of the Brighamite church, died at Salt Lake City, Utah, December 9th and Brigham Young, son of the original head of that organization, was made president of the Twelve. In the course of events, therefore, following out the plan of choosing the president of that body to preside over the church, it is likely to again be governed by a Brigham Young; but neither he or any other will ever exercise the power and authority of the original Brigham anywhere approximating the extent it was once wielded. The Lord has cleared away some barriers to freedom in that country, and the captive may now go free if he chooses.

### EDITORIAL ITEMS.

ELDER M. F. GOWELL is at Savannah, Missouri, a town of about 4,000, where he expects to remain two or three weeks or longer; in connection with preaching services, he expects to do some house to house canvassing.

ELDER FRANK P. SCARCLIFF, Scranton, Mississippi, is desirous of securing a situation as book-keeper or salesman, preferably in the "regions round about." He will be pleased to minister in word and doctrine as occasion may require or opportunity afford.

SR. (MRS.) D. A. SPRINGER, Morrill, Brown county, Kansas, says she is the only one of the faith in that region and the ENSIGN is all she has in the way of the gospel. An elder would find a welcome at their home, and they would like to have some one come and preach awhile for them.

We wish to impress our correspondents who kindly furnish us items from various branches, with the importance of the fact that our space allotted this department is quite limited, and we, therefore, request them to condense as much as possible.

Give that which will be of general, rather than local, interest, and thus lighten the editor's work in "boiling" these reports down. We would willingly allow all greater privileges if we could, but we have only a certain amount of space, and we "can't get it all in without leaving some of it out." "A word to the wise," etc.

SR. CLARA L. CLARK, 3986 Highland avenue, Kansas City, Missouri, is very desirous of obtaining a copy of Bro. Stebbin's Book of Mormon lectures. Any one willing to accommodate this sister, who is an active worker in the church, and will make good use of it, may address her as above, stating price and condition of the book.

ELDER C. A. PARKIN, 3010 16th street, San Francisco, California, advises they have preaching services at Redman's Building 320 (not 230) Post street, at 11 a. m. and 7:30 p. m. each Lord's day. Sacramental and oblation service at 12:15 p. m. first Sunday of each month. The northern California conference will begin at 10 a. m. February 9th instead of 16th as intended at first.

SR. (MRS.) E. L. COLEMAN, New Florence, Missouri, writes of her appreciation of the work which the ENSIGN is doing for those who are isolated from the companionship of Saints and the privileges of the Lord's house. She feels encouraged to greater diligence in striving to do that which is pleasing to the Lord when she reads the experience of others in the letters and sermons printed from time to time.

BRO. J. W. BEAN, Ames, Kansas, writes that notwithstanding they secured the consent of all the members of the official board of the Christian church at Clyde, whom they could find in two days, for Bro. W. S. Pender to use the church, the preacher refused to permit him to use it; the citizens of the town then took up the matter, and in a few minutes secured a very desirable hall for nine services beginning the evening of January 6th, and the efforts to keep Bro. Pender out failed. Bro. Bean adds: "God is surely behind this work. We expect good to result."

### EXTRACTS FROM LETTERS.

SR. ANNIE WEBBERLY, La-grange, Missouri:

The sects have closed the school-house against us so we have no particular place in which to hold our meetings, except at the different homes of the Saints; but we are going to try by the help of our heavenly Father to put us up a little house this spring; we think with our united efforts we can manage it; "where there is a will there is a way."

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Roderick May is quite ill with congestion of the bowels.

Bro. and Sr. T. C. Kelley are subjects for congratulations, a fine little boy was added to their family circle last Thursday, the 4th inst.

Sr. Roy Newkirk was out to service last Sunday. She is still weak, but has a good healthy look in her countenance which is gratifying to see. It was nine weeks since she was out last, and she with her family, thoroughly enjoyed the services all day. She was warmly greeted by all the Saints. It was truly a remarkable healing, and naught but the power of God could have raised her up again. We are all thankful for his mercies.

Sunday was a beautiful day, clear and warm, and only light wraps were needed. There was a good attendance at all the meetings. Bro. G. H. Hulmes disincouraged at eleven a. m., and Bro. R. J. Parker at 7:30 p. m. Both efforts were good. The afternoon sacramental and testimony service was an experience not soon to be forgotten. There were but few empty chairs in the lower auditorium, and from the beginning to ending the Holy Spirit bound the Saints in a unity of service that brought sweet recognition to all; great activity was manifest in taking part; at times several were up at once so that Brn. Harrington and May were kept busy directing the order of speaking. The Father gave words of cheer and commendation to the branch as such, though some were rebuked for unfaithfulness, yet mercy would be extended if they would repent; greater blessings, spiritually and temporally, were promised this year, to the faithful, than last year, and the blessing of the past year, especially in the healing of our sick, was brought to remembrance. Bro. G. E. Harrington was commended for his work, and greater strength of body and mind were promised, and ability to lead the flock here as the Lord desired them led. The oldest members of the branch testify it was one of the best meetings ever experienced, and all are encouraged to a more fervent and faithful service.

The regular business meeting of the branch was held Monday deferred from January 1st. President G. E. Harrington in the chair, J. W. Luff, secretary. After the usual opening exercises and reading of minutes of previous meeting, the usual reports of officers were read. Treasurer reported receipts \$82.62, expenditures \$50.60, balance \$12.02. Tract committee reported. Those in charge are, first ward, Srs. Horton, Belmore and Geo. Bailey; second ward, Brn. Belmore and Connor; third ward, Brn. F. Heflon and Nephi May and Sr. Flo Mc-Nichols; fourth ward, Brn. Wm. Bushnell and Srs. P. Peterson and Emily Kinney. Work has been done in all wards and the efforts were well received. Auditing committee reported branch treasurer's reports as correct according to his books. Build-

ing committee report was read, followed by the report of the treasurer as follows: General fund \$855.53 which is on hand in bank. Baptistry fund \$41.78. Letters of removal for Wm. L. Aylor and Sr. Louise E. Aylor from Mathewson, Oklahoma, were presented and on motion they were accepted as members of this branch. Communications from Bro. T. W. Williams of Los Angeles, California, and Bro. B. F. Ordway, of Peoria, Illinois, were read but no action was taken regarding them. On motion the use of the church at Independence was cheerfully extended to Apostle I. N. White in his contemplated debate with Elder Clark Braden should it materialize, while he is affirming the proposition under discussion. For building committee Brn. R. May, G. H. Hulmes, J. A. Robinson, Wm. Crick, W. T. Bozarth, H. H. Robinson, Ellis Short and E. R. Mills were nominated, Brn. Harrington and Garrett declining nomination; the vote being counted Brn. R. May (36 votes), G. H. Hulmes (28) J. A. Robinson (28), Wm. Crick (27), Ellis Short (23), were declared elected to serve for the ensuing year, and the choice was made unanimous. The Z. R.-L. S. made a report which showed a good interest taken; membership 81; paid out over \$21 in past six months.

## LAMONI, IOWA.

Frosty nights and fine days.

Bro. Wm. and Sr. Mary May, aged 69 and 70, arrived from St. Louis, Missouri, to dwell at the Home.

At the business meeting last week five were added to the branch by letter, and five letters of removal granted. The election of officers for the year 1900 resulted in the re-election of Brn. J. A. Gunsolley, M. J. Danielson and A. K. Anderson for presiding elder, priest and teacher. Bro. Dan Anderson was elected presiding deacon, Bro. E. L. Kelley, jr., secretary; Bro. B. M. Anderson, chorister; and Sr. R. Gaylord, organist.

Elders Hansen and Bidmore, of the Utah church, were granted the auditorium of the brick church Saturday night, 6th inst. and last night, the 7th, to express their views and show some differences between them and the Reorganization. Bro. Heman C. Smith is announced to reply to them tonight. Good attendance and considerable interest is manifested.

Pres. Joseph Smith declared the gospel yesterday morning, his text and subject being the apostles' commission, Mark 16. Pres. A. H. Smith comforted and instructed the dwellers at the Home at the same hour. The afternoon social sacrament service was presided over by missionary in charge, Jos. R. Lambert, and district president, F. M. Weld; a profitable season was enjoyed.

The winter term of Graceland College begun on the 2nd inst. with some new students.

On Friday night 5th inst., the Religio held their monthly prayer meeting, subject "Peace."

The College library has re-

ceived an edition of fifteen volumes, presented by A. H. Adams and wife, of Jesper, Minnesota.

A young married man who resides in Lamoji, a son-in-law of Bro. and Sr. John Harp, was baptized in the font at the Saints' Home week before last by Apostle Lambert and was confirmed at the afternoon social service, Sunday, 31st ult. by Bishop Kelley and Apostle Lambert.

Sr. C. Scott gave a supper to her Sunday School class and others Thursday night, 4th inst., which was much enjoyed.

January 8.

## A LAMONTIAN.

## ST. LOUIS, MISSOURI.

Another quarterly conference has passed; the first meeting was held Saturday evening, January 6th, Brn J. D. White and J. C. Hitchcock presiding, Bro. Gordon Smith, clerk, his books showing balance on hand \$404.82. Considerable business was disposed of in the two hour session, and it was adjourned to meet Sunday morning at 11 a. m. for preaching.

Bro. Hilliard came in from Jeffersonville, Illinois, for our conference and delivered two forceful sermons. In the morning service Brn. Barraclough and Swift assisted; night session Bro. J. C. Hitchcock and J. J. Billinsky.

Sunday morning the new superintendent, Bro. O. O. Randall, took charge of the school, being assisted by others chosen for leading positions. There was a splendid feeble prevalent, and before the close of school our little chapel was well filled. Many attentive listeners to Bro. Hilliard.

The church was almost uncomfortably crowded in the afternoon, Bro. J. D. White and G. H. Hilliard in charge of the service. Some twenty-four or five testimonies, about five prayers and some singing occupied the time. Many expressed themselves as willing to try and do the best they could during the year that lies before.

A surprise party was tendered Bro. Sam Burgess December 29th, '99.

Eleven were baptized since last report, two gained by letter; total gain of thirteen.

We are hopeful in "the greatest work in the world."

ETTA.

January 9.

## ST. JOSEPH, MISSOURI.

Our meetings yesterday were very well attended indeed, especially the sacrament service at 5:30 p. m. The moment of silent prayer suggested by Bro. R. Winning at the beginning of the meeting enabled us to more fully concentrate our minds upon the great theme of the occasion. At the evening preaching service there was an unusual large attendance. A good beginning for the new year.

The Religio held their regular monthly prayer meeting Tuesday night Bro. M. F. Gowell in charge. The young people expressed themselves as being desirous of continuing in the faith, and doing more for the Master's cause the coming year.

Thursday afternoon the Sis-

ter's Prayer Union met at the home of Sr. D. J. Krahl, the basement of the church undergoing repairs. There were eleven present and the presence of the Holy Spirit comforted and encouraged the hearts of all.

After the meeting closed the subject of a sewing society was brought up and resulted in an organization. The society has not been named as yet, but it will be for the purpose of assisting the Willing Workers association which carries our church building debt. The following officers were elected: Sr. D. J. Krahl, president; Sr. G. W. Best vice president; Sr. Samuel Brooks, secretary; Sr. M. E. Eldridge, treasurer.

A Band of Mercy was organized at the Sunday School yesterday; D. J. Krahl was chosen president, John A. Gardner, secretary and treasurer.

Elders H. O. Smith and M. F. Gowell called upon the Utah elders to get a date for discussion; they have partly promised.

Bro. G. J. Whitehead was taken very sick a week ago but partly recovered; on Thursday last he was seized with another attack and has been confined to his bed ever since. Fasting and prayer were engaged in yesterday by the Saints, and we learned last evening that he was resting easy. Saints, please remember this brother.

Bro. and Sr. Frank Bradfield received a very precious New Year's gift—a little daughter.

Elder H. O. Smith has organized a class of about thirty singers at Stewartsville, Missouri. He has been requested to act as instructor and will make a trip to Stewartsville every Thursday night returning Friday morning.

G. L. K.

## CHICAGO, ILLINOIS.

Our union service yesterday was well attended and a good spirit prevailed. Some complaints about lengthy testimonies were heard after the service, the cause of which it would be well to correct in wisdom. The Saints are learning, and in the exercise of patience and humility all will attain to the perfect pattern by and by.

Bro. Robt. Bachelder, a brother to our Sisters Williams and Henderson, is in the city with half an idea of locating with us. He is from the land of Zion. He will be welcomed in our midst as one who loves the work. [Put his violin to work in your Sunday School orchestra, Bro. Terry.—Ed.]

Sr. O. M. Dahlem, of Joliet, Illinois, came to the city to be in attendance at the services, and have her little son Verne Cornelius, blessed, which was done during the service.

Sr. Webster whom we reported as recovered, is still quite ill and desires prayers for her final and complete recovery, if it be God's will.

Prospects are quite flattering for the opening of a mission at Seventy First Place and Stony Island avenue, in the south part of the city, also the time nears when a west side mission will be opened. We need a little more financial encouragement and the

work will be commenced. The missionary fire is burning brightly upon the altars of many hearts, and we are made glad, only let us be wise, and labor in a spirit of love and unity, and all will be well.

Bro. G. H. Graves, our colored evangel, opened up his gospel artillery against the strong holds of Satan, last night in a "revival". He has issued cards and did other advertising.

Bro. Wm. Strange was the speaker at the Lang mission last night, the writer on the north side. The prayer meetings last week at all three places were very good, and we trust and believe the new year will bring to us a marked advancement in the work in Chicago. We are starting under this faith and shall so labor. Who will stand with us in the effort, and bear the burdens necessary, that we may together rejoice in the victory won through patience and labor?

For truth and triumph,

J. M. TERRY.

1402 Wrightwood Ave., Jan. 8, 1900.

## DENVER, COLORADO.

Church, corner of 22d and A rapahoe Sts. Services Sunday.—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is as fine as we could have if we had it made to order.

Our Sunday School Christmas entertainment was a grand success.

The holidays were enjoyed by all the Saints except Bro. Edward's family; their son Ralph who has been sick so long, is some better, but his recovery is very slow.

By letter from Bro. Wm. A. Wells, of Grand county, we learn of the death of his wife, which occurred on Christmas day, of pneumonia. She was a member of the Denver branch and died firm in the faith of the restored gospel.

The Sunday services, the 7th, were well attended from the Sunday School in the morning till the close of the preaching service in the evening. The preaching in the morning was by the pastor on the authority of the priesthood; in the evening Elder Geo. E. McConley, of Sterling, was the speaker from the text, "No man cometh unto the Father but by me."

The Saints' Educational Co-operative Association, of Denver, has been organized. We hope to be able to benefit ourselves in studying the laws of co-operation, and also by uniting our efforts to benefit ourselves locally by getting the necessities of life at a reduced rate—why not?

The pastor has a wedding on hand this week—parties outside of the church; it is a conundrum as to how they came to call for us as we have never met before. May be time will explain.

S.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m., prayer meeting 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

It has been raining here steadily for two days and three nights,

some of the time pouring. It has now cleared up again. Our sewers have been thoroughly flooded, and the air is washed clean. It is now warm and pleasant once more.

Friday evening the Religion was invited to a surprise party to be given to Bro. John Cockerton, at Oakland; so at the appointed hour eleven of our members went over, and all had a very enjoyable time. There was about thirty present. The brother is about to depart for southern California.

Bro. F. M. Sheehy gave us a very fine discourse Sunday morning, on the teachings of Joseph Smith. All were much pleased with his remarks, and much instructed also. Bro. Sheehy has now gone to Stockton to meet Bro. G. T. Griffiths.

There was a good attendance at the evening service. Chas. A. Parkin was the speaker. Quite a number of visiting members were present from different parts of the state.

Bro. Geo. Daley, president of the Sacramento branch, called on us today; he reports his branch in good condition. It has been much improved by the labors of Bro. Griffiths, as new energy has been given to the members. Bro. D. A. Anderson, one of our missionaries, was ordained an elder, at Sacramento recently, which places him in a more useful sphere, for general work.

The New Year was ushered in with a great deal of excitement here. Thousands of people, young and old, paraded our principle streets, blowing horns and whistles, ringing bells, swinging rattles, and carrying anything and everything to make a noise, some with masks or painted faces, or in ridiculous dress, anything for fun; most of the city was let loose for amusement. This was kept up all the evening, and until midnight. This is the greatest night of the year in this city; liberties are taken and privileges granted, then, which would be insults at any other time. Many of the churches held watch services, and thus the old year passed.

Geo. S. LINCOLN.

January 3.

FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 16th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk on block west or to the right hand. Time of meetings: Sunday School at 8:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30, Religion, Friday evening at 8. Strangers are cordially invited.

Although Sunday was foggy over head and muddy under foot, all the services were exceptionally well attended.

On Thursday evening at the regular teacher's meeting Bro. Arthur Gillen was elected chorister, and from the beginning he made on Sunday there will surely be new life in that part of the school service.

Elder I. N. White addressed the Saints at the 11 a. m. service, using his chart illustrating the different dispensations and was listened to with rapt attention for an hour and a quarter. Many said they could have listened another hour.

The social services have in-

creased both in spirituality and attendance since the time was changed from 2:30 to 12:15 p. m. Eighty-one were in attendance. Many splendid testimonies were borne. It being the first Sunday of the new year there were numerous expressions of a determination to improve in grace and spirituality during the coming year. A number of the young people were heard from. The allotted time was too short for all to be heard. The Spirit spoke in prophecy through Elder B. J. Scott to the branch in general and to Elder Arthur Allen in particular, giving words of encouragement to all.

Elder Arthur Allen spoke to a good audience in the evening at the church. Elder B. J. Scott preached at Ivanhoe and Elder D. F. Winn at Bro. Jackson's home. R. E. PORTER.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Friday night the Literary Society held a prayer meeting; the Divine Spirit was present, giving liberty, and all were encouraged.

At the business meeting Saturday night, Sr. Margaret Kieney was received as a member of the branch on letter of removal from Independence branch. The branch officers of last term were sustained. A circular letter was read from Bro. T. W. Williams of Los Angeles, California, concerning the council of the priesthood in relation to the gathering and the ideas that cluster around that event; also one from Bro. B. F. Ordway of Peoria, Illinois, concerning the initiative and referendum system of voting in matters of vital and general interest.

The Sunday School elected the following officers: Bro. Fred Koehler, superintendent, John C. Grainger, assistant superintendent, Mansel Williams, secretary, Srs. Anna Tannehill, treasurer, Amelia Koehler, organist, Nettie Williams, chorister, Edith Tannehill, librarian, Bro. Allen Tannehill, janitor.

Elder Joseph Emmett discoursed on Matthew 26: 26, 28 to a good audience at the eleven o'clock service.

The ordinance of the Lord's supper was administered at the afternoon service and the sweet influence of the Holy Spirit was manifest and many were encouraged and renewed their covenant. After social meeting some of the saints repaired to Bro. Thomas Newton's home, where prayer was offered by several and God's holy ordinance for healing was administered to the two youngest children, Elders Warkny and Emmett officiating. Bro. Newton has been afflicted for the past few weeks with painful ulcers which prevent him from doing his usual work.

Elder I. N. White lectured on the manner of God's dealings with his people from the days of Adam to now. He raised the authoritative voice of warning clear and distinct to "standing room only." Several non-members were present; some who

heard the spirit of inspiration and prophecy for the first time, stated they would come again to hear more.

George, the infant son of Bro. Fred and Sr. Ada Koehler, was blessed, after the lecture, by Bro. White and Emmett.

JOHN C. GRAINGER.  
1415 Pennsylvania Ave., Jan. 8.

LETTER DEPARTMENT.

REED CITY, Mich., Jan. 5.

Dear Ensign:—Maybe because I have not written much for the past year to the readers, some of you may think Cornish is not doing very much, or is losing faith in it, etc., but such is not the case. I feel as strong as ever, and stronger as the years go by.

I have been so very busy all the time; district work, field work and the bishop's agent's work, etc., keeps one busy. I have so much writing to do, one way and another, that all little leisure time I have, is taken up. I believe the world is not receiving the gospel as well as they did years ago, and, as a matter of course, not so many coming into the church. But, as a rule, those who do obey the present truth, are coming in with their eyes open and mean business. The Saints are rousing up to a sense of duty, and have done more this year in a financial way than any previous one. Our ministers are doing about all they can, and I believe I can safely say that Zion's cause is onward.

I believe if the time ever was, it is now, necessary that the Saints live their religion; I believe the signs portend the latter day more now than at any time previous. I am glad I am living in the age in which I am, and that I am in this grand work. Dear Saints, let us faithfully live our religion, doing all the good we can, and as little wrong as possible, that as unbroken families we may have an abundant entrance into the everlasting kingdom of our God. It is the prayer of your brother and co-worker for Christ.

CONDON, Ore., Jan. 1.

Editor Ensign:—As this is the first day of the new year I wish to write a short letter to your paper that those who read the ENSIGN may know how we are getting along in this part of the world. The weather is just fine here today, no snow and a warm south wind blowing. The Saints in this part are striving to do the Master's will, some coming nearer the mark than others; may God reward them all. Condon Saints have put their shoulder to the wheel in a very commendable manner, and have succeeded in erecting a nice little church 20x36; they have it nearly completed, and the best is, it is all paid for; when it is finished we will commence a series of meetings. Elders D. L. Harris, A. B. Moore and the writer will be in attendance. We have some noble people in these parts who, if taught right, will be of use to the Lord's house yet.

Say, brother editor, do you ever read the Octographic Review, one Daniel Sommer proprietor? I have two copies of it, one for December 12, 1898, and one for December 19, 1898, in which one, W. W. Oley, is (as he terms it) dissecting Mormonism, and a more untruthful mess of stuff I never saw in print; and as some of that faith read the ENSIGN I wish to say to them, Why do you read and peddle such falsehoods among your neighbors, when men and women who read for the purpose of learning truth (and some of these are of our own families), know that this pan Oley is but reiterating statements that the highest courts of our land have said were false? Do you think for a moment that you will ever convince any one that you have the truth, and that you are an example of godliness, by abusing them, and all these who do not believe as you do? or do you think that you will persuade them that you are Christlike by asking them to read such vilifying statements as this man Oley puts out? Is Christlike to take the ENSIGN from the office, and after you have read it, write under or opposite something that you don't be-

lieve, such sayings as this, "that's a lie"; "poor simple woman," etc., etc.? If people desire to criticise what they find in the ENSIGN, subscribe for it yourself, it only costs one dollar per year, and then you can write it full of your venom, and send it to whom you wish. Or if what you read in the ENSIGN seems to you to be false, there are plenty of defenders for its teachings; meet them half way, and as "Christian" gentlemen canvass the subject, and let the public judge as to its truth or falsity.

Well, I wish to tell of a wonderful case of healing of which I was witness this winter. Bro. D. L. Harris and I left my home for Wagner, Oregon, on November 16th, arriving at the home of Sr. S. A. Shelley, who is now seventy-two years of age, and has been a member of the church for thirty years. We found her suffering much pain from a tumor; about six years ago she had it cut out, but it came back again, and at the time of which I speak, was about the size of a man's thumb; it was on the outside and could be seen by others, but she could only feel it with her hand. We anointed her with oil, and laying our hands upon her prayed that God in his mercy would hear and answer our petitions, and grant that she might be healed. The next morning the tumor was all gone; she asked her husband (who was an infidel) and Sr. Slavin, who was working for her, to put on their glasses and look for it, but it was nowhere to be found. To God be all the praise and not to man.

Saints, look higher, live better, pray more; forgive those who persecute you, for, ere long, the Savior will come in the clouds of heaven to make up his jewels, and if we conform to the world we will not be like Christ, and unless we are like him we shall not be his. My prayer is for the welfare of all the pure in heart.

Your brother and co-laborer,  
W. A. GOODWIN.

CORRIGAN, Tex., Jan. 4.

Dear Ensign:—I find in this place a class of people who style themselves "Israelites," commonly known as the "Flying Rolls." See Zech. 5: 1, also Jer. 36: 23, Ezek. 2: 9. They have a book written by one, James J. Jezreel, in 1879 entitled "Extracts from the Flying Roll," written for the gentle churches in all the world. They say they are the hundred forty and four thousand that were sealed in Revelations. The men wear long hair; I have seen them have hair two feet long. They live in hopes of never dying, but will be translated, and if one of their number dies they say he was not one of the elect. They will not help to bury one of their members, they say "let the dead bury the dead."

While conversing with one some time ago, he said to me, "I vos shust going to tell you, I will not touch any von vos dead, shust because I am to fare along, (i. e. to near perfect) let, de dead bury de dead," etc. They believe in present day revelations and prophets. J. J. Jezreel was the sixth of the seven angels that was to sound their trumpets, and at present the seventh is sounding, but they will not tell his name. J. J. Jezreel predicted that half of the city of London, England would sink, etc. I could give many other points of their belief, but forbear.

There is another sect who is advocating C. T. Russell's Millennial Dawn doctrine. One, a Mr. Phillips, agent for the Millennial Dawn, stopped at my home to sell me some of his books. I asked him to explain the work to me and he did the best he could to show me Russell's platform, after which I kindly asked him if it was not a fact that C. T. Russell got his starting point from the Latter Day Saints, as they were among the first to proclaim a thousand years reign of Christ upon earth. Since the apostasy of the early church; at this question he raised to his feet, pointing his finger in my face, said, "You need not cast any such insinuations upon Charles T. Russell, for he never got anything from Mormonism, and I am not ashamed of the gospel of Christ." So taking up his books he was soon off.

I think if it is a known fact, as I have been informed that Russell did get his starting point from the Saints, some one ought to show him up in true colors.

I met two Utah elders at this place, they being the first of that stripe I have met. Of course they advanced the theory of Brigham Young's succession but admitted it would take a direct call from God to fill that office, and when I showed them that Brigham made no such claim but stated that the voice of the people put him at the head of his church, and that that was sufficient, they became what they call "meek" and had no more to say. I think all of the Saints should have the "Books and Utah Mormonism in Contrast" by Elder R. Etzenhouser, it sounds the death knell to Utah.

I send a special request to the Prayer Union, to be remembered by them that my health may be restored.

J. T. DAVIS.

CRESCENT CITY, Ia., Dec. 11.

Editor Ensign:—The little band of Saints in and around Crescent City, has yet the spirit and interest of the gospel; enough so, that the little chapel in Crescent is quite well attended. Through the never-tiring and persistent efforts of Bro. Carstensen, our beloved president, and other fellow workers, prayer meetings have again been started at the usual time.

Last sacrament our hearts were made glad by the visitation of God's Holy Spirit, which spoke to us through one brother first in prophecy, then in tongues and interpretation. Truly great blessings are in store for the faithful. As we place ourselves in condition, so God gives to us. If we improve the talents we have, another will be given. Thus God's blessings are poured out upon his Saints, and we are made to feel that He loves us, and delights in blessing us.

The more brilliantly we let our light shine; the more earnestly we work for the progress of the cause of Emmanuel, in obedience to the gospel law; sacrifice, deeds of love and holy conversation, we learn to love God; to love that Holy One of Israel, Jesus our Redeemer. With Him and the inhabitants of the celestial world, we become interested in the redemption of souls; swallowed up in the great thought that's crunched in the gospel of Jesus, to make better men and better women; enlightened, glorified souls, worthy of a celestial habitation.

May God bless and sustain all that thus work; among whom I wish to mention is our beloved district president, Bro. David H. Chambers. He was with us at our last partaking of the holy emblems, and spoke with timely advice and encouragement. He preached to us all last week but two nights—which were stormy—and God did bless him; that was evidenced by the large congregations and intense interest manifested. May God give the increase and add to our number.

I took Bro. Chambers to Hazel Dell for Sunday evening service, but the inclement weather prevented meeting. He and Bro. J. Christensen went from there to McCune's, where they will preach and expect to baptize two. From there back to Hazel Dell, and thence to Boomer. Truly the earnest work, and sacrificing spirit manifested by our brother, merits our faith and prayers in his behalf. And so let me remember one year that we work for the ultimate success of Zion.

Your fellow worker in the gospel of Jesus,  
A. E. MADISON.

FONT SCOTT, Kan., Jan. 5.

Editor Ensign:—When I came to Ft. Scott from Kansas City, I found the Saints of Lebanon branch had no place to hold meetings, except in private houses; in company with Bro. Lee Quick, who had moved to Ft. Scott, and with the aid of the Saints, we rented a house for meetings for one year. We had meetings New Year's eve and the Spirit was with us in power. Bro. Quick has preached every night since. The Saints are all alive in the work, and there is a good interest, and a hope that some of the elders will come and see us; we will put them to work if they come, so don't be afraid to come and help us. I feel well in the work and my prayer is that the Saints will square their lives by the law, and come up higher.

M. M. LEATON.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

APOSTASY OF THE CHURCH.

APOSTLE J. W. WIGHT.

CHAPTER III.

THE BEGINNING OF THE END; THE LATTER DAY APOSTASY FORESHOWN; ITS EVIL CONSEQUENCES OUTLINED.

With a prophetic prescience for which he was noted, the Apostle Paul seeks to quiet the fears of the saints at Thessalonica relative to the coming of Jesus Christ:

"Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by Spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. 2:1-4.

This falling away was to be one of the evidences of Christ's coming; was to be marked by the manifestation of the son of perdition; such manifestation was to be seen in a peculiar "exaltation" "above all that is called God;" was to sit in the temple of God, as God. But we will proceed with the prophecies without further comment for the present.

In writing to Timothy, Paul says:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. 4:1-3.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers; having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. 4:3, 4.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Pet. 2:1, 2.

While the above quotation has been used to forecast the former apostasy, it is really more applicable, or rather, received a greater fulfillment in the latter apostasy. This we will be abundantly able to show.

Passing from these Biblical

forecasts we take up the latter day revelations purporting to have come from God, and that immediately concern every phase of so-called "Mormonism."

For the one unacquainted with our faith, who may read these lines, it is well enough to say that we accept belief in a complete restoration of the apostolic church and faith, as well as believe that God now speaks to his church; and all quotations marked "D. C." are from the Doctrine and Covenants—a compilation of the purported revelations from God.

In a revelation given November 1, 1831, D. C. Sec. 1: 2, we have this:

"Behold, this is mine authority, and the authority of my servants, and my preface unto the book of my commandments, which I have given them to publish unto you, O inhabitants of the earth; wherefore, fear and tremble, O ye people, for what I the Lord have decreed, in them, shall be fulfilled."

In the 7th paragraph we have: "Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled." In Utah edition, D. C., 1890, verses 6, 7, 37.

It is pleasing to learn from section 2, that:

"The works, and the designs, and the purposes of God, cannot be frustrated, neither can they come to naught, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore, his paths are straight, and his course is one eternal round."

"Remember, remember, that it is not the work of God that is frustrated, but the work of men; for although a man may have many revelations, and have power to do many mighty works, yet, if he boasts in his own strength, and sets at naught the counsels of God, and follows after the dictates of his own will, and carnal desires, he must fall, and incur the vengeance of a just God upon him."

It is well to note that the statement is specific, that "God doth not walk in crooked paths," neither doth he turn aside; that if man "boasts in his own strength," "sets at naught the counsels of God," "follows his own will" and "carnal desires," that "HE MUST FALL!"

Remember, also, that the above and the quotation to follow, were given to the church and pertained to its membership. That church that "came out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners." That "wilderness" could have been the gloom of spiritual darkness, and the church, prior to its coming out of the wilderness, "those who were as faithful as it was possible to be under such conditions. It was "terrible" because it claimed the fullness of God's effulgent glory, and struck at the very root of sin—the revelation of God being able to search the hearts and try the reins. Having come into existence, it, the church, had, lurking in its wake,

the same danger of arrogance, pride and apostasy, that beset the church in the apostles' day; hence, the necessity of forewarning it.

In sections 10 and 11, we have: "Deny not the Spirit of revelation, nor the spirit of prophecy; for woe unto him that denieth these things."

"And I, Jesus Christ, your Lord and your God, have spoken it."—D. C., Sec. 16: 5.

Turning to section 38: 4, we have:

"And now I show unto you a mystery, a thing which is had in secret chambers, to bring to pass even your destruction, in process of time, and ye knew it not, but now I tell it unto you."

The mystery here shown is a "thing had in secret chambers." That "thing" will bring about the destruction of what? The word destruction may cover the ground of death, or it may mean a spiritual destruction. That the Lord is addressing collectively is seen in the thought of using the plural "hearts" to signify the "ye." It would seem then, that because of this thing, a destruction was to come upon the church. It does not necessarily follow that the kingdom was to be destroyed, but because of a thing had in secret chambers, destruction by death came to the martyrs, and a spiritual destruction came to many others. This "secret thing" had its origin in the very beginning, as may be seen by the following:

"And Satan said unto Cain, swear unto me by thy throat, and if thou wilt thou shalt die; and swear thy brethren by their heads, and by the living God that they tell it not; for if they tell it they shall surely die, and this that thy father may not know it \* \* \* and all these things were done in secret."—Gen. 5: 14, 15.

The quotation is from the Inspired Translation, and serves its purpose without comment, for the present.

"And again, the elders, priests, and teachers of this church shall teach the principles of the gospel which are in the Bible and the Book of Mormon, in the which is the fullness of the gospel; and they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit."—D. C. Sec. 42: 5.

Only about three months had passed away after the above had been given when it became necessary for the Lord to say:

"Behold, I the Lord have looked upon you, and have seen abominations in the church, that profess my name; but blessed are they who are faithful and endure, whether in life or in death, for they shall inherit eternal life. But woe unto them that are deceivers and hypocrites, for thus saith the Lord, I will bring them to judgment. Behold, verily I say unto you, There are hypocrites among you, and have deceived some, which has given the adversary power, but, behold, such [those over whom the adversary has obtained power because of the deception of others] shall be reclaimed; but the hypo-

crites shall be detected and shall be cut off."—Sec. 50: 2, 3.

"Behold, the Lord requireth the heart and a willing mind; and the willing and obedient shall eat the good of the land of Zion in these last days; and the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land."—D. C. 64: 7.

Having thus established the fact Biblically that there was to be a latter day "falling away," and that in the revelations to the church the Lord foreshadowed it, and showed wherein we might determine such fact—by comparing the deeds of those who profess to remain loyal with the facts of revelation—we close this chapter. It will be well to remember that God does not walk in "crooked paths;" that he does not vary nor turn aside; that the latter day revelations, in harmony with the Bible and Book of Mormon, make plain that Jesus Christ is the Son of God; that secret work was to accomplish a "destruction;" and that the "rebellious" were to be "driven away."

CHAPTER IV.

THE LATTER DAY APOSTASY PORTRAYED.

In a sermon preached April 9, 1852, Brigham Young said:

"Now, hear it, O inhabitants of the earth, Jew and gentile, saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. \* \* \* HE IS OUR FATHER AND OUR GOD, AND THE ONLY GOD WITH WHOM WE HAVE TO DO."—Journal of Discourses, Vol. 1, p. 50.

Had Paul personally listened to the above statement, he could not more clearly have outlined the latter day apostasy than he did in writing to the Thessalonians (2:1-8). The "son of perdition," Satan, was to sit in the "temple of God" "as God." It is claimed by some that when in the Nauvoo temple, Brigham, acting "as God" in the endowment drama, fulfilled the above. But it seems to me that a safer position and clearer exposition would be the following:

"Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the TEMPLE OF HIS BODY."—Jno. 2: 19-21. I have purposely emphasized.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are."—1 Cor. 3: 16, 17.

The quotations clearly elucidate, scripturally, "the temple of God;" Satan as the "son of perdition" obtaining power over man so that he uses him for his mouthpiece, and thereby proclaims man—Adam—"as God" and thus "sitteth in the temple of God, showing himself that he is God." In fact "the only God

with whom we have to do." The emphasis is Mr. Young's.

While I am glad to know that some of the leading minds of the Utah church are today discarding the "Adam God" doctrine—a hopeful sign—it must, nevertheless, come home to them with force that to thus discard, is but a manifestation on their part of a belief of the unscripturalness of such doctrine, and forces home to the observant mind that in teaching such doctrine Mr. Young clearly portrayed a spiritual departure from the faith, and a consequent fulfillment of that passage of scripture—"denying the Lord that bought them." There was to "come a falling away first," that is, before such denial and false teaching should take place. And as Mr. Young is the man who, in this instance, acted, not in "Christ's stead" but in the stead of his Satanic majesty, he was certainly the very embodiment of such falling away, and all who followed such teaching, by reason of which the way of truth was evil spoken of, must also have gone in the ways of Balaam.

The Utah people then, have two horns of a dilemma, it making but little difference which they grasp. Whether it was in the endowment drama when Brigham set himself up as God, or whether in the teaching of Adam-God he sat "in the temple of God," he fulfilled the prediction of Paul just the same, and the awful consequence ensuing may be found in the statement, "Thou art the man!"

DENYING GOD.

But Peter says: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them."—2 Pet. 2: 1.

Paul says: "The man Christ Jesus, who gave himself a ransom for all, to be testified in due time."—1 Tim. 2: 5, 6.

Mr. Young says: "When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family."—Journal of Discourses, Vol. 1, p. 50.

On page 51 he says: "I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and overrighteous of mankind."

Farther down the same page he says: "Now, remember, from this time forth and forever, that Jesus Christ was not begotten by the Holy Ghost."

Matthew 1: 18 says of Mary: "She was found with child of the Holy Ghost."

In verse 20: "That which is conceived in her is of the Holy Ghost." Likreas was the former day apostasy portrayed in the teachings of its adherents and fulfillers, so Mr. Young steps boastingly forth and denies the Lord that bought him. And while it may be urged that this never became a church doctrine by conference

enactment, it must nevertheless be remembered that to "obey counsel" was one of the cardinal teachings, and that they then claimed, and still claim, Mr. Young as a prophet of God.

And this same prophet(?) was so positive on the matter that he further said on page 51 of *Journal of Discourses*, Vol. 1:

"Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our father in heaven. Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation."

PRIVILEY.

But "damnable heresies" were to be brought in "privily," and this "son of perdition," through the agency of men, of course, was to be "who opposeth and exalteth himself above all that is called God, or that is worshipped." Turning to section 132 of the Utah edition of the Doctrine and Covenants, we find a purported revelation which came into existence PRIVILEY!

Brigham, on August 29, 1852, said:

"This revelation has been in my possession many years, and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not any thing leak out that should not."—Sup. Vol. 15, p. 31, *Millennial Star*; *Advocate* Vol. 1, No. 10, p. 104.

EXALTEETH.

Paragraph 19 of this revelation(?) brought in so "privily," says:

"And they shall pass by the angels and the gods which are set there, to their exaltation and glory in all things."

SECRETS, AND SECRET OATHS.

The Inspired Translation says:

"And Satan said unto Cain, Swear unto me by thy throat, and if thou tell it thou shalt die; and swear thy brethren by their heads, and by the living God, that they tell it not; for if they tell it they shall surely die."—Gen. 5: 14.

"And Akish did administer unto them the oaths that were given by them of old, who also sought power, which had been handed down even from Cain, who was a murderer from the beginning. And they were kept up by the power of the devil to administer these oaths unto the people, to keep them in darkness, to help such as sought power, to gain power, and to murder, and to plunder, and to lie, and to commit all manner of wickedness and whoredoms."—Book of Mormon, Ether 3: 12; large edition 3: 86.

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said."—Jno. 18: 19-21.

"And again I say unto you, that the enemy in secret cham-

bers seeketh your lives."—D. C. 88: 6.

In the endowments of "Brighamism" there are, or were, at least, four "grips" "sealed" by the "oath of secrecy"—two Aaronic and two Melchizedek. The first Aaronic was sealed by an oath of willingness to have the throat cut as a penalty for divulging! Then came the saving asunder and the letting out of the intestines as penalties for further revelations. In the enactment of this farce Elohim, Yahovah and Michael played a part in the drama in tones sufficiently loud to be heard by those receiving their "endowments."

Mr. Young, in his "Adam-God" sermon, inadvertently gave the key to this latter thought, when he said:

"It is true that the earth was organized by three distinct characters, namely, Elohim, Yahovah and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son and Holy Ghost."—*Journal of Discourses*, Vol. 1, p. 51.

Of this doctrine of the kind of endowments received in Utah, Brigham seems to have been alarmed that somebody would give it away:

"Well, he gets his endowment, and what for? To go to California and reveal everything he can, and stir up wickedness and prepare himself for hell."—*Journal of Discourses*, Vol. 2, p. 144.

The only way in which one could "stir up wickedness" would be to reveal its evil practices. Truth and righteousness have no fear of revelation. Why did Mr. Young fear?

To undertake to deny these secret endowments, as some do, is to go back on Mr. Young. In his definition of the word endowment, he said:

"Let me give you the definition in brief: Your endowment is, to receive all those ordinances in the house of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the holy priesthood, and gain your eternal exaltation in spite of earth and hell."—*Journal of Discourses*, Vol. 2, p. 31.

How different this endowment, with its secret oaths, its "key-words," its "signs and tokens," from that at Pentecost, and also at Kirtland. Of the former we read:

"And when the day of Pentecost was fully come, they were all with one accord in one place, and suddenly there came a sound from heaven, as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat on each of them."—Acts 2: 1-3.

Of the latter we read:

"Bro. G. A. Smith arose, and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the temple, and all the congregation simultaneously arose,

being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the temple was filled with angels, which I declared to the congregation. The people of the neighborhood came running together, \* \* \* and were astonished at what was transpiring."—*Millennial Star*, Vol. 15, pp. 723-729.

Between these two accounts there is a harmonious agreement. No secret covenants, signs, grips, oaths, here; but outside people were, in both instances, permitted to come and view the event; while Brigham and his fellows practiced their endowments in secret.

But our Utah friends tell us that it was Joseph who introduced the same endowments they now practice. In that special meeting of August 8, 1844, in talking upon this point, Elder Phelps said:

"Elder Rigdon must know how he obtained his endowment, or what he has; for he has not received all, only a small part [emphasis mine]."—*Times and Seasons*, Vol. 5, p. 638.

In the trial of Rigdon, September 8, 1844, P. P. Pratt said:

"And the old revelations require us to build this temple, that we may receive our endowments, and all the ordinances and priesthood."—*Times and Seasons* Vol. 5, p. 653.

We emphasize the word "all" to show by their own witnesses who, speaking so soon after the death of the martyrs, testify that they had not, at that time, received "all."

Upon this point, and in a general epistle written by him, November 1, 1845, Mr. Young says:

"The font and other parts of the temple will be in readiness in a few days to commence the administration of the holy ordinances of endowment, for which the faithful have long diligently labored and fervently prayed."—*Times and Seasons*, Vol. 6, p. 1018. The emphasis is mine.

On April 6, 1845, *Times and Seasons*, Vol. 6, pp. 955 and 956, Mr. Young said:

"Joseph, in his life, did not receive everything connected with the doctrine redemption. Bro. Joseph did not tell them all things at once, consequently you may expect to hear and see many things you never thought of before."

If Joseph did not receive everything connected with the "doctrine of redemption" and the "new and everlasting covenant"—plural marriage is intended to give as celestial or full salvation, it might be interesting to explain how he could have received this latter and yet not receive all. Or did Mr. Young let the cat out of the bag here by inadvertently admitting a truth, that Joseph did not receive this so-called plural revelation?

But Mr. Young put an everlasting quietus upon the question of Joseph instituting the endowments of Utah.

On April 6, 1853, Mr. Young said:

"But what of the temple in Nauvoo. By the aid of the sword in one hand, and trowel

and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints, through hunger and thirst and weariness and watchings, so far completed the temple, despite the devices of the mob, that many received a small portion of their endowment, but we know of no one who received it in its fullness."—*Journal of Discourses*, Vol. 2, p. 82.

Ah! my Utah friends, the endowments of your present practice were not received till after Joseph's death, and then, only a "small portion" before you came to Utah. Yes, Mr. Young tells when their endowments commenced, and thereby brands himself and followers as those who departed from the faith, in thus introducing secret endowments into the church, and causing men and women to "swear by the throat."

Appropos of this latter thought, I was told by a woman in 1897 that they never taught blood atonement here. "Placing the thumb in a horizontal position and drawing it from one ear to the other, around the throat, and then holding it in a horizontal poise (being sure to stop the elbow on a line with where the cut in the right breast of the garment is worked)," I asked her to kindly explain what it meant. Pointing the index finger toward, and in rather close proximity to my face, she warned me to "look out" how I repeated the action. Ah! Why?

"THOU SHALT NOT KILL."

From the midst of Sinai's mount, and written by the finger of God, came to Israel of old, "Thou shalt not kill." A direct ignoring of this command was one of the evidences of the former day apostasy, as we have already seen. In 1831, *Doctrine and Covenants* 42: 7, the Lord saw fit to repeat to latter day Israel this command, "Thou shalt not kill." In the same section, paragraph 21, we are further told, "If any person among you shall kill, they shall be delivered up and dealt with according to the laws of the land."

On May 8, 1853, Brigham Young said:

"If you want to know what to do with a thief that you may find stealing, I say kill him on the spot, and never suffer him to commit another iniquity. That is what I expect I shall do, though never, in the days of my life, have I hurt a man with the palm of my hand. I never have hurt a person any other way except with this unruly member, my tongue. Notwithstanding this, if I caught a man stealing on my premises, I should be very apt to send him straight home, and that is what I wish every man to do, to put a stop to that abominable practice in the midst of this people. I know this appears hard, and throws a cold chill over on several traditions received by early education. I had a great many such feelings to contend with myself, and was as much of a sectarian in my notions as any other man, and as mild, perhaps, in my natural disposition, but I have trained myself to measure things by the line of justice, to

estimate them by the rule of equity and truth, and not by the false tradition of the fathers, or the sympathies of the natural mind. If you will cause all those whom you know to be thieves, to be placed in a line before the mouth of one of our largest cannon, well loaded with chain shot, I will prove by my works whether I can mete out justice to such persons, or not. I would consider it just as much my duty to do that, as to baptize a man for the remission of his sins. That is a short discourse on thieves, I acknowledge, but I tell you the truth as it is in my heart."—*Journal of Discourses*, Vol. 1, pp. 108, 109.

"The Bible says, 'Have salt in yourselves;' we have it here, and if their comes along a villain who is worthy of it, we can salt him up in Salt Lake too. [Laughter!]"—*Journal of Discourses*, Vol. 2, p. 70.

"It was asked this morning how we could obtain redress for our wrongs; I will tell you how it could be done, we could take the same law they have taken, viz., mobocracy, and if any miserable scoundrels come here, cut their throats. (All the people said, Amen)."—*Ibid.*, p. 311.

"THOU SHALT NOT LIE."

With equal force, from the midst of the thunderings of the mount, came this command; only to be reiterated by the voice of the stainless one. And then to the church in these last days came with equal force: "If he or she shall lie, he or she shall be delivered up unto the law of the land."

Mr. Young said:

"I have, many a time, in this stand, dared the world to produce as mean devils as we can. We can beat them at anything. We have the greatest and smoothest liars in the world, cunningest and most adroit thieves, and any other shade of character that you can mention. We can pick out elders in Israel right here, who can beat the world at gambling; who can handle the cards; can cut and shuffle them with the smoothest rogue on God's footstool. I can produce elders here who can shave their smartest shavers, and take their money from them. We can beat the world at any game. We can beat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God."—*Deseret News*, Vol. 6, p. 291; *Journal of Discourses*, Vol. 4, p. 77; "Necessity for a Reorganization," p. 33.

BOAST NOT.

As early as 1831 the Lord warned the church against boasting. Against spirits they could not understand, they were not to bring a "railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest ye be seized therewith."—*Doctrine and Covenants* 50: 7. The Lord reiterates the commandment in 1832, section 83, verse 11, "But a commandment I give unto them, that they shall not boast themselves of these things." Then, again in 1834, section 102, verse 7, "Talk not of judgment, neither boast of faith, nor of mighty works."

Mr. Young said:  
 "We can pray the best, preach the best, and sing the best. We are the best looking, and finest set of people on the face of the earth; and they can begin any game they please, and we are on hand, and can beat them at any thing they have a mind to begin. They may make sharp their two edged swords, and I will turn out the elders of Israel with greased feathers, and whip them to death. We are not to be beat."  
 —Ibid.

Adjudging these people by their history, it is not difficult to believe that Mr. Young told the truth of existing conditions. After the death of Joseph and up to the 29th day of August, 1852, they repeatedly, both verbally and historically, denied the practice of polygamy. After the latter date they then declared they had been in the practice of it since April 5, 1841; which time did they tell the truth, and which time its opposite? Since the issuance of the Manifesto they have repeatedly stated that they have obeyed the law. In A. D. 1890, proof is adduced, both by their pleadings and by the production of evidence that the leaders in the church are law-breakers. I fear they have broken the command, "Thou shalt not lie."

**SHEDDING OF BLOOD FORBIDDEN.**  
 "And surely, blood shall not be shed, only for meat, to save your lives; and the blood of every beast will I require at your hands. And whose sheddeth man's blood, by man shall his blood be shed; for man shall not shed the blood of man. For a commandment I give, that every man's brother shall preserve the life of man, for in mine own image have I made man."  
 —Gen. 9: 11-13. I. T.

As to the redemption of Zion, the Lord said as early as 1831:  
 "And if by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."  
 —D. & C. 68: 8.

Mr. Young said:  
 "All mankind love themselves, and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. \* \* \* I have known a great many who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nation forbid this principle being in full force [then it must have been in partial force], but the time will come when the law of God will

be in full force. This is loving our neighbors as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who understand the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied nor rest until your blood should be spilled, that you might gain that salvation that you desire. That is the way to love mankind."  
 —*Journal of Discourses*, Vol. 4, p. 220; *Deseret News*, Vol. 6, p. 397.

J. M. Grant said:  
 "I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected, and let that committee shed their blood."  
 —*Deseret News*, Vol. 6, p. 235; "Necessity of a Reorganization," pp. 34, 35.

On the 8th of October, 1852, H. C. Kimball, in a public address, said:

"I would rather have my head laid upon a block, and severed from my shoulders, than ever make a proposal to any woman living upon the earth and marry her, unless I had permission from the chief shepherd. *That tells it.* I do not know that you can all understand me, but those who have their eyes open understand it. I only hint at these things, that you may be careful of the course you take."  
 —*Journal of Discourses*, Vol. 1, p. 207.

The emphasis, "That tells it," is Mr. K.'s own, and clearly reveals that in case one should marry without consulting the "chief shepherd." —Brigham—he stood a good show to have his head laid on a block and his blood shed.

As will be noted above, Mr. Young clearly teaches that there is a crime, the only atonement for which is the shedding of criminals' blood. Or, clearly, that the blood of such criminal will do more than that of Christ—will atone for a sin that Christ's blood cannot reach.

Paul, in writing to Timothy, said:  
 "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all; to be testified in due time."  
 —1 Tim. 2: 5, 6.

In view of this, and that which is to follow, as well as much more that might be noted, it is little wonder that Mr. Young held the "living oracles" above the "written word."

John said:  
 "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sin."  
 —1 John 1: 7.

**APOSTATES.**

In the August, 1833, revelation, the Lord commands the forgiving of an enemy three times, even though such enemy fail to repent, "But if he trespass against thee the fourth time, thou shalt not forgive him, but shalt bring these testimonies be-

fore the Lord, and they shall not be blotted out until he repent and reward thee four-fold in all things wherewith he has transgressed against you; and if he do this thou shalt forgive him with all your heart."

Paul said:  
 "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."  
 —Gal. 6: 1.

In a letter written to Jared Carter from Kirtland, April 17, 1833, the Seer said:

"As it respects an apostate, or one who has been cut off from the church, and wishes to come in again, the law of our church expressly says that such shall repent, and be baptized, and be admitted as at the first."  
 —*Times and Seasons*, Vol. 5, p. 752.

In a public address, March 27, 1853, Mr. Young said:

"When a man comes right out as an independent devil and says, 'Damn Mormonism and all the Mormons,' and is off with himself, not to Texas, but to California (you know it used to be to Texas), I say he is a gentleman by the side of a nasty sneaking apostate who is opposed to nothing but christianity. I say to the former, Go in peace, sir, go and prosper if you can. But we have got a set of spirits here worse than such a character. When I went from meeting last Sabbath my ears were saluted with an apostate crying in the streets here. I want to know if any of you who has got the spirit of 'Mormonism' in you, the spirit that Joseph and Hyrum had, or that we have here, would say, let us hear both sides of the question, let us listen and prove all things? [Prove all things; hold fast that which is good.] What do you want to prove? Do you want to prove that an old apostate who has been cut off from the church thirteen times for lying, is any thing worthy of notice? [I say not unto thee, until seven times; but, until seventy times seven.] I heard that a certain gentleman, a picture maker in this city, when the boys would have moved away the wagon in which this apostate was standing, became violent with them, saying, Let this man alone, these are Saints that are persecuting (sneeringly). We want such men to go to California or anywhere they choose; I say to those persons, You must not court persecution here, lest you get so much of it you will not know what to do with it. Do NOT court persecution. We have known Gladden Bishop for more than twenty years, and know him to be a poor, dirty cur. Here is Sister Vilate Kimball, Brother Heber's wife, has borne more from that man than any other woman could bear; but she won't bear it again. I say again, you Gladdenites, do not court persecution, or you will get more than you want, and it will come quicker than you want it. I say to you Bishops, do not allow them to preach in your wards. Who broke the roads to these valleys? Did this little nasty Smith and his wife? No, they stayed in St. Louis while we did it, peddling

ribbons and kissing Gentiles. I know what they have done here—they have asked exorbitant prices for their nasty stinking ribbons. [Voices, 'that's true.'] We broke the roads to this country. Now, you Gladdenites, keep your tongues still, lest sudden destruction come upon you.

"I will tell you a dream that I had last night. I dreamed that I was in the midst of a people who were dressed in rags and tatters; they had turbans upon their heads, and these were also hanging in tatters. The rags were of many colors, and, when the people moved they were all in a motion. Their object in this appeared to be to attract attention. Said they to me, 'We are Mormons, Brother Brigham.' 'No, you are not,' I replied. 'But we have been,' said they; and they began to jump and caper about and dance, and their rags of many colors were all in motion to attract the attention of the people. I said, 'You are no Saints, you are a disgrace to them.' Said they, 'We have been Mormons.' Bye and bye along came some mobocrats, and they greeted them with 'How do you do, sir, I am happy to see you.' They kept on that way for an hour. I felt ashamed of them, for they were in my eyes a disgrace to Mormonism. Then I saw two ruffians whom I knew to be mobbers and murderers, and they crept into a bed where one of my wives and children were. I said, 'You that call yourselves brethren, tell me, is this the fashion among you, they are gentlemen.' With that I took my large bowie knife that I used to wear as a bosom pin in Nauvoo, and cut one of their throats from ear to ear, saying, 'Go to hell across lots.' The other one said, 'You dare not serve me so.' I instantly sprang at him, seized him by the hair of the head, and bringing him down, cut his throat and sent him after his comrade; then told them both, if they would behave themselves they should yet live, but if they did not I would unjoint their necks. At this I awoke.

"I say, rather than that apostates shall flourish here I will unsheath my bowie knife and conquer or die. [Great commotion in the congregation, and a simultaneous burst of feeling, assenting to the declaration.] Now, you nasty apostates, clear out, or judgment will be put to the line, and righteousness to the plummet. [Voices generally, 'Go it, go it.'] If you say it is right, raise your hands. [All hands up.] Let us call upon the Lord to assist us in this and every good work. \* \* \* I felt to say this that I have said, though my throat is very sore, but I think the exercise has done it good. I feel to say to Jew and to Gentile, Let this people alone in the valleys of these mountains, or you will find that which you are not looking for. We are on the Lord's side and we have the tools to work with. But shall this people sink? No. \* \* \* I want you to hear, Bishops, what I am about to tell you. Kick these men out of your wards."  
 —*Times and Seasons*, Vol. 5, p. 605.

**NERVOUS DISEASES.**  
 THE CELEBRATED PHYSICIAN AND SPECIALIST, FRANKLIN MILLS, M. D. L. B., OF CHICAGO, WILL SEND \$2.50 WORTH OF HIS NERVE TREATMENT TO EACH OF OUR AFFLICTED READERS.

Our afflicted readers will certainly never have a better chance to try a new and most successful treatment for Headache, Dizziness, Distress, Neuralgia, Backache, Weak Stomach, Weak Heart, Nervousness, Sleeplessness, Prostration, Numbness, Cramps, etc.  
 Dr. Mills' Personal Treatment is the latest result of twenty-five years of laborious investigation and extensive experience, and his New Treatment is eminently scientific, and three times as successful as the usual methods.  
 Many hundreds of prominent people have been cured of the most intricate results of this kind of ailment. The Doctor has for years been well and favorably known as a leading specialist in these diseases, and his offer should certainly be accepted by our afflicted readers.  
 How to reach a prominent banker of Faribault, Minnesota, was cured after six prominent physicians of Chicago and elsewhere had failed. Mr. J. S. Zent, of Indianapolis, State Representative of the New York Life Insurance Company, was cured after failure of many physicians. Rev. C. H. Young, of Chicago, was cured of constant headache, sleeplessness and nervous prostration after several specialists failed. Julius Keister, 350 Michigan Avenue, Chicago, after eleven failed.  
 Dr. Mills has had twenty-five years' experience, and well and favorably known throughout the country. He has an able and extensive corps of assistants and investigators in his laboratories. He has patients in every State, Territory, Canada and Mexico. He cordially invites the afflicted to write to him.  
 You may never have another such an opportunity. Do not fail to write for \$2.50 worth of Free Treatment. Address DR. FRANKLIN MILLS, corner Adams and State Streets, Chicago.

*Journal of Discourses*, Vol. 1, pp. 82, 83, 84.

The two first quotations in brackets are by me. All other quotations, bracket and parenthetical enclosures, are just as they occur in the *Journal*, which I held on my knee as I wrote.

**HEAP TEACHERS.**  
 "They shall heap to themselves teachers."  
 —Paul.

In the "Section on Priesthood," in speaking of the seventy, the Lord said:

"These seven presidents [emphasis mine] are to choose other seventy besides the first seventy, to whom they belong, and are to preside over them; and also other seventy until seven times seventy, if the labor in the vineyard requires it."  
 —Doc. & Cov. 104:43. (Utah 1890 ed., 107:93-96).

It will be noted that the Lord sets a limit—"until seven times seventy." This is the *maximum* as prescribed. The "seven presidents" were to choose the seventy. DON'T FORGET THIS.

During the October conference, October 8, 1844:

"Elder Geo. A. Smith moved that all in the elders' quorum under the age of 35 should be ordained into the seventies if they are in good standing and worthy, and will except [accept, J. W.] it. The motion was seconded and carried unanimously."  
 —*Times and Seasons*, Vol. 5, p. 605.

"Two o'clock p. m., Conference resumed business. Those presidents of the Seventies who were present and had not received an ordination to the presidency over the Seventies [they ORDAINED PRESIDENTS then], were called out and ordained under the hands of President Joseph Young and others. The remainder of the  
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afternoon was spent in filling up the quorums of Seventies, and at the close eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum."

The Lord said the seven presidents were to do the choosing of seven quorums. Here we find G. A. Smith making a motion, promiscuous in its nature, and on the last page quoted from we have this:

"He [Brigham Young] also selected a number more to go into the seventies."

Considerable of a "heap" this! And if ever any teachers had "itching ears" and turned them unto "fables"—falsehood—these Utah fellows are the ones. Just think of the numerous falsehoods they have told about polygamy. And they are at it yet.

In the Deseret News, July 16, 1884, is found this statement of H. J. Grant, at the Snake River, Idaho, conference:

"He wanted to see the Bishops ordain the young boys to the office of deacon."

During the past summer I was much surprised to learn that boys of 12 to 15 had been ordained as priests. Some of them were experts at swearing, whether they were in their priestly duties or not.

FORBIDDING TO MARRY.

"Marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—Doc. & Cov. 49: 3.

"So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. 1: 27.

That this "creation" occurred "before the world was made," may be seen by turning to Genesis 2: 6, Inspired Translation:

"And I, the Lord God, had created all the children of men, and not yet a man to till the ground, for in heaven created I them."

Man's "measure" is found in the "lawful" thought "that he should have ONE WIFE;" and for this reason God, before the world was made, divided the sexes equally by creating them male and female, not male and females, neither males and female. The church in 1835 incorporated into the Doctrine and Covenants a "Marriage" section, from which we quote:

"According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: therefore we believe that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast prepared for that purpose. \* \* \* And if there be no legal objections, he shall say, calling each by their names: You both mutually agree to be each other's companion, husband and WIFE, observing the LEGAL RIGHTS belonging to this condition [marriage]; that is, keeping yourselves WHOLLY FOR EACH OTHER, AND FROM ALL OTHERS during your lives. And when

they have answered Yes, he shall pronounce them husband and WIFE. \* \* \* All legal contracts of marriage made before a person is baptized into this church, should be held sacred and fulfilled. Inasmuch as this Church of Christ has been reproached with the CRIME of fornication and polygamy: We declare that we believe that one man should have ONE WIFE; and one woman but ONE HUSBAND, except in case of death, when either is at liberty to marry again."—Doc. & Cov. 111.

The "marriage" declaration is found in all of the Utah editions of this book down to 1876, when it was eliminated and the so-called "celestial" marriage revelation inserted in its stead.

There had come to the church the Book of Mormon, which contained this very significant declaration:

"For there shall not any man among you have save it be one wife: and concubines he shall have none."—Jacob 2: 6.

The marriage ordained of God, it will thus be seen, was monogamy. To introduce the plural wife doctrine will be a transgression of the one wife doctrine, and will be a "forbidding to marry" in harmony with God's law. So much is already in print on this question that it is not deemed necessary to burden this article along that line.

Who ever came nearer to bringing in "heresies" "privily" than did Mr. Young? On the 29th of August, 1852, he boasted-ly told of this "copy" of a purported revelation being in his desk from which nothing could "teak out that should not," this "desk" being fastened with a "patent lock." Yes, a fitting place that, to bring forth such a "heresy." Behind the snow-capped Wasatch range, a thousand miles westward from the frontier settlements, and surrounded by the barren, desolate, arid plains, fit type of the desolation that like the iron was to enter the souls of earth's fair daughters. Yes, there by the silent shores of "the Dead Sea of America," its parched and cheerless plains stretching far, far away toward the Occident, was publicly proclaimed that terrible doctrine that was yet to be to the confiding hearts like the poisoned arrow of desolation. And from these valleys ascended the cries of the "fair daughters" to the ears of the Lord of Sabaoth till, from His hiding place He appeared and made possible the overthrow of this loathsome, lecherous doctrine. In the language of another:

"Fit place for such a horrid birth! The surroundings, how suggestive of its shameful character! The barren plains could not be more desolate and waste than the lives of many who should feel the foul breath of polygamy! The dark, sullen waters of the sea were not more bitter than the anguish that should come to the soul because of polygamy! And the black, snow-clad mountains were but a fit symbol of the hard, unfeeling hearts of those who, in the exercise of un priestly and despotic power, should force upon the faith and

[Concluded on page 8.]

RHEUMATISM CATARRH. CAUSED BY BAD BLOOD.

TRIAL BOTTLE OF A FAMOUS BLOOD CURE SENT FREE.

It is the deep-seated, obstinate cases of catarrh and rheumatism that B. B. B. (Botanic Blood Balm) cures. It matters not what other treatments, doctors, sprays, liniments, medicated air, blood purifiers, have failed to do, B. B. B. always promptly reaches the real cause and roots out and drives from the bones, joints, mucous membrane, and entire system the specific poison in the blood that causes rheumatism and catarrh. B. B. B. is the only remedy strong enough to do this and cure so there can never be a return of the symptoms. Don't give up hope but try B. B. B.—Botanic Blood Balm or three Bs.—large bottles \$1.00, six bottles (full treatment) \$5.00. For sale by drug stores. B. B. B. is an honest remedy that makes real cures of all blood diseases after everything else fails. We have absolute confidence in Botanic Blood Balm; hence, so you may test it, we will send a trial bottle free on request, and prepaid, to ENSIGN readers. Personal medical advice free. Address Blood Balm Co., 86 Mitchell St., Atlanta, Ga.

The Combination Oil Cure for Cancer.

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Person afflicted will do well to send for free book giving particulars and prices of oil. Address Dr. BYE, Drawer N, Kansas City, Mo.

CROCKER, Mo., June 30, 1899. DR. BYE, Kansas City, Mo: Dear Sir—My face is all healed up, there is a small lump, it may be from the scar, it feels a little drawy. I hope the cancer is all out; the place is tender yet. I will try and come out there this fall.

Yours truly, W. W. DUNCAN.

WANTED.

Want a partner to take half interest in general merchandise business at Lamoni, Iowa. Good location, reasonable rent, good trade. Capital needed about ten thousand. Address Lock Box 19, Lamoni, Iowa.

WANTED.

A lady teacher to teach in family, to teach day school, music, shorthand and type writing. A member of the church preferred. Address A. J. VICKREY, Gordon, Henry Co., Ala.

WANTED.

By W. S. Loar, Independence, Mo., improved or unimproved land in South Missouri, in exchange for Independence, Mo., house and lot, or two houses and lots. In answering give description.

WANTED—Persons to represent the SELF CULTURE MAGAZINE, published by THE WEBSTER COMPANY, Akron, Ohio. One Thousand Dollars will be awarded Feb'y 11, 1900, by the publishers. Full information and equipment free. No one has a better chance to win than you. Send two references and write today.

WHY NOT? For a future BUY NOW! home. Five acres nice, smooth land in Lamoni. Some fruit and shade trees. Easy payments. (No buildings). D. F. NICHOLSON, Lamoni, Iowa.

DID YOU RESOLVE

to stop using tobacco this New Year? If so, and you find any difficulty in keeping your resolution send \$1.50 to (Bro.) B. F. Ordway, Peoria, Illinois, and get three boxes of Quit-to-bac sent postpaid with guarantee to cure your tobacco appetite or money cheerfully refunded.

It has cured others—why not you? Postage stamps taken.

80 Acres One of the best farms in Southern Iowa, near Lamoni. Cheap and on easy payments. A quick bargain for some one. D. F. NICHOLSON, Lamoni, Iowa.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It meets glass, china, marble, wood, leather, earthenware, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address, J. H. McMULLIN, Independence, Mo. Lock Box 4.

20 CHOICE ACRES.

On west border of Lamoni. Nice, smooth land. Nothing better. Buildings and orchard. If you want such a home, write NOW. Easy terms. D. F. NICHOLSON, Lamoni, Ia.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with 2 columns: TRAINS WEST, a.m. and p.m. Includes routes to Wichita, Kansas, St. Louis, Texas, Joplin, Lexington, and Fast Mail.

TRAINS EAST.

Table with 2 columns: TRAINS EAST, a.m. and p.m. Includes routes from K. C. to St. Louis, Lexington, and Kansas City.

LIBERTY STREET DEPOT.

Table with 2 columns: TRAINS WEST, a.m. and p.m. Includes routes to Lexington, Kansas City, and St. Louis.

CHICAGO & ALTON.

Table with 2 columns: EAST BOUND, a.m. and p.m. Includes routes to Chicago, St. Louis, and Alton.

All trains make regular stops. Through tickets all points in the United States and Canada. For further information regarding rates, call on J. W. DUGAN, Agent, CHALFANT, G. P. & T. Agt., Chicago.

ATWELL'S WATCH WORKS.

Our workmen are experienced; our tools first class; prices the lowest and all work guaranteed. Watch cleaning 40c, mainsprings and warranted one year 40c, crystals 10c, jewels 25c to 50c. All other work as low. All work returned to you prepaid. Send your work to us by mail.

AGENCY DEPARTMENT. 20 Shirt Hosoms for 25c; Hoosier Fire Knives that makes 100 fires at the cost of 3c, 25c; Mouth Inhaler, cures sore throat, coughs, colds and headache, 25c; Prof. Wingreen's Electric Insoles for rheumatism, cold feet, etc., 25c; Package Mundi's Herb Tea, makes two pints of the very best blood purifier, 25c; Watches, good time keepers, \$1.00 each. Send for descriptive circulars of agent's rapid sellers. "Crimes of Preachers," 138 page book, postpaid 25c.

CLOSING OUT AT COST. I brought a lot of goods here from Kansas City which are not adapted to my trade and will close them out at cost. Mandolins from \$1.25, guitars from \$3.00, violins from \$1.50, accordions from \$1.50, banjos and a host of other things. A big line of pocket knives. Guitar, mandolin and violin steel strings sent postpaid at 20c per dozen.

STUMP KNOCKER. An invention that is a genuine cyclone. For \$1.00 I will send illustrated plans and instruction for building a powerful machine that will knock stumps out like lightning. It strikes a 4000 pound blow almost as fast as you can see it. A big line of pocket knives. Guitar, mandolin and violin steel strings sent postpaid at 20c per dozen.

YOUR MEASURE. Always order by number and send cash, stating your size of chest under coat just under arms, size of your waist, length of inside seam of pant leg, your exact height and weight, and you will always get a fit.

OVERCOATS AT JUST HALF PRICE. BLACK AND BLUE BLACK.

All of these coats are just from the tailor's hand, are of the very best finish, your workmanship and are the very best pattern and style. No. 168 Fine Kersey, all wool, black, \$6.00. No. 171 Extra fine Kersey, all wool, satin yoke, black, \$7.50. No. 173 Extra A fine Kersey, all wool, satin yoke, raw edge, extra fine make, a coat that sells from \$15.00 to \$18.00, \$8.75. I carry a complete line of Ulsters from \$3.00 to \$6.50.

330 the very finest Kersey made; extra fine finish. Made at a tailor shop to order would cost you \$40.00. Price \$12.00.

BLACK, CLAY, ALL WOOL IMPORTED WORSTED SUITS, FOUR BUTTON ROUND AND SQUARE BACK:

2452, Lined with skinner satin, pants made with two hip, two side and one watch pocket, entire suit sewed with silk, worth \$14.00, 14 oz., for 7.00. Prepaid, 7.50.

2453, Same as above, only 16 ounce goods, worth \$16.00, for 7.25. Prepaid, 7.80.

2564, Same as above, only 20 ounce goods, worth \$18.00, for 8.75. Prepaid, 9.35.

2565, All wool, black French Twill, extra style and finish, but fine twill, worth \$16.00, for 8.40. Prepaid, 8.90.

PRINCE ALBERT SUITS OF THE FINEST QUALITY AND MAKE.

2326, Extra fine black, clay worsted, all wool imported, 14 oz worth \$16.00, for 9.00. Prepaid, 9.60.

2386, Same as above in 16 oz. goods, worth \$18.00, for 10.00. Prepaid, 10.70.

2388, The same in 20 oz. goods, worth \$22.00, for 10.50. Prepaid, 11.25.

On all orders where size is 42, a charge of \$1.50 extra will be made, and for size 44, \$2.00 extra.

I have a complete line of pants from \$1.00 per pair to \$3.50. 25c mail.

PREPAID.—I will prepay all goods when the last price named is remitted, which will be quite a saving to you.

PROOF TO THE POINT.

"STANBERRY, MO. "Mr. E. T. Atwell, "Dear Sir:—I received suit 2356 all right and to say that I am well pleased, do not begin to express my mind. It is the best suit ever saw for the money—they fit so neatly. I shall ever be willing to recommend you to the public as being worthy of patronage. Thanking you for the suit and wishing you success, I wish to remain one of your customers. S. Schofield."

Bro. Thos. Adley, Tulare, Cal., writing of the suit he received, says: "I received the suit of clothes as I ordered—No. 2366. I am well pleased. I am surprised at getting such a noble, fine suit for such figures as \$10.00."

Make all money payable at Seymour, Mo., and send all orders to Cumorah, Mo. E. T. ATWELL, CUMORAH, MO.

### Apostasy of the Church. Continued from page 7.

life of confiding Saints the unnatural and unscriptural dogma of polygamy."—W. W. B.

Like the "Nicolaitanes" of old, so have the "Brighamites" of modern times entered into the practice of a doctrine that God said he hated. And as murder and secrecy followed the first polygamist Lamech, so do the "Mountain Meadows," the slaughter of the "Morrises" after a flag of truce had been raised, and the gaping throats of those who were blood-atoned, bear gruesome testimony of what has been done by these modern polygamists, who, in the true sense, have forbidden to marry!

#### CHURCH TO BE REJECTED.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time [to have been thus specific, it must have been limited] your baptisms shall be acceptable unto me. But, behold, at the END of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, YE SHALL BE REJECTED AS A CHURCH WITH YOUR DEAD, saith the Lord your God." Revelation of 1841 (107: 10).

We have here, first, a command to build a house—God always commands when he wants a temple built. Second, a "sufficient time" in which to build. Third, a failure to "build" by the end of the appointment meant a rejection of the church, and that it was so understood in these early times, is seen by the following:

"The great God said through Joseph—build this temple; I give you a sufficient time to build it, and if you do not by the appointed time, you shall be rejected as a people with your dead."—P. P. Pratt at Rigdon's trial, *Times and Seasons*, Vol. 5, p. 652.

Nine of the apostles, B. Young, John Taylor and W. Woodruff being among them, signed the following:

"The building of the temple of the Lord in the city of Nauvoo is occupying the first place in the exertion and prayers of many of the Saints at the present time, knowing as they do, that if the building is not completed speedily, we shall be rejected as a church with our dead; for the Lord our God hath spoken it."—*Millennial Star*, Vol. 18, p. 807. The emphasis is theirs. Was the temple "completed"? Listen:

"If the congregation will give me their attention, I will detain them but a short time. Our history is too well known to render it necessary for me to enter into particulars on this subject this morning. Suffice it to say, to this congregation, that we shall attempt to build a temple to the name of our God. This has been attempted several times, but we have never yet had the privilege of COMPLETING AND ENJOYING ONE."—*Journal of Discourses*, Vol. 1, p. 277. (Emphasis mine.)

On January 1, 1877, in the

temple at St. George, Utah, and reported in *Deseret News*, Mr. Young said:

"We that are here are enjoying a privilege that we have no knowledge of any other people enjoying since the days of Adam, that is, to have a temple completed, wherein all the ordinances of the house of God can be bestowed upon his people [ALL these "ordinances" then were not "bestowed" in Nauvoo]. \* \* \* We built one in Nauvoo. I could pick out several before me now that were there when it was built, and know just how much was finished and what was done. It is true we left brethren there with instructions to finish it, and they got it nearly completed before it was burned; but the Saints did not enjoy it."—*Advocate*.

The Twelve said if the building was not "completed speedily," REJECTION would follow. Mr. Young's statement that they "got it nearly completed," shows that it was never "completed." The Lord said unless it were built He would reject the church. What conclusion can we reach?

But our Utah friends tell us that Daniel said the kingdom would not be "destroyed" nor given to other people. Do you not know, my friends, that bridges are often "rejected" and yet not "destroyed?" In after time as the result of repair they may become as secure as ever and yet have had the BAD TIMBERS REMOVED and others take their places. The "Brighamites" represented the bad timbers in the structure and the church remained "rejected—condemned—till these "timbers" were replaced. And those people, the "Josephites," who "remained" true and loyal and represented the strong "timbers," were the people who represented the "same" people, hence it was not given to "other" people.

That the Utah interpretation of Daniel's statement, Daniel 2: 44, does not hold good—that Daniel meant it would be impossible for such "falling away," may be seen in the fact that God did not so understand or he would not have said, "Ye shall be rejected as a church with your dead." That at least nine of the Twelve, as we have shown, did not so understand—that is, that the church could not be rejected. Joseph did not so understand and interpret Daniel's statement, as may be seen by the following statement as found in a letter to W. W. Phelps, dated Kirtland, January 11, 1833. Here it is:

"If Zion will not purify herself so as to be approved of in all things, in his sight, he will seek another people; for his work will go on until Israel is gathered, and they who will not hear his voice, must expect to feel his wrath. Let us say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and yet, strange as it may appear, [ ] yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up

in their hearts be exposed to the gaze of mankind. [How true this, relative to your plural marriage, my Utah friends!] I say to you (and what I say to you, I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in his wrath the inhabitants of Zion shall not enter into my rest."—*Times and Seasons*, Vol. 5, p. 720.

And thus, from every way, there comes an answer to our Utah apologists by which every avenue of seeming escape is so effectually blocked, that in letters of fire there is written across your superstructure: WEIGHED IN THE BALANCE; POUND WANTING.

Over the evils this latter day apostasy has wrought we would fain have drawn the curtain of charity, but justice has pointed out the sterner necessity of a reproduction of the facts that of themselves fix the location of the guilt and place upon the guilty the consequences of their misdoings. If, as a result of the efforts thus put forth, there shall come to but one erring one the light of eternal truth and he be thus saved from the awful pitfalls incident to a departure from God and his kingdom, the labor required in the research necessary and the penning of the article, will be accounted as naught in comparison.

May the light of eternal truth dawn in upon the minds of the benighted ones and they thus be permitted to return to the old paths, that they may walk therein and find pasture to their souls, is my prayer.

#### General Church Recorder's Notice.

I again call attention to the fact that from some districts have not yet arrived the branch reports that are past due from them, and that should be sent to me at an early date, so that they may be put upon the general record of names before the rush that will arrive in February and March. I mention as follows upon the date that I write this, namely, January 8, 1900:

For several years I have received no correction of records of the branches in the Manchester district, England, but am now glad to say that the prospects are favorable that such will be sent by brethren who appear to have taken up the work there.

I call the attention of the officers of the Birmingham, London and Sheffield districts that I hope they will send early their complete summaries of all gains and losses, ordinations and marriages, for 1899.

Also the reports from Eastern and Western Wales need attention.

Probably the reports from the Sydney and Victoria districts, Australia, may be on their way across the sea before this reaches them. If not this will be too late.

From Canada there have not yet come the reports for October of the Chatham district.

No reports of branches in Southern California have arrived since those for October, 1899, and not from Northern California since March, 1899. The October reports from Central California (for 1899) are due. Whether Northern California held a conference this year in October I do not know.

Idaho held conferences in May and November, 1899, and branch reports have not arrived from either.

Reports have not been received from the following districts that held conferences in September, 1899, namely: Kewanee, Southern Nebraska, and New York.

No reports yet from the following districts which held conferences in

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October, namely: Central California, Southern California, Fremont, Little Sioux, Kentucky and Tennessee, Northern Michigan.

From the November conferences the following are due, namely: Idaho, Northeastern Texas and Choctaw.

From the December conferences the Southern Missouri is due.

About thirty districts have appointed to hold conferences in January, February or March. I kindly ask their officers to forward the branch reports as soon after their sessions as may be possible. And I thank all officers who have labored and are now laboring to correct branch and district records, and to reply to my letters asking for help in obtaining or continuing harmony between branch, district and general records, as to names, dates, places, as pertaining to births, baptisms, confirmations, ordinations, deaths, marriages, removals, expulsions, etc.

I do not find that branch reports have yet come from the Oklahoma conferences that were held in February, May and October, 1899, and there will soon be those due from the December conference.

From the Central Texas conferences for July and November the reports have not yet arrived.

Those having in their possession the above reports, those in the districts named in the foregoing, will confer a favor by sending to me the said documents, that they may be placed upon the record.

H. A. STEBBINS,  
General Church Recorder.  
LAWSON, Ia., Jan. 8, 1900.

#### COMMENTATORY.

I have just concluded a reading of Bro. Albert Haws' work, "Sabbatarian Theories a Delusion." It is rightly named and an excellent work, admirable for its clear and direct manner. It leaves Sabbatarianism in the plight the man was who had neither "lock, stock nor barrel" to his gun.

All ye who read, do yourselves good service in procuring a copy of A. Haws, 923 Third St., Oakland, California, at 25 cents.

R. ETZENHOUSER.  
December 25th.

#### MARRIED.

GREENWOOD-HUSTON.—At the home of Bro. Wm. Leeka, Thurman, Iowa, December 28, 1899, Bro. Norma Greenwood and Sr. Nellie A. Huston, Elder Henry Kemp officiating.

WIDENER-HALEY.—At Independence, Missouri, Sunday afternoon, December 31, 1899, Mr. Peter Widener, of Kansas City, Missouri, and Sr. Pearl Eleanor, only daughter of Bro. and Sr. Bradford Haley, Elder W. H. Garrett officiating.

**DIED.**  
SPERRY.—At Richlawn, Cass county, Missouri, Sr. Mary Sperry, wife of Bro. L. D. Sperry. She was born in Kirtland, Ohio, March 6, 1837, her maiden name being Stillman. August 13, 1857, she was married to Bro. Sperry; five children were born to them, two of whom died when small; three and the husband remain to mourn their loss. She was baptized in Minnesota in 1875, by T. W. Smith, and continued firm in the gospel to the end.

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DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 18, 1900.

NUMBER 3.

## ZION'S ENSIGN.

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## EDITORIAL PAGE.

### BLIGHT OF A MORMON'S CURSE.

Peoria, Ill., January 3.—A strange story comes from Salt Lake City to the effect that former Gov. Ford, of Illinois, died in the most abject poverty, with the bones of his body literally protruding from his body, and that this deplorable end of one of Illinois' best known statesmen, was directly due to curses pronounced upon him by the great Mormon prophet, Joseph Smith.

The fact that Ford was governor of Illinois during the Mormon war and at the time of Smith's assassination, gave a certain credence to the rumor. After leaving his office as governor, Mr. Ford moved to this city, and his body now lies buried at Springdale Cemetery. Careful investigation today practically substantiates the claims of the western Mormons. It is true that Governor Ford, as the representative of the law which was hounding their sect, incurred the deadly enmity of the Mormons and their leader and prophet. Old residents of this city also state that they can recall an old rumor of a curse against Gov. Ford, and they talk at length of the conditions surrounding his death and the end of his family.

Gov. Ford was a brilliant man of the highest principles, and was eminently successful as a lawyer. But after the expiration of his term of office, and soon after the alleged curse was pronounced, he ceased to be as prosperous as formerly. He came to Peoria and established a practice here, but misfortune followed him, his property dwindled away, and then, as a final blow, illness intervened and cut short a brilliant career. At the time of Mrs. Ford's death the family had been reduced to poverty, and the two children had been adopted by friends who could afford to educate them. Ex-Gov. Ford survived his wife only a few years and the discomforts of poverty closed thickly about him. He tasted the full bitterness of illness, destitution and dependence, and died under the most deplorable conditions.

The son, Tom, who had been adopted by a resident of this city, Thomas Moore by name, had embarked on a life career which promised to be prosperous, when he was suddenly called west on business. He was crossing the plains on horseback when he fell in with a vigilance committee look-

ing for a horse-thief and hungry for its prey. The stolen stock had been found in the vicinity of the spot where they encountered Ford, and they accused him of the theft. He indignantly denied the charge, and said he was Tom Moore, of Peoria. Upon further questioning, however, he unluckily mentioned that he was a son of ex-Gov. Ford, of Illinois, where, upon the leader exclaimed: "An honest man never travels under two names," and the unfortunate young Ford was swung to the nearest tree.

The daughter of Gov. Ford had drifted entirely out of sight of the world, and no one knows what has become of her. And this great tragedy of life and death in the family of the Fords, the Mormons claim, is the result of the curse of their prophet.—*St. Louis Globe Democrat*, Jan. 4, 1900.

We have noticed the above statements going the rounds of the daily press of the country; but emanating, as it does, from Salt Lake, Utah, we have set it down as being the result of a spirit of "hero" worship, which seems to pervade the dominant church in that state. We are free to express that whatever misfortunes may have befallen ex-Governor Ford and family, and whatever connection such misfortunes may have had with the duplicity of his conduct with regard to Joseph and Hyrum Smith in betraying them into the hands of their enemies by which their lives were sacrificed, and their innocent blood was shed, we do not believe that either of the martyrs, Joseph or Hyrum Smith, ever opened their lips in a cursing upon any one connected with their murder. That is not the spirit of the martyr for Christ—never.

When our blessed Lord was upon the cross suffering innocently—a martyr to the bigotry and devilish persecution of wicked men—the only cry which escaped his lips with regard to his persecutors was, "Father, forgive them, they know not what they do."

When the martyr Stephen was stoned, he did not curse nor malign his enemies, but "he knelt down, and cried with a loud voice, 'Lord, lay not this sin to their charge;' these were the very last words he said according to the record (Acts 7: 60), for it states, "And when he had said this, he fell asleep."

This is the spirit which the latter day martyrs possessed, and Joseph Smith declared, when he was being taken to the confinement in which his life was so soon to be taken, "I go as a lamb to the slaughter; but I am as calm as a summer's morning; I have a conscience void of offense toward God, and toward all men. I SHALL DIE INNOCENT, AND IT SHALL YET BE SAID OF ME, HE WAS MURDERED IN COLD BLOOD."

The same morning, after his brother Hyrum had made ready to go, he read the following paragraph, near the close of the fifth

chapter of Ether in the Book of Mormon, and turned down the leaf upon it:

And it came to pass that I prayed unto the Lord that he would give unto the Gentiles grace that they might have charity. And it came to pass that the Lord said unto me, if they have not charity, it mattereth not unto thee, *thou hast been faithful; wherefore thy garments are clean.* And because thou hast seen thy weakness, thou shalt be made strong, even unto the sitting down in the place which I have prepared in the mansions of my Father. And now, I, Moroni, bid farewell unto the Gentiles; yea, and also unto my brethren whom I love, until we shall meet before the judgment seat of Christ, where all men shall know that my garments are not spotted with your blood.—D. & C. 113: 4, 5.

Ah, who can portray the emotions of that man of God as he read those lines on that eventful morning; the conviction being borne in upon his spirit that those memorable words of his fellow prophet Moroni were to be made so applicable to his own case, and that the same experience was to be his, to bid adieu to both his enemies, and those who were dear to his soul. It was in this spirit he, with his brother Hyrum, surrendered themselves into the hands of their enemies, committing all they held dear into the hands of their heavenly Father until the judgment shall declare their justification. In this, as in all his ministerial work, Joseph Smith manifested the Spirit of the Master, and even in his bitterest trials, no spirit of malediction was ever witnessed so far as the records attest. So we cannot accept the Utah statement in this matter; and while the calamities indicated may have followed ex-Governor Ford and his family, and while it is possible it may have been in the nature of a judgment upon them for his unlawful acts, we do not believe that it was because Joseph Smith uttered a curse against them, or any one else. It would have been contrary to the Spirit of Christ; contrary to the teachings of Him who said, "bless and curse not;" and contrary to the Spirit which dominated Joseph Smith when he went to his martyrdom.

### HIS NEW POLYGAMY MANIFESTO.

Salt Lake, Utah, Jan. 3.—The *Deseret News*, the official organ of the Mormon church, publishes a declaration from Lorenzo Snow, president of the Mormon church, against polygamy. He says in accordance with the manifesto adopted October 6, 1890: "The church has positively abandoned the practice of polygamy, or the solemnization of plural marriages, in this and every other state, and no member or officer thereof, has any authority whatever to perform a plural marriage or enter into such a relation. Nor does the church advise or encourage unlawful cohabitation on the part of any of its members.

"If, therefore, any member disobeys

the law, either as to polygamy or unlawful cohabitation, he must bear his own burden, or, in other words, be answerable to the tribunals of the land for his action pertaining thereto."—*The Kansas City Star*, January 9.

Temporizing again. "The church has positively abandoned the practice of polygamy [the having of a plurality of wives or husbands at the same time; usually the marriage of a man to more than one woman, or the practice of having several wives at the same time.—Webster] and the solemnization of plural marriages." This seems to indicate precisely what was uttered in the first manifesto; those who are already in that condition, are not affected, but no more must enter the plural condition, unless they are willing to bear the consequences should they be arrested. But their is no specific instruction that those who have a number of wives (?) and are living with them as such, shall at once abandon that practice; provide for the "plurals" and their families, and, like every other law abiding man, take his lawful wife and family and live with them only. If President Snow dared to give that kind of instruction he would have a storm about his ears; it is easier and more convenient to evade and make a pretense of obeying the laws of the land.

"Nor does the church advise or encourage unlawful cohabitation on the part of any of its members." O, certainly not. But, beloved, where does the venerable president distinctly forbid such a practice, on penalty of trial and expulsion from the church, as God said they should be, in Doctrine and Covenants 42: 7, 22—(Utah edition 42: 22-26, 30-83). Simply because he dare not. They don't want to give up this practice; they are weak(?) in the faith if they do; and if they can make the unwary believe they are sincere in their protestations of good faith, it is all right. But a straightforward, manly avowal of the wrongfulness of this abomination, and a command for every one to cease such relations, upon penalty of expulsion from the church, coupled with a few church trials against offenders such as Congressman (?) B. H. Roberts et al., would go farther to convince the nation of their sincerity than a houseful of "Manifestos" and "protestations;" and until this action is forthcoming, all such documents as quoted above will be received with skepticism and incredulity in the light of recent past experiences.

### EDITORIAL ITEMS.

BRO. L. C. DONALDSON, River-ton, Iowa, requests the prayers of the Saints and Prayer Unions for his son, Bro. Lorenzo D. Donaldson, F Company, 32d U. S. Regulars, who is sick in the field hospital at Angeles, Philippine Islands, through exposure in rain and mud. Bro. Donaldson says the Saints hold regular meetings, and one sister was recently baptized by Bro. James Comstock.

ARTICLES and sermons on gospel subjects from the ministry are always acceptable, and we trust the brethren will take advantage of this opportunity to preach to and teach audiences whom their voices would often fail to reach if they had them all in their presence. An audience of 6000 to 8000 or more people, such as the ENSIGN reaches, should claim the earnest and appreciative efforts of our ministry, and we trust they will take frequent advantages of the opportunity.

It is reported under date of January 4th that thirteen villages in the Achalkalak district of Russia (Transcaucasia) have been damaged by earthquake shocks, six of which villages were destroyed and 800 bodies have already been recovered. Transcaucasia lies beyond the Caucasus mountains in Asia. Between the Black and Caspian seas. Tiflis, the capitol, is a city of 160,000 inhabitants and is said to be 1400 years old. Mount Ararat, known in Scripture history as the resting place of Noah's Ark, is on the southern boundary of this region.

THE B. H. ROBERTS' case seems to be at a standstill just now. The committee has closed its investigations, and, presumably, are preparing their report for presentation to Congress. There is no doubt that it will be against allowing Elder Roberts to even take the oath of office, as some have favored, preceding an action for his expulsion. Personally, we are of the opinion that this is the proper thing to do. Elder Roberts should not even be recognized as a congressman-elect. Neither he nor any other lawbreaker should be permitted to a seat in the Congress of the United States, and all such should have the credentials which they present declared irregular, after a canvass of the facts in the case, as has been done in that of Elder Roberts. The outcome will probably be that Elder Roberts will return to his home, another election will be called, another member of the same church will be elected, who is not a polygamist or otherwise lawbreaker, and he will be seated without a question, thus contradicting Elder Roberts' plea that the action of Congress is against a "Mormon." It is polygamy against which all objection and action in this case has been urged.

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GENERAL CHURCH NEWS.

INDEPENDENCE.

Sr. Ward, formerly of Lamoni, has bought the Robert Bishop property, near Bishop Hilliard's, on Grand avenue, and now occupies it.

Sr. Drown, her son Alma and daughter, Orpha Hayward, have moved into the cottage next Sr. Weeks, opposite Mr. Lafferty on Clark street.

Bro. R. J. Parker has moved his family into his new house, next to Bro. J. G. Torrence and Bro. J. C. Foss properties, and is making a nice home of it.

Bro. B. J. Scott's new house, next to Mr. Queir's, and near Bro. J. G. Torrence's property, is showing up; if the weather continues favorable it will soon be enclosed.

Bro. Robert Kemp's house, next to Bro. Thomas Crick's (Sr. Salyard's former home), is nearly all completed outside, and the plasterers are at it on the inside. It will not be long before it is ready to occupy.

Sr. A. L. Newton and children, who have been spending the holidays with home folks, Bro. and Sr. J. A. Robinson, Sr., and family, returned to their home at Cove, Arkansas, Saturday of last week. Sr. Newton had a severe attack of tonsillitis the latter part of her visit, and was barely able to be up when she started home, and advices received since her arrival there state she is not much improved.

Bro. K. May, whose indisposition was mentioned last week, continued quite ill until Saturday of last week when relief was granted under administration, and he was enabled to testify in the Saints' meeting at the church Sunday afternoon, and is progressing favorably to a return to usual health. Any protracted disabling of this brother would be seriously felt in more than one direction; he is a useful man in the Lord's work, and all the Saints are thankful to hear of his recovery from this attack.

A nephew of Bro. P. Peterson, bearing the same name, on his way home to Hinckley, Utah, from a two years mission in Kentucky, stopped off for a visit with the family of Bro. Peterson over Sunday, and with them attended services at the stone church Sunday, departing on his journey Monday morning. He had quite a good many things to think about on his way if he was so inclined. He did not get away without an effort being made to show him his error in adhering to the Brighamite faith, which, we hope, may in time bear fruit.

Bro. Geo. Bartholomew is exhibiting his trained or educated horses at Armory hall, corner Troost avenue and 12th streets, Kansas City, every evening at 8:15, with matinees Wednesday and Saturday afternoons at 2:30 p. m. This week special rates have been made and the regular 30 cent tickets good for admission at any performance may be had of Jay Cleveland at the postoffice news stand for 10 cents. It is truly a wonderful as well as instructive sight to see how perfectly these noble animals under-

stand and obey Bro. Bartholomew, and many of the Saints have enjoyed the exhibition since the opening the first of the year.

Sunday was bright, balmy and springlike. 300 joined in the exercises of the Sunday School, and at 11 o'clock the lower auditorium of the church was crowded; Bro. W. T. Bozarth preached a very interesting and instructive discourse on the excellencies of the latter day work as compared with the efforts many have put forth in church building. At night Bro. J. A. Robinson expatiated on the demerits of the "twin relic" and gave reasons why Joseph Smith could never have been the author or revealer of the polygamic revelation so-called. The afternoon service was a happyfying and encouraging season of rejoicing; it was good to be there.

Tuesday evening being the fifth anniversary of the wedding of Bro. Orville and Sr. Belle Robinson James, about seventy-five of their friends massed at Bro. J. A. Robinson's, and about eight o'clock stormed the James citadel. The cozy little cottage home of the "victims" was soon blazing with light and cheer, and a merry time was enjoyed by all until the quick flight of time gave warning of the near approach of the midnight hour, when the invading host withdrew, and quietness once more reigned supreme. Vocal and instrumental music, recitation and anecdote filled up the hours so pleasantly that they passed all too quickly. The discussing of the dainty refreshments served was an incident that received no small share of commendation and attention from the invaders. Two nice chairs, some pictures, wooden spoons and other useful articles appropriate for the occasion were left as testimonials of the good wishes and esteem in which the estimable bride and groom are held by those participating in this visit, and this feeling is by no means confined to church circles, but abounds wherever their acquaintance extends. May the future hold in store many happy returns of their anniversary.

LAMONI, IOWA.

Elder Frank Cochran proclaimed the gospel news at Davis City on Sunday 7th.

Elder Stedman departed to his missionfield in Minnesota. X A controversy was held at the brick church last week between Elders Hanson and Bickmore and Heman C. Smith about the differences between the Utah church and the Reorganization.

President Joseph Smith spoke at 11 a. m. Sunday, 14th, on the marriage question. A good prayer and testimony meeting was held in the afternoon conducted by Brn. M. J. Danielson, A. K. Anderson and H. N. Snively. At night the gospel law was expounded at the Saints' church by Bishop E. L. Kelley.

The Religio and the week night prayer meetings were dispensed with last week on account of the discussion.

The Daughters of Zion met on Friday p. m. 15th.

A LAMONIAN.

ST. JOSEPH, MISSOURI.

Our usual services were held yesterday with a marked increase in attendance. About one hundred and fifty were present at the evening prayer meeting.

Last Tuesday evening the Religians met to elect officers for the ensuing six months, the following were chosen: John A. Gardner, president; Ida Pearson, vice president; Arthur Smith, secretary; Roy Smith, librarian; Mabel Brooks, treasurer; Pearl Smith, chorister; Josie Islieb, organist. Program, relief, and social committees were appointed by the president. The response to roll call was to answer the question, "Am I willing to stand by the Religio the coming year?"

The Ladies' Aid Society held their first regular meeting last Thursday; the outlook is encouraging.

Bro. G. J. Whitehead is reported some better this morning, though he is still very weak.

Bro. John Dempsey's little six year old son, Freddy, died Tuesday morning, of membranous croup. Funeral occurred Wednesday afternoon at the house, sermon by Elder H. O. Smith.

Bro. and Sr. J. L. Bear's two little children are very sick with diphtheria.

Bro. Marcus Shaw has been quite ill this week, but is better now.

A little daughter was born to Bro. Cyril C. and Iola Randall, January 5, 1900.

GRACE L. KRAHL.

January 26.

CHILGAGO, ILLINOIS.

Meet at 716 Van Buren Street, corner Winchester. Sunday School 1:30 p. m. Testimony at 2:45. Preaching at 7:45 p. m. every Sunday.

Our general missionary in charge, Bro. J. H. Lake, is again welcomed to our midst and showed his spiritual and physical vitality yesterday by preaching three times and traveling about fourteen miles by street railway. He presented a new and interesting line of thought last evening, comparing the first advent of Christ, the human and divine sides and his treatment by the world, with the second coming of the "body of Christ"—the church. The cases are parallel in many respects. The discourse was interesting. Bro. Lake preached the morning sermon at the Lang mission, teaching the necessity of honoring the law and keeping in the golden medium, away from either extreme.

At a business meeting Saturday night it was unanimously decided to remove the headquarters of the branch to the west side. The move will be made this week and all the preparation made for a grand opening on next Sunday at 2:45 p. m. The Sunday School will convene at 1:30 p. m. The workers are requested to meet an hour earlier to arrange the work in the new quarters. Bro. J. H. Lake will be present and preach the opening sermon. A protracted effort will continue indefinitely, sustained by the missionary and local forces of the ministry. Let all the Saints rally and make this a memorable event. Remember

the time—Sunday School at 1:30; opening service at 2:45; Religio at 6; preaching at 7:45 p. m., and each night during the week.

The Religio held their business meeting on Wednesday for election of officers, which resulted in the election of James F. Keir as president; J. M. Terry, Jr., vice president; Sr. Mamie Clark, secretary; Sr. Della Braidwood, organist; Sr. Mabel Sanderson, treasurer, with other committees peculiar to the organization. There has been some excellent work done by this organization in the Book of Mormon study. We have listened to some able papers and lectures on the evidences of the divinity of that work. We bid them speed and success in their new home. The evident reason for a change in the presidency was the expected removal from the city of Sr. Marie Clark, whose occupancy has been both efficient and satisfactory.

Arrangements have been made for the opening of a new mission at 7124 Stony Island avenue on Thursday night of this week. The object of this mission is to reach the world, as but few Saints live in that neighborhood. We will have more to say of this next week.

Sr. Wm. Strange is very ill, for whom prayer is asked. She is a good Saint, and worthy.

We preached for Bro. Graves on Friday night with excellent liberty to those present. His meetings continue with fair attendance. Bro. George is wonderfully in earnest and is worthy of encouragement by the Saints. His humility is commendable. His wife is constantly afflicted and almost an invalid.

For peace and unity and active work I am still in the battle.

J. M. TERRY.

1402 Wrightwood Ave., Jan. 15.

FIRST KANSAS CITY BRANCH.

Chapel, 2321 Vabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Weather unusually fine for the time of year; many came to the services without overcoats or wraps.

Each Sunday seems to show an increasing interest in the Sunday School, the primary pupils now requiring three teachers. A movement is on foot to secure children's chairs for them; and the illustrated cards issued by the Herald office will be an added assistance. The Sunday School work is surely progressing.

Elder D. F. Winn preached an excellent sermon at 11 a. m. to a goodly congregation. The attendance at the social service was good and the interest fair. Bro. Walter Smith preached in the evening. His sermons are always interesting and beneficial.

At the election of officers for the Religio the following selection was made: Bro. Walter Smith, president; Bro. Will Bozarth, vice president; Sr. M. Eunice Winn, secretary; Sr. Jessie Briner, treasurer, and Bro. Robt. Winn, librarian.

Good attendance and good interest in this branch of church work is noted.

R. E. PORTER.

January 15.

SECOND KANSAS CITY BRANCH. Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Sunday School was well attended, and a new determination to extend its influence is manifest. A Doctrine and Covenants class was established last Sunday, Bro. Alex. McIntosh teacher. Bro. Thomas Newton discoursed at the eleven o'clock service. The afternoon prayer meeting was unusually well attended. Elder F. C. Warnyk, of Argentine, spoke at the evening meeting.

Elder M. B. Williams preached in the school-house at Merriam, Kansas, where he has been laboring alternate Sundays. Bro. Williams reports "small congregation, interest good, strangers are coming, and prospects are bright."

We are enjoying mild, unseasonable weather. Report says there is considerable small-pox around.

The Utah elders advertise a conference at the Irish-American Hall, Oak street, between 17th and 18th on February 3d and 4th.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., Jan. 16.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Last Wednesday evening our branch business meeting was held at the residence of J. A. Saxe, 1911 Mission street. Among other things attended to was the election of our branch officers as follows: Charles A. Parkin, president; J. A. Saxe and Roy Davis, priests; John Lawn, Edgar Smith and ————, Baislan, teachers; Chas. Kaighin, Hawley and Carlson, deacons; Chas. Kaighin, financial secretary; John Lawn, clerk; Chas. Wyatt, organist; Ella Lytle, chorister.

Friday night was prayer meeting night at the Religio. A very good meeting was held at the residence of Bro. Parkin, 3364 17th street. It was much enjoyed by all present.

The time for holding our district conference has been changed to February 9th, at Golden West hall, 320 Post street, this city.

Sunday was a very spiritual day with us at all our services. The Sunday School was very interesting and instructive. We had a good sermon from Bro. Parkin at 11 o'clock, and a very fine prayer meeting at noon. The sacrament was administered and nearly all present took part in the services. There were twenty-five testimonies borne, five prayers offered and eight hymns sung. The Spirit was present in power. In the evening Bro. J. A. Saxe gave us a good cheering discourse.

We had with us today Bro. Joehnk and Roberts from Sacramento; Bro. McQuade from Garden Grove branch and quite a

number of strangers. We hope that such good meetings on the first Sunday of the year is a good omen for our branch, and the Saints generally.

G. S. LINCOLN.

January 10.

PROVIDENCE, RHODE ISLAND.

The local Prayer Union have elected the following officers for 1900: Sr. Nellie Bond, president; Sr. Mary B. Johnson, vice-president; Sr. Mabel Gondolf, secretary and treasurer. They held a very interesting and spiritual session at the home of Sr. Cheddell on Althea street last Thursday afternoon.

The Providence Zion's Religion held a profitable session at the home of Sr. Edith Perry on Frances street last Tuesday evening. A discussion was had on the Anglo-Boer war. Debates on current and important questions ought to increase attendance.

The district conference will convene at Fall River, February 10th, next.

Bro. A. B. Pierce was the guest of Bro. Wallace Wetmore and family, of Boston, over Christmastide. He had the pleasure of renewing the acquaintance of Bro. John Wetmore, who has been blind for years. In prayer with him there was mutual comfort and consolation received. Bro. and Sr. Steffe called on him recently and dispensed kindly cheer. Perhaps if others would do likewise, it would help cheer one who is shut out from the beauties of this world. The question, "When saw we thee an hungered, or athirst, or a stranger, or naked, or sick," etc., "and did not minister unto thee?" will then be needless.

UNCLE BURNSIDE.

January 7.

LETTER DEPARTMENT.

BALDWIN, Md. Jan. 9.

Editor Ensign:—"Maryland, my Maryland." Well, here I am preaching to the natives in the Saints' chapel, near a beautiful little stream of water called the "Big Elk," although the only big thing about it is its name. We have been holding services for about a week, and a few seem to be interested, but there ought to be more; however, we can only labor and wait.

Bro. Daniel Carter is the president of the branch here and is energetic and trying to do all he can to get the work moving. We are trying to get new openings near here, and may succeed this week and start on new ground.

The past year has been a year of trial, some disappointments and many vexatious things, but withal there is the satisfaction of having tried to do what I could under the circumstances. I was called from my field of labor three times; once on account of my own health, twice by death in the family. And when I left home the first of last November it was with great reluctance, and a nameless fear of what might come next. Still we are working along, hoping, praying, rejoicing, sorrowing. I never felt any great pleasure in preaching to empty seats, especially when there were enough Saints in town to comfortably fill the hall or church, and I have often wished that I was not so quick to notice when there were absent ones from the service.

Then, people are affected so peculiarly now, I often wonder if human nature is undergoing a change. For instance, I remember when Annie and I were young (something less

than a hundred years ago), we were delighted to attend all the services held by the church, and I certainly felt more spiritual than I did without her company. But somehow the young people of our day have got ahead of those who gave excuse in the parable by the Savior, and some of them do not wait to get married before saying, "I have married a wife, and therefore I cannot come."

Did you ever notice how easy it was to find an excuse when we really wanted to find one? One has a back ache, or headache, or some kind of an ache, or is sleepy and tired. What makes you tired? O, I don't know, I was up late last night. How late? O, I don't know, quite late. What kept you up? O, don't ask me; why-why-I had company. Yes, they have company and sit up three and four times a week until two and three o'clock in the morning, and then wonder why they feel so languid and sleepy and cross. O, well, says one, they are young, let it go. Yes, lock the barn after the horse is stolen.

There is one thing at least that has not changed regarding human kind—they are just as susceptible to evil influences now as they have ever been, and the purest, grandest characters fall as readily before the tempter as do those of less noble hearts and lives. May God help us to seek first the kingdom of God and his righteousness that all necessary things may be added unto us.

Yours in bonds,  
Geo. W. ROWLEY.

CHESCO, Iowa, Jan. 15.

Editor Ensign:—Leaving home in November, soon after my return from Illinois, I went, by request, to Appleton to baptize a young lady, the daughter of Bro. and Sr. Joseph Dreyer, who reside in that city; the result of my visit was better than I anticipated, for, instead of one, I found three honest hearted ones willing to become obedient to the gospel.

From Appleton I dropped down to our capital city, Madison, preached a few sermons there, and went from there north to Valley Junction to attend our Northern Wisconsin district conference. I was very agreeably surprised there by meeting with several of the brethren from the further north, and as I stepped off the train and walked along the platform, saw the smiling faces of Brn. Closson, Hutchison, Shedd's, Weeks—well, I won't try to name them all, as they might think I was getting personal; but I also remember seeing our missionary, W. A. McDowell, standing by the side of the Northern district president, A. L. Whiteaker, each with a smile on their face as though they anticipated something pleasant near at hand; nor were we mistaken, for a call, "come on, boys, I expect supper is ready," confirmed our former convictions.

On the following day (Saturday) other arrivals increased the number of Saints gathered to receive and enjoy such blessings as God might be pleased to give to those who came to worship him; Brn. Frank Hackett and Oliver McDowell, from North Freedom, being among the later arrivals. The conference was a spiritual one, and we believe all who attended were benefited.

While there we learned from Bro. McDowell that one, Bro. S. P. Carpenter, who lives at Tomahawk, Lincoln county, was anxious for missionary work in his town, so it was arranged that the writer should respond to the call; and without sending Bro. Carpenter any warning of an intended visit, I took early morning train for Tomahawk, reaching there about 10:30 a. m., and upon starting out to find the residence of Bro. C. was greeted with the cheerful information that both Bro. and Sr. Carpenter were out of town. Nevertheless, we found his pleasant home, and were very agreeably surprised to be met at the door by our sister of former acquaintance, Laura E. Fuller. The outcome of our visit there was, Bro. and Sr. Carpenter not being far away, were soon apprised of our presence, and returned, and a message sent to W. A. McDowell which brought him on the field. The First Baptist church was

secured and services announced, and we began to declare the angel message. Unfortunately, however, we were here just in the midst of the holiday festivities, consequently our audiences were so small we did not think it advisable to continue; so after one week we closed our effort there with a promise to return sometime during the coming season.

Bro. McDowell went home to eat his Christmas turkey, and the writer to Appleton, thence to Madison and Evansville, and on Thursday evening, January 4th, took train for Cresco, Iowa, to answer an invitation of long standing to visit here. This invitation came from Sr. Sarah K. Foye, who lives in this place, and who has long been wishing and waiting for some one to come here and tell the gospel story.

Soon after arriving, her husband, Mr. W. W. Foye, who, by the way, is an old comrade of the G. A. R., procured the use of court house hall, and we posted notices for preaching for Sunday afternoon and evening, also for evening services during the week. But no sooner are we here and our presence known, than the churches are aroused to a wonderful activity, and are soon running full blast each evening with union prayer meetings, preaching, etc., and why forsooth, the *Mormons are come to town*.

On Monday I was joined by Bro. L. E. Hills, of Marion, this state, and though we hand billed the town and thoroughly advertised our services, yet our efforts were unavailing, and we only had the opportunity to preach a few sermons to very small audiences. Bro. Hills and myself start this p. m. for Arlington, and will try to occupy in one or two union churches in that vicinity, where we hope to get a hearing.

I only expect to remain in Iowa a few weeks, then go into Northern Illinois to visit Peccaunica and Rockford, and thence back to the Badger state.

Your brother in bonds,  
G. H. BURR.

LAMONI, Iowa, Jan. 5.

Editor Ensign:—Last October while returning from my field of labor I had to travel almost two days facing a cold rain, from which I took cold, and was down with the rheumatism for some time. Am not free from pain yet, but able to be at work most of the time.

Quite a number of the Saints in the Clinton district have written me wanting to know when I could be with them. In answer I would say I had intended to be back to my field by the last of December, but sickness and other matters have prevented. Should any of the Saints find the need of special work to be done, let me know and I will try and have some of the missionaries call on you, if I find I cannot be there. I am sorry that I have been so unfortunate that I could not be with you. It is only a little over two months until General Conference and I trust that the Clinton district will have a good representation and a record behind none.

Yours in the faith,  
D. C. WHITE.

COIN, Iowa, Jan. 16.

Editor Ensign:—Since the beginning of the new year I have been quite busy sounding the gospel trumpet. Am in fairly good health, and have been blessed, so far, with the Holy Spirit. But I find that it takes a great deal of preaching to make any impression on the minds of the people, that is, upon the minds of the masses. Of course, the honest in heart who are looking for the truth, have their eyes open and are able to see the beauties of the gospel, and some of them obey it, too. The honest in heart, however, are not in the majority.

At present writing I am at Coin, in Page county, Iowa. Came here last Tuesday, and since then have been preaching in the opera hall to fair sized and very attentive audiences. Am hopeful that good results may follow the efforts.

The work in our districts—Pottawattamie and Fremont—is moving along quite nicely, so it seems to me. Bro. Kemp is in charge, and is a faith-

ful, spiritual minded man whose soul is in the work. And he preaches by example as well as precept; he is a father in Israel, indeed. And then we have a lot of young people in this mission whom it is a pleasure to know, and of whom one can justly feel proud. May the Lord bless and preserve them from the snares of the world that they may continue to grow in favor with God, and with all good people too. Much depends on them in the future, and I trust they may be equal to the occasion.

Sunday Schools, as a rule, are doing well, and our Sunday School force is thoroughly alive to the interests of the work.

Peace, harmony and good will prevail in all parts of the mission, so far as I know, and we feel determined, with the Lord's help, to press on to success and final victory.

Wishing yourself and the many readers of your paper a prosperous year in gospel work, I am

Yours in bonds,  
ISAAC M. SMITH.

AMES, Kan., Jan. 3.

Editor Ensign:—It was with mixed feelings of gladness and sorrow that I bade adieu to Saints and friends when leaving Centralia, Kansas, to again enlist in gospel work in God's great harvest field. It is a hard task indeed, to part from those whom you have learned to love and respect, especially when a reuniting again looks dim and cloudy. At the best, this world is full of changes and disappointments to many of us, and, I presume, will not cease until "that perfect day" shall come. Spent one Sunday at Blue Rapids, and felt happy in assisting the Saints in their services; then visited Greenleaf over January 1st, and was glad to find an increase of Saints at that place. The Christmas entertainment passed off smoothly, and was a very pleasant affair, winding up in a marriage ceremony, performed by Elder W. S. Pender; the contracting parties were Bro. Horace E. Brown, of Lenora, Kansas, and Sr. Givens, from far off West Virginia; they, together with the bride's maid and best man, certainly looked their best during the occasion. The bridal party left for Lenora, their future home, the next day.

I must here state that, though there is no church organization there at present, yet indications point very strongly that a branch will be established at no distant day. The Saints, in the majority, are lively and energetic in the cause. They have already rented a commodious hall for a whole year, located in the heart of the town, which means that they have secured a good foot-hold for the work, through the blessings of God upon them. This is a point where our Campbellite friends have, all along, fought the faith of the Saints most bitterly, both by preaching and debating; and now there cannot be found a more promising field for a harvest of souls in the whole Northwest Kansas district. Who can measure the results of a united effort on the part of the people of God, in point of faithfulness and diligence in serving the Master, coupled with a righteous living? If God be with us, who can be against us, wrote the apostle. "Then is it not to our best interests to labor to that end? Surely it is."

Their Sunday School under the leadership of Sr. Ella M. Landers, was good. May it become a stepping-stone to many into the kingdom of God. After briefly reviewing the lessons of the quarter, the writer, seeing that they distributed a number of *Hopes* among the children, took the opportunity of explaining about the beautiful engraving that appears weekly on the outside; how that Elder David H. Smith had it presented to him in vision, and the claim being made that the figure therein is a true likeness of our Savior. The large tree that we see there represents the mother church which was organized in 1830; and the birds signify the different nationalities of people who flock into the kingdom of God, and make the church their future home. The ax that we see driven at the bottom of the tree is a sign of her death blow received at the time the Lord re-

jected the church in consequence of disobedience. That little sprout on the right, growing out of the parent tree, represents the Reorganization, and after a while will grow as large as the mother tree. It is indeed comforting to know that the work is so grand before us, and that God is at the helm directing the affairs of his church, until the consummation will be reached.

Am feeling more hopeful than ever, and hope to be found a loyal soldier in the ranks of King Immanuel. Bro. Pender and I are to commence a series of meetings at Clyde next Saturday evening, and the outlook is good for a fine hearing.

Your brother in Christ,  
FRANK J. PIERCE.

ROSEDALE, Kan., Jan. 3, 1900.

Editor Ensign:—This is a fine afternoon for this time of the year. I am living here with my mother and sister. My sister Flora was married New Years night to Mr. George Bly; Bro. Wm. H. Pease, president of the Armstrong branch preformed the ceremony. Many relatives and other friends of the contracting parties, were present. They received some valuable presents which are highly appreciated. It is to be hoped that the lives of those who have thus been united in wedlock will be one of happiness and prosperity, and last, but not least, may they both, when the journey of this life is over, so have walked in obedience to the restored gospel as to merit eternal life in the world to come.

We are having no meetings in Rosedale at present; it is hoped that openings for the preaching of the word of the Lord in its purity may be effected in Rosedale in the near future. The traveling and local ministry are cordially invited to call at our house whenever they can. We would be glad if Bro. Thomas Newton, priest of the Second Kansas City branch, could visit us once a week at least. May the Lord of the harvest send one of his laborers to this part of the vineyard vested with proper authority to dispense the word of life to perishing souls here. Why could we not have a mission in Rosedale? May God bless the good work everywhere is the prayer of your brother.

In bonds,

ALBERT T. DAVIS.  
68 S. W. Boulevard, Rosedale, Kan.  
Opposite Bell's Hall.

NEBRASKA CITY, Neb., Dec. 28.

Editor Ensign:—This year is nearly finished up, and 1899 will be remembered by many as a singular year in many things that have transpired. To me it has been joyful in that I have lived to hear that the polygamy question has been stirred up by this nation, and this abominable practice has been condemned at our government seat where it expected to have received an honorable reception from those in United States authority, by putting on a false mask and claiming that this vile practice was sacred under their religious covenant and belief; but I am thankful the eyes of our great government were not blind, and have refused a polygamist a seat in the law making departments of this great and powerful nation. For in no part of the teachings of Christ, the Son of God, can I find he ever taught polygamy; no, not even divorcement, but his teachings were pure and holy, therefore, this polygamy practiced all these years by the Brighamites in Utah, is of their own make up and should have been driven out long ago.

Our branch is in good condition; Elder M. H. Forscutt city pastor and branch president; meetings regular Sunday twice, also Wednesday evenings. We lost by death this year two, and two have been baptized. Monday evening our nice Sunday School held a very enjoyable Christmas entertainment in our church; all did well, and all were happy. Santa Claus came in too to see how we got along. He heard our scholars sing, promised to come again next year, and so he departed. We have a good school, and it has been kept up regularly this past year.

With a happy new year to all, I am  
Your sister in this gospel,  
ANNA NEILSON.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

ANOTHER BOOK.

ELDER R. M. ELVIN.

In ancient time a man of understanding and reputed for great wisdom, wrote: "Of making many books there is no end," and so hath it come to pass in these latter days, that the restored gospel, by angelic administration, has been the occasion of the "making of many books," both in favor of the message, and in opposition thereto.

Among the last to make its appearance is, "The Mormon Prophet," by Miss Lilly Dougall, of Montreal, Canada, and published by D. Appleton & Co., New York. She has undertaken to accomplish what scores of others have attempted and failed to do; namely: to explain to the reading public, the truth relative to the claim of Joseph Smith to the prophetic office, and his teaching as to what was essential to the obtaining of eternal life in the kingdom of God.

Were Miss Dougall's book upon a political issue, I would say: It is a straddle of the fence argument. With a show of fairness, she says in the preface to her book: "He never saw Utah, and his public teachings were, for the most part, unexceptionable. Taking necessary liberty with incidents, I have endeavored to present Smith's character as I found it in his own writings, in the narratives of contemporary writers, and in the memories of the older inhabitants of Kirtland."—p. 6.

Holding in memory the promise of this woman to use the writings of Joseph Smith and contemporary writers, I shall write this review, hewing to the line, regardless of where the chips shall fly. I give due credit for honesty and fairness for the following on the originality of the Book of Mormon, namely: "That it was an original production seems probable, as the recent discovery of the celebrated Spalding manuscript, and a critical examination of the evidence of Mrs. Spalding, go far to discredit the popular accusation of plagiarism." (Preface, p. 8). Had Miss Dougall continued as fair from the start to the finish of her book, I should not have taken up my pen to refute the frequent lapses from truth which follows. Here is another credit mark to Miss Dougall: "Near Kirtland I visited a sweet faced old lady—not, however, of the Mormon persuasion—who, as a child, had climbed on the prophet's knee, 'My mother always said,' she told us, 'that if she had to die and leave young children, she would rather have left them to Joseph Smith than to any one else in the world: he was always kind.' This testimony as to Smith's kindness, I found to be repeated in the annals of Mormon families."—Preface, p. 9.

There is somewhat in this excerpt worthy of more than a careless reading to emphasize.

(a) This testimony is from a

non-member of the Latter Day Saints' church.

(b) The witness was a sweet faced old lady at the time she was interviewed by Lilly Dougall.

(c) This old lady, when a child, climbed on the knee of the prophet.

(d) The general reputation was that the prophet Joseph Smith was kind of heart, and a fit person to have the watch-care of young children.

Should it be thought a strange thing that such evidence would create a favorable impression for the man Joseph Smith, the prophet?

In the body of her book Miss Dougall quotes from Ephraim Croom, the son of a Baptist deacon: "Whether the man is mad or false, almost all the immoralities that you will hear reported about him, are, as far as I can make out, not true. He doesn't teach that it's unnecessary to obey the ten commandments, or beat his wife, nor is he drunken. He's got the sense to see that all that sort of thing wouldn't make a big man of him. It's merely a revised form of Christianity, with a few silly additions, that he claims to be the prophet of."—"Mormon Prophet," p. 7.

"There is no particular date stated as to when the young man, Mr. Croom, made the statement, but in the preceding paragraph the reader is lead to believe that it was after the publication of the Book of Mormon, which was in the latter part of 1829 and the early part of 1830, and according to other events narrated by Miss Dougall, the statement of Mr. Croom could not have been made earlier than the spring of 1830. I have in view a particular use in thus calling the attention of the reader to this date.

Miss Dougall begins her second chapter with these words: "Two quiet years passed, and Susannah had attained her eighteenth birthday." ("The Mormon Prophet," p. 11). Or, in other words, two years had elapsed since the statement of Ephraim Croom was made, and in gliding down the stream of time, in the August following the birthday, Miss Susannah, while in a pouty spell, takes a long stroll in the propinquity of Palmyra, New York, and to escape a severe storm, took shelter in the house of Joseph Smith; while here Lucy Smith, the mother of Joseph Smith, the prophet, is made to say: "Seven years ago was his first vision, and all the people trampling upon him since to make him gainsay it, but he stood steadfast. I dreamed it—when he was a little child I dreamed it, and it has come true."—M. P., p. 18.

Now, let us figure a little; on the arrival of Susannah at her uncle's, when she was sixteen years of age, for Miss Dougall has Ephraim Croom testify: "His book," said Ephraim, "is a history of the North American Indians, from the time of the flood until some epoch prior to Columbus. It would be as difficult to prove that it was not true as to prove that Smith is not honest in his delusion."—M. P. p. 7.

This commits Miss Dougall's book to a period subsequent to the publication of the Book of Mormon, and two years later Miss Dougall has Lucy Smith testify that it was "seven years" since the first vision.

Here let me give the reader the benefit of two historical facts, namely: "Early in the spring [of 1820] Joseph Smith, Jr., had his first vision." ("Compendium, p. 306). "Mr. John H. Gilbert, of Palmyra, New York, who claims to have set the type for the Book of Mormon, was interviewed at his residence by Elders W. H. and E. L. Kelley, on March 5, 1831. To them he said: 'The manuscript was put into our hands in August, 1829, and all printed by March, 1830.'" ("Church History," Vol. 1, p. 81.) Thus we learn that from the first vision till the Book of Mormon was published was about ten years, and the statements made by Miss Dougall are without a foundation of truth, and are but a misleading commingling of truth and error.

At the same time that Miss Dougall has Lucy Smith telling that it was seven years since the first vision, she has the wife of the prophet saying: "The young mother smiled frankly, 'I suppose it seems very hard for you to believe,' she said, 'but it's true, and the Lord told Joseph where to find the new part of the Bible that he's going now to make known to the world. Shall I tell you about it?'"—M. P., p. 20.

Miss Dougall must have woefully forgotten herself, for on page 7 she had informed us that Susannah's cousin Ephraim knew of the book, and told of its contents. *Neither Joseph Smith, his wife, or any other Latter Day Saint ever called the Book of Mormon the Bible, or part of the Bible;* so do has always been the work of an enemy of the gospel restored. Such false statements as are credited to Lucy and Emma Smith are calculated to mislead the seeker after truth, and mystify the general reader.

As to the translation of the plates and preparing the copies for publication, Miss Dougall has Emma Smith illuminating the understanding of Susannah as follows: "It's been very hard work, and we've had to live very poor, because Joseph couldn't earn anything while he was doing it, but it's done now, so we feel cheered. And now that it's going to be printed, and Joseph can begin to gather in the elect very soon, and now that baby's come."—M. P., p. 22.

How dense the fog! How startling strange and wonderful that our cousin Ephraim should know of the Book of Mormon and its contents more than two years prior to the printing of said book. To get the kinks and knots out of her book, it will be necessary for Miss Dougall to re-write the story.

Miss Dougall labors to leave the impression of "peep stone" upon the minds of her readers, for she has Susannah aimlessly meandering in the lonely woods, when suddenly she came upon Joseph Smith lying with his

face prone upon the earth, and he arose with a convulsive start: "His look changed into one of deference and satisfaction. He rose up, lifting his hat carefully, in it lay a curious stone composed of bright crystals, in shape not unlike a child's foot."—M. P. p. 46.

The inspiration that guided Miss Dougall in penning this misrepresentation was not found in the writings of Joseph Smith, neither did she adopt the "chocolate color stone," that was opaque, but evidently as to the shape of the stone—"not unlike a child's foot," she must have conjured with a familiar spirit of some gainsayer to get so far from the truth. From the pen of Joseph Smith we obtain a true description of the instrument or means by which the translation of the plates was accomplished, namely: "Also that there were two stones in silver bows, and these stones fastened to a breast-plate constituted what is called the Urim and Thummim, deposited with the plates, and the possession and use of these stones was what constituted seers in ancient or former times, and that God had prepared them for the purpose of translating the book."—"Church History," Vol. 1, p. 13.

Without doubt it was the wish and intention of Miss Dougall to have her readers accept the "peep stone" theory, for, according to this fine spun story, immediately after Joseph Smith arose he is made to say to Susannah: "It's my peep stone," and he unfolds to her a revelation that has no other effect than to daze or confuse the poor unsophisticated girl, and the following explanation is furnished for her bewilderment: "She had never heard of crystal-gazing; the phrase 'mental automatism' had not then been invented by the psychologists; still less could she suspect that she herself might have come partially under the influence of hypnotic suggestion."—M. P., p. 49.

The subtleness of the above must be apparent to all; adroitly shifting the source of inspiration from the Divine One to the profound art of psychology, and at the same time belittle the man for his want of common education.

Miss Dougall gives us in quotation marks, a marriage ceremony used by Joseph Smith; as she fails to cite her authority, many may conclude that she copied it from the writings of Joseph Smith, and to disabuse their minds I will put in comparison this ceremony with the only authorized ceremony ever in use among, or by, the true Latter Day Saints.

MARRIAGE.

<p>DOUGALL.</p> <p>"Wherefore in the sight of God, and in the sight of these elect Saints now present, I declare that these two are joined together in the mystical union of a most holy marriage, which God himself has revealed from heaven."—M. P., p. 60.</p>	<p>SMITH.</p> <p>"You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition, that is, keeping yourselves wholly for each other, and from all others, during your lives."—D. &amp; C., p. 330.</p>
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This ceremony presented by Miss Dougall has a very foreign

phraseology; wonder if it was imported from Montreal? Or if it was the intermeddlesomeness of some sower of tares while the good man slept? But hark! Neither the man or woman was aware that this marriage was to take place, and neither of them gave their consent. Such nonsense may satisfy the gullible, but sober, thinking, intelligent people, who do not feast upon yellow backism, will not be deceived by the catchiness of novelism.

The most improbable and unreasonable thing in Miss Dougall's book, is the purported baptism of Susannah, page 67. O I cannot conceive how it would be possible that a young lady, in her nineteenth year, would act as described, and against her own will and belief, and at the very moment that a wild and overwhelming mob was raging at the water's edge, and seeking the life of the minister; it is much easier for me to believe that such an event never took place, than to believe that Joseph Smith was so extraordinarily endowed with hypnotic or mesmeric power.

The reader will remember that Miss Dougall gave us to understand in the preface to her book, as quoted in this paper, that first in order she drew from the writings of Joseph Smith. Herewith we give a sample of the use she made of those writings, and will do so by placing in parallel columns, and this juxtaposition will enable the reader to a more righteous decision.

<p>DOUGALL.</p> <p>"And now, behold, I speak unto the church; thou shalt not kill; thou shalt not steal; thou shalt not lie; thou shalt love thy wife, cleaving unto her and to none else; thou shalt not commit adultery; thou shalt not speak evil of thy neighbor, nor do him any harm. Let him that goeth to the east tell them that shall be converted to thee to the west."—M. P., p. 136.</p>	<p>SMITH.</p> <p>"And now, behold, I speak unto the church; Thou shalt not kill, and he that kills shall not have forgiveness in this world, nor in the world to come. And again, I say, thou shalt not kill, but he that killeth shall die. Thou shalt not steal, and he that stealeth and will not repent, shall be cast out. Thou shalt not lie; he that lieth and will not repent, shall be cast out. Thou shalt not commit adultery; and he that committeth adultery and repenteth, shall be cast out, but he that has committed adultery, and repents with all his heart, and forsaketh it, no more, thou shalt forgive; but if he doeth it again, he shall not be forgiven, but shall be cast out. Thou shalt not speak evil of thy neighbor, nor do him any harm. * * * And behold, I shall come to pass, that my servants shall be sent forth to the east, and to the west, and to the south; and even now, let him that</p>
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DOUGALL.

SMITH.

goeth to the east, shall be converted to flee to the west."—D. & C. pp. 142, 145.

I have carefully copied the full text as given by both Miss Dougall and Joseph Smith. Did mortal brain ever conceive or perpetrate a more complete garbling of another's writings than is here exhibited and proven without the possibility of a doubt? There could have been no accident that would have occasioned such garbling. The words used by Miss Dougall were taken from paragraphs 6, 7 and 18, and none but those acquainted with the Book of Doctrine and Covenants would understand how misleading and deceptive this supposed extract is. Whether premeditated and intended, or otherwise, Miss Dougall has inflicted against the ecclesiastical law governing the Reorganized Church of Jesus Christ of Latter Day Saints, egregious misrepresentation.

Sometimes, not later than 1831 or 2, Miss Dougall has the following transaction: "After this Halsey instituted a series of unusual meetings for prayer and revival preaching, which he held after the ordinary evening classes in the school of the prophets, which was now removed to the upper chambers of the finished temple."—M. P. p. 212.

The only comment necessary on this is: The corner stone of the Kirtland temple was laid July 23, 1833, and the temple was not in use until March, 1836. The 27th of said month the unfinished building was dedicated; it was never finished.

Strange things have evolved from the fruitful imagination of Miss Dougall; here is what she has Elvira Halsey—a non-church member, and one constantly making sport of Joseph Smith—to say in 1834: "Why should I take the trouble to help you and the young un," she asked, sitting on Susannah's doorstep, languid with the heat. "When I was going along the lane last night I met a spirit, so I held out my hand according to Joe's latest. You've not heard! My! it's in the *Millennial Star* that if any sort of a voice or dream comes to you, the way to know whether it's an angel or devil is to shake hands, and if it's an angel you'll feel a good, firm, solid grip, sort of coming out of nowhere, but if it isn't an angel you'll feel nothing."—M. P. p. 222.

I have but little to say in refutation to the above.

First, Miss Dougall never read any such nonsense in the writings of Joseph Smith, and,

Second, while this statement of Elvira Halsey was made in the heat of summer of 1834, the first number of the *Millennial Star* was printed at Liverpool, England, May, 1840. I have reached the conclusion that Miss Dougall has little or no use for dates related to the events upon which she writes, or, that she is ignorant of the topic and its relative date, or last, but not least, she supposes that we Yankee readers are a set of ignoramuses.

Miss Dougall throws off the subtle mask of friendship, and manifests the open warfare us-

ual to the enemies of Joseph Smith and the church of his life work. In proof: "Well," said the young Danite reflectively, 'if that's it, I guess I'll have to take my firing first, and seek salvation after; but Smith and Rigdon don't only preach that sort of gospel now; they are all for the Old Testament kind of thing, and the destroying angels in the Revelations.'"

Miss Dougall never read in the writings of Joseph Smith where he taught or sanctioned the organization of Danites, or destroying angels. Whoever will be to the trouble of examining the second volume of Church History, page 219 to 223, will learn that he condemned it in unmeasured terms. The above statement of the young Danite was made to occur the evening before the Haun's Mill massacre, which took place October 30, 1838, and a year or so later this same young Danite is called the Apostle Heber—Heber C. Kimball, I suppose, as he was the only Heber holding such office. He was born June 14, 1801, which would make him in his thirty-eighth year; this would hardly fit the description—"young Mormon," "youth,"—as furnished by Miss Dougall. And again, he was ordained an apostle in February, 1835; more than three years and a half before Miss Dougall has him appearing upon the scene as a "youth" or a "young Mormon."

Here is another blunder equally as void of truth as the Danite fib: "To the good the necessities of compassion are as strong as are the necessities of selfishness to the wicked. Within a day or two both Susannah and Elvira had given up their horses entirely to women who had been taken ill by the way. At first they plodded arm in arm, thinking that merely to walk was all that their strength could endure; but there were other women who had children to carry, women even who must push hand carts before them, and there were little children who sank, one by one; exhausted on the winter road, as lambs fall when their mothers are driven far."—M. P. p. 275.

And again, on this topic: "The two friends were walking together, pushing before them a small cart in which, on the top of the bundles of household goods, a wretched woman and her newborn child were lying, covered under a scanty tarpauling from the driving sleet."—M. P. p. 277.

These two quotations by Miss Dougall are her description of the Saints leaving Far West, Missouri, which began April 22, 1839, and is most subtle in creating mock sympathy; but the fact and truth is, there never were any hand carts until under the regime of Brigham Young early in the 50's, or more than ten years before any hand cart was thought of. O, how these anti-Mormon writers do get things mixed! Perhaps that is fashionable over in Montreal!

The following certainly could not have been written in earnest for truth:

"'Waal, I dunno' (which was a lie), 'mebbe she had no wax—I

didn't think of that, but anyhow she gave me the letter. 'Twas too late for the mail, 'twas too heavy for one stamp; an' I didn't like to tell her, poor thing, that we'd mighty little to spend on stamps. So after she'd gone I just had a look to see who it was to.'"—M. P. p. 298.

This seems to be a real innocent little paragraph, but a little examination will show up like a "Canada thistle." The man talking is "Elder Darling," manager of the tithing office and postmaster; time is early in the spring of 1839, and the place was Quincy, Illinois. So much by way of explanation of detail. Quincy was an organized municipality, with a government post office, long before the Mormons located there. But the stamps! That is what takes the cake for profound knowledge! Let Miss Dougall arise right up in meeting and turn on the searchlight, we will give her audience! And to aid her I will quote:

"POSTAGE STAMPS.

"The system of preparing postage by means of small adhesive labels, to be sold to the public, and received by the post office in evidence of payment when attached to letters, was first advocated by Rowland Hill in 1837, and was adopted by the British post office in 1840, the stamps being first used on May 6th of that year. They were introduced into the United States in 1847."—The American Encyclopedia, Vol. 13, p. 756.

Reader, what do you think of Miss Dougall having postage stamps in use about eight years before the government adopted stamps as the means of paying postage?

On page 321, Miss Dougall, in speaking of Emma Smith, wife of the prophet, says: "Now she was stout and was given much to the practical care of her children, and, devoted as she was to her husband, she assumed often a tone of remonstrance, setting aside many of Smith's vagaries as unworthy of attention. She thought to please him and his church by dressing well and appearing to be a person of some figure and consequence, but in private she grumbled at his personal extravagance."

The only thing to be said of the above is that it is untrue in every particular.

Miss Dougall makes a strenuous effort to fix the crime of polygamy on Joseph Smith. The following is offered by her as his own words upon the subject:

"It's come to me to observe that among the chosen people—there ain't no gainsayin' it, Sr. Halsey, though I trust you to be discreet and not mention the matter, but in the days when the Divine favor rested on Israel each man had more than one wife, and the Lord himself says He give them to Solomon, the only objection being the heathen partners."—M. P. p. 151.

Again: "Susannah found it hard to understand why Emma was not taken to Nauvoo, even before the greathouse was built for her reception. It was indeed commonly reported among the Gentiles at this time that the prophet had secretly espoused

other wives."—M. P. p. 327. On this same line Miss Dougall writes: "Susannah could not conceive that a new order of marriage would appear feasible, even though it would certainly raise a new barrier around the fold, and, in consequence, draw its votaries closer together."—M. P. p. 330.

In refutation I herewith present a portion of a revelation to the church, given through Joseph Smith March, 1831, which reads:

"And again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made."—D. & C. p. 124.

This is the authoritative law unto all true Latter Day Saints, and whose doctrine is a transgressor, not only of the law of God, but also of our country. In the Book of Mormon are these words: "Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women."—Jacob 2:6.

This is of equal authority with the citation from the Doctrine and Covenants. And both of these are in line with: "And he answered and said unto them, Have ye not read that he which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh."—Matt. 19: 4, 5.

These words of the Christ are accepted by all Bible believers, and no true Saint disregards them.

These three books quoted are the text books of the church, and that which is offered in the Book of Mormon and Doctrine and Covenants may be said to be the first expression of the Palmyra Seer upon the marriage relation, and here are his last and strong words of denunciation against the crime of polygamy:

"NOTICE.

"As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hyrum Brown, has been preaching polygamy and other false and corrupt doctrines, in the county of Lapeer, state of Michigan. This is to notify him, and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at the special conference on the 6th of April next to make answer to these charges. Signed Joseph Smith and Hyrum Smith, presidents of said church."—*Times and Seasons*, p. 423, Vol. 5.

As closing evidence we pre-

sent what may be understood as the dying testimony of the widow of the prophet, which is in the form of questions and answers:

"Did he not have other wives than yourself?"

"He had no other wife but me; nor did he to my knowledge ever have."

"Did he not hold marital relation with women other than yourself?"

"He did not have improper relations with any woman that ever came to my knowledge."—Life of Joseph the Prophet, p. 792.

Miss Dougall, nor any other person can furnish unimpeachable evidence that Joseph Smith ever taught or practiced the crime of polygamy. There are two classes, namely, the enemies of "Mormonism" and the Utah Mormons, who are a unit in their mad fight against the truth; and both are alike and equally dishonorable in the use of flimsy, false and base screeds that they may accomplish their ignoble purpose. The first, that they may feed the fire of prejudice and bigotry, to prevent honest people from accepting saving truth. The second, that they may have an excuse for their nefarious works of "abomination."

The human bloodhounds of error may climb the mountains and scour the dales in pursuit of the innocent, and although their baying may be deep, long and loud, truth will magnificently triumph in the end, and God will crown with eternal life those who will fight faithfully and manfully all the machinations of the devil and his satellites and keep themselves unspotted from the sins and vices of this ungodly world.

Under another divaricate, equally misleading and foul, Miss Dougall seeks to associate Joseph Smith with the sinful practice or doctrine of "spiritual wives." She makes Emma Smith, the wife of the prophet, say: "And there's just been an awful row on in the Council of Nauvoo against Sidney Rigdon and some pamphlet he's written on a doctrine he calls 'Spiritual Wives,' and Joseph has risen up and cast him out, even though he was his best friend."—M. P., p. 327.

As straws show which way the wind blows, so the efforts of Miss Dougall manifest the earnest desire of her heart, for she has Joseph teaching Susannah, wife of Angel Halsey: "But now," he said, "who am I that I should be able to take care of all the young women that the Lord is sending to us from all parts of the world? or am I to deny to them the privilege of coming to live among the Lord's people? Am I to say to them that unless they have learning and wisdom and are perfect they shall not come? I guess that if it had been required of me to be perfect before I came to seek salvation, I wouldn't have come at all. But it's just like this—here they are! and they are nothing but poor, ignorant working girls from England and Ireland and all parts of Europe. And am I to make nurseries to put them into?"—M. P., p. 353.

Another link in her chain of chafe reads: "When he came to sit down beside her again, it was to sketch the misery to men and women and children which existed in Gentile society from this evil, which he affirmed to run riot through the warp and woof of so-called orthodox communities."—M. P., p. 354.

Miss Dougall would sink the prophet to the lowest depth of unspeakable shame by her purported use of his writings. Well, let her have a fair opportunity, so here we go once more:

"There's that for one thing, Sister Susannah." Smith went on in a broken voice, "it has been a mean sort of thing to have to tell you, but it had to be said, and now there's another thing to be considered. Among the Gentiles who is it that has the most children? Is it your man that's high up in the ranks of society, who has money enough to give them a good education, to feed and clothe 'em? or is it your poor man, whose children run over one another like little pigs in a sty, and he caring nothing for them, and they have rickety bones and are half starved and grow up to be idle and steal? I have noticed that a good man is apt to have good children, and a clever man is apt to have clever children, and a worthless man is apt to have worthless children. Ain't that so? And what sort of children do we want the most of? Well, in this way we wouldn't let your worthless fellow have any wife at all until he had brought forth fruit meet for repentance, and your common man only one; but I don't see but that it would be a real benefit to the State if your good, all-round man, as would be apt to have pious and clever children, had two or three or four families growing up to be an honour to him and to the church, if it ain't against the command of the Lord; and in Holy Writ the Lord himself says to Solomon that He would have given him as many wives as he wanted, barring them being Gentiles."—M. P., pp. 354-5.

In the exasperation of my soul I cry out: What a mess of heterogeneous conglomeration of incongruities these sensational writers employ! But now for a criticism. The statement on page 327 is represented as having taken place at Quincy and before Emma Smith had a home at Nauvoo, and would therefore have to be as early as the summer of 1839. Sidney Rigdon was not the author of the spiritual wife doctrine, as we shall presently see, and he was not deposed from the First Presidency of the church until after the death of the prophet—June 27, 1844, so Miss Dougall either coined that fabrication or followed some "will-o'-the-wisp" bent on a frolic of speak not the truth. Shortly after this Joseph is made to plead the privilege of all those girls who had come from "England, Ireland and all parts of Europe." Where! oh where! have you gathered your data, Miss Dougall? June 6, 1840, "The first company of emigrating Saints from Europe sailed from Liverpool to New

York," and this was subsequent to the time the purported interview that Joseph is said to have had with Susannah. No missionary work of any importance was done in Europe outside of England, Wales and Scotland prior to the death of the prophet, therefore that surplus of girls as an entering wedge for the doctrine of spiritual wives is but the effervescence of some genius from the abode of sin and shame. It was Paul of old who sounded the tocsin of alarm: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith [truth], giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared as with a hot iron."—1 Tim. 4: 1, 2.

[CONCLUDED NEXT WEEK.]

#### Effects of Surroundings.

There is, in the heart of all human beings, a yearning for companionship; a longing to draw near to other hearts and kindred spirits. This is very apparent in youth, when character is forming and the life of the young seems to be reaching out to grasp, and cling to, something in the life that surrounds them. Circumstances and surroundings make us largely what we are. The influences around us unite, and, as a rule, produce a character, beautiful in nobleness and grace, or dwarfed, distorted and scarred by the storms of sin and passion.

How jealously, then, should we guard the hearts of our children. No jewel in its casket is of such priceless value as the soul of a child, reflecting the light of heaven, and sparkling with the happy love of innocence and truth. Not only have the parents a sacred charge in these precious souls, but it is the duty of the church to throw around them strong defenses; and we believe the church is gradually responding to the needs of the young, by placing among them such societies as will ennoble them and help to lead to a higher standard of what life is in all its bearings.

Never before have the young people of our church had such grand opportunities to fit themselves for the duties of life, and to exert an influence that will help to purify the social system. In our societies we are taught to seek to build up a stronger faith, uproot the weeds of sin and vice, and spread broad love toward God and mankind in general; also to visit suffering ones and help to cheer them up, and scatter flowers and sunshine wherever we go. Surely the heart of the giver and the hearts of those who have received must be turned into purer channels by these works of kindness.

We should be very careful and prayerful in the training of the young, and the example we set before them, for the life of a child can be as easily moulded as the clay in the potter's hands; but it needs a master hand to know how to do the work. The special talent of each one should be discovered, and allowed every chance for development. Many a young spirit has been crushed by some harsh rebuke, which

might have made a shining star, shedding forth light to guide the footsteps of others.

The humble, though honest ones must be given equal opportunities with others; they may never have the chance in any other way, for self-improvement, and, if it is denied them here, it may be lost to them for all time. The soul of a poor man's child is just as precious in the sight of God as the soul of a rich man's child; and it has just as strong a claim upon the church. Let the more fortunate try to exert themselves in giving self respect to the lowly, and filling them with noble aims by showing them that their merits are appreciated. This will give them courage to try for themselves.

How many sparkling jewels could be discovered if they could only have a few loving touches to brighten them up. Throw aside the scorn with which so many young people regard those in the humble walks of life, and see how quickly the envy, which arises in the hearts of the lowly, will fly away. By so doing we set the example of noble, consistent christian lives.

One of the good results of these societies, is the cultivation of a more pleasant social intercourse between the older and the younger members of the church. They will learn to regard those more advanced in life, as their spiritual advisers, and thus make themselves more capable of winning souls for the master's cause. Let each member of these societies keep their lamps trimmed and burning brightly. Who can tell how many poor, way-faring souls, seeing our bright light, may be glad to leave their gloomy faith and walk with us in the blessed light of the gospel of truth.

OLIVE LONG.

#### Children are not Given for Playthings.

"Mothers must remember that their babies are not given them for their own pleasure or amusement, nor to display as marvels to their friends," warns Barnett Brown, writing of "Mothers' Mistakes and Fathers' Failures," in the January *Ladies' Home Journal*. "But mothers must consider that from the first moment of life the child is destined toward growth, development, progression. A dallying with this bit of wisdom in the beginning makes rare occasions for much that is disagreeable later. And let no mother make the error of being baffled by the cry of 'heredity.' Much of what is called heredity is really imitation of what is to be seen and felt in the environment; and the most objectionable human heredity can be overcome. The inheritance of the divine spark which is ever ready to fly upward must never be forgotten."

The following paragraph from the *New York Weekly Witness* is a remarkably clear statement of the scriptural position on the Sabbath question:

"To the Editor: Would you kindly explain, through the *Witness*, why we do not keep the same Sabbath as mentioned in our Sabbath School lesson two

Sundays ago? When was the day changed? Who changed it, and why? Is there Bible authority for the change? I am sure this will be of great interest to thousands of *Witness* readers, for I believe it is a matter not very well understood.

"S. S. WORKER."

"It is generally believed that the apostles and early church observed the first day of the week in commemoration of the resurrection of Christ on that day, and that our Lord gave his sanction to that observance by appearing to them on at least two successive first days when they were gathered in his name. It is evident from the record in Acts that the Jewish Sabbath, the seventh day, was used by the apostles as an opportunity for preaching to the Jews in their synagogues, and Paul's letters contain references to the fact that some Christians continued to observe the Jewish Sabbath, and that there were, even in his time, disputes in the church in reference to the observance of that day. Paul teaches us (Eph. 2: 15) that Christ 'abolished in his flesh \* \* \* the law of commandments contained in ordinances'—that is, all statutory laws—and James (1: 25) defines the law of the Christian dispensation as 'the perfect law of liberty.' 'The Sabbath was made for man, and not man for the Sabbath.' Until the coming of Christ the completion of God's work of creation was the greatest event in the world's history, and its commemoration was best calculated to raise men's thoughts toward God as their Creator. But a greater event took place when the Son of God, having suffered the penalty of man's sin—the just for the unjust, that he might bring us to God—rose again triumphant over death and over him that had the power of death, that is, the devil' (Heb. 2: 14); and it is in harmony with all the teaching of the New Testament that the commemoration of God's 'new creation' should supplant the commemoration of his earlier work of creation. Church history informs us that for a long time both the seventh and the first days were observed by Christians. Some observed one; some, the other; and some, both. But by the beginning of the fourth century the observance of the seventh day had almost died out, and the great Nicene Council, A. D. 325, settled the question permanently in favor of the first day. Some half-educated writer, having learned this fact, announced the wonderful discovery that the first-day Sabbath was of Roman Catholic origin, and many persons who have not themselves read church history, have adopted this view, supposing that the man knew what he was writing about. The truth is that the Nicene Council did not institute the first-day Sabbath, but only confirmed the practice of observing it which had already become general; and the Nicene Council was not Roman Catholic, for the Roman Catholic Church had not come into existence at that time."

In the foregoing excerpt a few

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The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to become self-abroad of the great advancement of medical science." The late Prof. J. S. Jewell, M. D., editor of *Journal of Mental and Nervous Diseases*, Chicago, said: "By all means publish your surprising results." Rev. J. W. Stokelyburg, of Fairport, Mo., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured." Mr. C. Beck of Webb City, Mo., wrote a friend: "Dr. Miles treated me for mind trouble, unnatural fears and great nervousness. He cured me nine years ago." Mr. Geo. Woodhouse reports: "My son was so bad, he was helpless. Other physicians failed to help him, but Dr. Miles brought him out all right." J. D. Howe, Brookfield, Mo., says: "Dr. Miles is the only physician who ever helped me."

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sentences have been expunged because they drifted into collateral questions not essential to a clear statement and correct understanding of the teaching of the Bible on the Sabbath. Barring those sentences, one does not often see a better statement of an important truth than the above extract.—Nashville, Tennessee, *Gospel Advocate*, January 11.

#### Cancer of Breast Removed by Absorption.

CHANUTE, Kas., Aug. 22, '99.  
DR. BYE, Kansas City, Mo.

Dear Sir:—Today is the end of my third months treatment from you for my breast; the lump in my breast is almost gone, and I have one bottle of alternative, one of the tablets, and one bottle of oil; I used two bottles of oil extra on my breast this last month, as you directed me to use it more freely; of course it took more; if I need any more of the oil I will let you know. I think I am almost well, for which I thank you most sincerely; I hope I will not need any more medicine than I have now on hands. What are the tablets for, I would like to know?

Very respectfully,  
MRS. M. A. BACON.

We still have some copies of the dust, "Ivanella Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

A Practical Test.

This citizen of Detroit has a good position with a railroad company. What happened him at home the other evening will explain some things that it would take long to relate. "I don't care what you call it," he said earnestly to his wife. "It may be Christian science, faith cure, magnetism, hypnotism or pure imagination. But it does the business, and that's all I care to know." "What makes you remain baldheaded, then?" she asked, irreverently. "Don't get funny, now. I'm talking about actual pain or sickness, not about creating something like teeth, hair or flesh that you've lost. When I thought I had that bad attack of malaria, I just made up my mind that it was a delusion and that was the end of it. The day that picture dropped down on me I could have sworn at first that my head was broken, but I just said to myself that it wasn't and it wasn't. Now you have the earache. Let me try, and make yourself just as receptive as you can. That's right, hold my hand. You have no pain; you are thinking of better things." But there ended the experiment. He let out a screech like a panther, grabbed one of his slipped feet in both his hands and went hopping about the room, loudly using the most shocking language. His portly wife had rocked on his toes. Had she been tactful, she would have soothed and petted him, but she mockingly told him he had no pain. He vociferously told her to go to blazes and other remote places. No telling what domestic tragedy was averted by the coming of company, but he submitted to soothing applications, and the next day he carefully replenished the family medicine chest.—Detroit Free Press.

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DR. BYE'S Balm Oils for Cancer is a positive and painless cure. Most cases are treated at home without the service of a physician. Send for book telling what wonderful things are being done by simply anointing with oils. The combination is a secret; gives instant relief from pain, destroys the cancer microbes, and restores the patient to health. Thousands of cancers, tumors, catarrh, ulcers, piles and malignant diseases cured in the last six years. If not afflicted cut this out and send it to some suffering one. Home treatment is sent in most cases. Address DR. BYE, Drawer N. Kansas City, Mo.

NOTICE.

I will be ready for business in a new stand half block west of square on Maple avenue, No. 211, on or before Monday, January 22. We will pay cash for produce, butter and eggs. We will sell for cash, therefore, we can give you better prices on groceries. We will also handle corn, bran and flour. We will continue selling goods at cost until moved. Respectfully, B. C. LOAR.

WANTED.

A sister or brother who is a stenographer, and has some knowledge of legal office work, and intends to make such work their employment for life and are looking for a permanent position with brother in church, at moderate salary, to address "Manufacture," care Ensign Publishing House, Independence, Mo.

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Table with columns for Missouri Pacific—Main Line Depot, Trains West, Trains East, and Liberty Street Depot. Lists various train routes and schedules.

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I brought a lot of goods here from Kansas City which are not adapted to my trade and will close them out at cost. Mandolins from \$1.25, gutters from \$3.00, violins from \$1.50, accordions from \$1.50, banjos and a host of other things. A big line of pocket knives, Guitar, mandolin and violin steel strings sent postpaid at 25c per dozen.

STUMP KNOCKER.

An invention that is a genuine cyclone. For \$1.00 I will send illustrated plans and instruction for building a powerful machine that will knock stumps out like lightning. It strikes a 4000 pound blow almost as fast as you could use a ball bat and the stumps jump out like magic. A man can build it in one and a half days at the cost of \$1.00 for material. This is my invention and I know of its practicability.

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Always order by number and send cash, stating your size of chest under coat just under arms, size of your waist, length of inside seam of pant leg, your exact height and weight, and you will always get a fit.

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330 the very finest Kersey made; extra fine finish. Made at a tailor shop to order would cost you \$40.00. Price \$12.00.

BLACK, CLAY, ALL WOOL IMPORTED WORSTED SUITS, FOUR BUTTON ROUND AND SQUARE BACK.

2452, Lined with skinner satin, pants made with two hip, two side and one waist pocket, entire suit sewed with silk, worth \$14.00, 14 oz., for 7.00. Prepaid, 7.50. 2384, Same as above, only 20 ounce goods, worth \$16.00, for 7.25. Prepaid, 7.80. 2304, Same as above, only 20 ounce goods, worth \$18.00, for 8.75. Prepaid, 9.35. 2356, All wool, black French Twill, same style and finish, but finer twill, worth \$16.00, for 8.40. Prepaid, 8.00.

PRINCE ALBERT SUITS OF THE FINEST GRADE AND MAKE.

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On all orders where size is 42, a charge of \$1.50 extra will be made, and for size 44, \$2.00 extra. I have a complete line of pants from \$1.00 per pair to \$3.50. 25c mail. PREPAID.—I will prepay all goods when the cash price name is sent and which will be quite a saving to you.

PROOF TO THE POINT.

"Mr. E. T. Atwell, "STANBERRY, Mo. "Dear Sir:—I received suit 2356 all right and to say that I am well pleased, does not begin to express my mind. It is the best suit I ever saw for the money—they fit so neatly. I shall ever be willing to recommend you to the public as being worthy of patronage. Thank you for the suit and wishing you success, I wish to remain one of your customers. Jas. Schofield." Bro. Thos. Daley, Tularo, Cal., writing of the suit he received, says: "I received the suit of clothes as I ordered—2366. I am well pleased. I am surprised at getting such noble, fine suit for such figures as \$10.50." Make all money payable at Seymour, Mo., and send all orders to Cumorah, Mo. E. T. ATWELL, CUMORAH, MO.

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

No, thank you, we don't want any more such Christmas gifts. Such a shaking up as we got this morning; it's almost sufficient to shake ones' boots off, and jar his false teeth. At 4:25 a. m., (as indicated by stopped clock) we were all awakened by the rocking motion of mother earth, and; it is said, the most severe, for many years. The town of San Jacinto in Riverside county, and only a few miles east of here (Santa Ana) suffered very severely indeed; around the square are the brick business blocks all of which were practically destroyed—roofs, backs, fronts and sides fell in and are now a mass of ruins.

The dwelling houses are principally wood structures, which alone prevented a frightful mortality. Six persons, sleeping in an adobe building, were crushed beneath the falling walls. Many of the demolished houses were occupied more or less, and the escapes from death border on the miraculous indeed.

This is the second one of these monsters we have witnessed, and just allow us to whisper in your ear, we would rather take a "yellow leg" in ours, than any more seismic disturbances, and we hope to be in old Missouri before the next visitor. Some have thought "The cause of liberty was trembling in the balance;" I am assured it is in this country and I certainly realized

I needed a large measure of "McKinley confidence" to endure the strain. Bro. Barmore was "powerfully skeered," he at once paled, and every hair stood upright, Santa Claus had come sure.

The Christmas festivities are passing nicely, however, and the day is an ideal one, the thermometer marking 86 degrees in the shade, almost as warm as it ever gets on this coast. The roses and flowers are blooming, the birds are singing in the evergreen trees, the balmy breezes are laden with the rich fragrance of the orange blossoms, the plow follows the reaper, and the reaper follows the plowman, the gardens are replanted as soon as gathered; green peas, onions and all kinds of garden "sass," on Christmas day, is rather an innovation on our bill of fare yet we are enduring. This is indeed a marvelous country, in the excellence of its climate, in the fertility of its soil, in the variety of its products, in the charms of its scenery, in fine, all that a country could supply to make up the sum of human happiness; no frost, no snow, no chilblains on our delicate feet, no tingling fingers or frozen ears—but there, I just thought of that monster "Trembler"—I'm rattled.

Christmas tree was well loaded and all the Saints, old and young, enjoyed it hugely; ye missionary was not forgotten; tokens of love, respect and confidence were not lacking—you will please notice the golden appearance to the appendage to our watch, "eh." We thus express our heartfelt thanks to the gracious donors, and we indeed appreciate the tenderness manifested. We fully realize that the badge of Santa Claus is not always worn on the outside, it's sometimes worn close to the heart.

We have a store room fitted up in which we are preaching every night to fine audiences.

District Sunday School Association Officers Please Take Notice.

About December 1st I mailed a circular letter to the superintendent of every district association in the church as nearly as my incomplete directory would admit. At least some person in every district was addressed. This was to obtain information that is very much needed by the officers of the general association. Up to the present time we have received replies from but a part of the district. Some were very prompt and have our hearty thanks for the same. We feel quite sure that all the letters have been delivered or they would have been returned, as all envelopes bear my return card.

We give a list of the districts not yet heard from. If the officers of any of these districts have not received the circular letter, please write me at once and one will be sent. If the blank has been laid aside, please hunt it up and fill out and return.

South Eastern Illinois; Texas Central; Spring River, Kansas; Southern California; Ohio; Central Nebraska; Northern Nebraska; Eastern Maine; Western Maine; Northern Michigan; Independence, Missouri; Kewanee, Illinois; Northwest Kansas; Northern California; Pittsburg and Kiriland; Southern Missouri; Northern Wisconsin; Southern Wisconsin.

We sincerely trust that no one will neglect to give us their hearty and prompt cooperation in this as in all other work for the Master.

Yours for the work,  
T. A. HOU GAS, Gen'l. Supt.  
HENDERSON, Iowa.

NOTICES.

Dear Brethren of the Traveling Ministry—You are hereby requested to report all labor done during the last two years, to the sub-missionaries in charge, by the 1st of March; and they will report to me by the 15th of March.  
G. T. GRIFFITHS.

Missionary in charge.

SROCKTON, Cal., Jan. 3.

To the Saints of Oregon and Washington.—There are a number of Saints in the above mentioned states whose names are not on the church record; it is necessary that all should be enrolled that the record may be complete. The proper way to get your names on the general church record is to have your names put on the nearest branch record; the way to do this, is to send your baptismal certificate to the president or clerk of the branch nearest to you, requesting membership; they will enroll your name and return certificate; or, if you hold a letter of removal from some other branch (which you must have if you have belonged to a branch), send that.

Now, please, all attend to this as soon as possible, as we desire to straighten up the record of this mission before the convening of General Conference. I will give you the address of branch presidents and secretaries: Alonzo Cribbins, Bridge P. O., Oregon. William Taylor, Drain, Oregon. Mabel Watkins, Sweet Home, Oregon. Samuel Crum, Castle Rock, Washington. Mrs. Cora Earhart, Green Lake, Washington. T. Holmes, Roslyn, Washington. Mr. T. Hicks, Deep Creek, Washington. Hiram Van Eaton, Eatonville, Washington. The above mentioned branches will please act as soon as possible on any names that may be sent in so as to get things fixed up at once.

Funds are getting short in the mission; please remember that Bro. Alma Morris, of Lebanon, Oregon, is bishop's agent, and will faithfully account for all moneys received.

Hoping and praying for the good of Zion, I remain as ever,

Your brother,

HIRAM L. HOLT.  
In charge of Oregon and Washington.  
January 8.

Resolutions of Respect

Of the Far West, Missouri, District Sunday School, on the death of Ruth Florence Peek.

WHEREAS, God, in His infinite wisdom, and for reasons best known to Himself, has seen fit to remove from our midst our beloved Sister Ruth Florence Peek, therefore be it

Resolved, That we hereby extend to the bereaved father, mother and relatives our heart felt sympathy in their sorrow, assuring them that while they have lost one who was near and dear to them, that we also feel that in her death, we have lost an earnest worker, and one who, by her earnestness, zeal and willingness to work for the cause she had espoused, has endeared herself to all her associates in the Sunday School work.

H. O. SMITH.  
CARRIE M. LEWIS.  
SR. SEEBLEY.

St. JOSEPH, Mo., Jan. 3.

Conference Notices.

Southern California conference will convene February 16th, 1900 at Los Angeles. We have changed the date of meeting a couple of weeks earlier by request of Bro. G. T. Griffiths as he wishes to be present. Saints, come and once more enjoy the Spirit which our Master is willing to give.

A. CARMICHAEL, Dist. Pres.

January 2.

The Clinton, Missouri, district conference will convene at Coal Hill chapel, between Eldorado Springs and Lebeck, February 10th, at 10 a. m. Send branch reports to A. Lloyd, Eldorado Springs. Branch presidents, please do not forget the 5 cent per capita for district expenses; send to Bro. G. W. Bebe, Sen., Lebeck, Missouri.

A. LLOYD, Dist. Pres.

ELLA MILLER clerk.  
Box 11, VERDELLA, Mo., Jan. 11.

# A Government Inquiry

is being made by the United States Senate Food Commission into the matter of food adulteration, now so prevalent.

Twice before the United States Government has made inquiries as to the ingredients and quality of the baking powders of the market.

Each time the government report has shown Dr. Price's Cream Baking Powder of highest leavening strength, a grape cream of tartar powder of sterling worth, and absolutely pure and wholesome.

This is very gratifying, for Dr. Price's Cream Baking Powder is depended upon by millions of people to raise their daily bread.

NOTE.—These Government inquiries also developed the fact that there are many mixtures upon the market made in imitation of baking powder, but containing alum or other caustic acid whose use in food is dangerous.

PRICE BAKING POWDER CO., CHICAGO.

The Kewanee district conference will convene at 10 a. m., February 3d, at Kewanee, Illinois. District officers will be elected for the next term. Hope to see a large delegation present. Those holding the priesthood will please have written reports, and if you cannot be present in person mail your report to S. A. Whitehouse, Kewanee.

J. W. ADAMS, Dist. Pres.

The Texas Central district conference will convene with the Philadelphia branch, near Reagan, Falls county, Texas, March 7, 1900. All officers are requested to make a full report. The Sunday School Association will meet at same place Friday, 16th. Come one, come all, and let's enjoy ourselves together.

S. R. HAY, Pres.

HEARNE, TEXAS, Jan. 9.

Conference of the Fremont district will meet at the Saints' chapel, Hamburg, Iowa, on February 10th, at 10 a. m. Please send all reports to me, in care of F. Becksted, Hamburg, Iowa, so that I can get them not later than February 9th. Come and help with the important business that will come before the district.

CHARLES FRY, Dist. Sec.

TAMOR, Iowa, January 11.

Conference of the Eastern Colorado district will convene with the Denver branch at their church, corner Twenty-Second and Arapahoe streets, February 17, 1900, at 10 a. m. All reports for the conference should be sent in due time to the secretary, C. E. Everett, 2925 West Sixteenth avenue, Denver, Colorado.

J. B. ROUSH, Dist. Pres.

WRAY, Colo., Jan. 8.

The Oklahoma district conference will convene with the Oak Grove branch, near Sumner post office (fourteen miles east of Perry), February 9th. Each branch is requested to send reports. The ministry also is urged to report; each elder, priest, teacher and deacon should report to conference all labor done; we hope to hear from all. Let us sacrifice a little

time and effort and attend the conference; let each one be determined to do their part that the work may advance. The gifts of the gospel are ours to enjoy if we strive for them—let us strive "lawfully" and receive the reward.

R. M. MALONEY, Dist. Pres.

District conference will convene with the Sedalia branch at New Bethel, February 10th at 10 a. m. All Saints in the district are especially invited to attend and bring the Spirit of the Master with you, that we may all enjoy a spiritual feast. Let us all be willing to make the sacrifice necessary to be present and assist in attending to whatever business may be presented to that body for consideration.

D. W. COOK, Pres.

SEDALIA, Kentucky, Jan. 9.

BORN.

HAWLEY.—Sylvia Jane, daughter of Bro. and Sr. A. B. Hawley, born November 13, 1898; blessed by Brn. John Hawley and M. F. Gowell.

DIED.

STEVENS.—At Garnett, Kansas, December 17, 1899, of spinal meningitis, Bro. Frank K. Stevens, aged 31 years. He was baptized at Olathe, Kansas, June, 1896. Funeral services at Olathe, December 18th, conducted by Elder I. B. Laing.

STUDIE.—At McPaul, Iowa, December 24, 1899, Sr. Lucie Studie, wife of Henry Studie. She was born July 11, 1863; married April 30, 1882; baptized into the church by Elder Henry Kemp September 16, 1896. A loving husband, one little girl of 13 years and little boy of five years, father, mother, brother and sister are left to mourn their great loss. She was an affectionate wife and mother, lovely in life, faithful unto death; restlessly loved by all who knew her. She rests in the paradise of God, to come forth in the resurrection of the just. Funeral sermon by Henry Kemp, at McPaul, to a large audience. Her remains were laid to rest in the Thurman cemetery

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When the children get their feet wet and take cold give them a hot foot bath, a bowl of hot drink, a dose of Ayer's Cherry Pectoral, and put them to bed. The chances are they will be all right in the morning. Continue the Cherry Pectoral a few days, until all cough has disappeared.

Old coughs are also cured; we mean the coughs of bronchitis, weak throats and irritable lungs. Even the hard coughs of consumption are always made easy and frequently cured by the continued use of

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Put one of  
**Dr. Ayer's Cherry Pectoral Plasters over your lungs**

The Best Medical Advice Free!

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Address, Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JANUARY 25, 1900.

NUMBER 4.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE, Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.

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Box B.

## EDITORIAL PAGE.

### DIVORCEMENT.

The subject of divorce is one more or less vexatious and serious, as circumstances may control each case. The courts are often besieged with applicants of both sexes presenting a more or less harrowing "tale of woe," and seeking to be liberated from bonds which, though pleasant at first, have become irksome and distasteful. It is amazing sometimes to read the reasons advanced as to why the conjugal relations should be severed. One woman applied for a divorce because her husband had been unfortunate and lost his wealth, and could not, therefore, keep her in the style she had been enjoying while his means lasted. The judge gave her a lecture and refused her application.

Many urge "incompatibility of temper," others failure to provide, interpenance, desertion, and ill treatment, as reasons for a dissolving of the marriage bonds. Often there is a collusion or agreement between the husband and wife to secure a separation that each may secure new partners. One woman in Kansas City courts recently lost her case by innocently mentioning that her husband was furnishing the money for her attorney's fees. One man had a woman in waiting in another office in the same building in which the divorce court was located, ready to go with him into the Probate Judge's office for a license to marry as soon as his divorce papers from his wife were issued. The judge, hearing of it after his marriage with the second woman, revoked his decree of divorce, and left him with two wives on his hands—a bigamist.

The facilities and ease with which this sacred tie can be unknotted, and the brazen impu-

dence with which men and women of all classes seek thereby to gratify their desires for a change of consorts, has disgusted even the judges who are accustomed to seeing crime in all its phases; and we are glad to note that public sentiment is becoming more and more antagonistic to the laxity hitherto shown in this regard in some localities, and is insisting upon stricter lines and rules in legalizing separations and the annulling of the marriage vows.

A separation from an unhappy and ill advised union of a man and woman, where, after an earnest effort on the part of at least one of them to patiently adapt themselves to the conditions encountered, it is found impossible to endure further association as husband and wife, is perhaps the wisest course to pursue; but in securing a divorce on such grounds—that is, inability to agree in domestic affairs, or to bear with each other's failings and shortcomings, there is no possible justification in the law of God for either party to marry some one else; *none whatever*. In that law there are but two valid conditions justifying a second marriage; one is the DEATH of one of the parties to the former covenant; the other, the violation of the marriage vow, "keeping yourselves wholly for each other and from all others during your lives."

To some who have been accustomed to viewing this subject more leniently, this may seem a radical view; but we are square in the opinion that when the Scriptures are so plain upon a subject as they are in this case, laxity in our interpretation of them is not authorized. The Savior, in referring to the question of divorce, and commenting upon the unlawful views then in vogue, laid down the only safe rule by which all who profess his name may, and should, be guided in this important matter, affecting, as it does, our character for eternity. He said:

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.—Matt. 5: 31, 32.

Again, in Matthew 19:3-9, he enlarges upon this instruction as follows:

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They

say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

Mark (10: 2-12) and Luke (16: 18) omit the exception noted by Matthew in the two instances quoted above, from which fact some have argued that a marriage is unlawful in an individual who for any cause has been divorced. But this position is clearly untenable in the light of reason and "what is written." The Savior was replying to the question of the Pharisees as to whether it was lawful for a man to put away his wife for every cause. They believed that a man had the freest license in this regard, and Jesus rebuked this error; it is plain it was this alone which he aimed to correct, and it is apparent that he wished to impress upon them that no frivolous excuses, such as some had presented, and as many present today, justified the breaking of the marriage tie.

The marriage covenant says, "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, *keeping yourselves wholly for each other, and from all others, during your lives.*" (D. & C. 111: 2). It is a mutual covenant—a contract: Now, when the provisions of any covenant or contract are broken, it becomes as though it had never been made, and the party who has not violated it, is free from it; he cannot be legally held for carrying out its provisions as between himself or herself and the opposite party. This liberty or freedom, however, does not extend, in law, to the party transgressing. This makes it clear that when fornication or adultery of one of the parties to the marriage covenant is the offense, the one who is guiltless is free, and to him or her it is as if the covenant had never been made, and such a one is free to contract again, while the other must bear the penalty, and remain single, unless the faithful one is willing to condone the offense and continue the old relations.

The Savior says, "What therefore God hath joined together, let no man put asunder;" hence, the only legal separation of two who have been united under heaven's authority, by which the bond is nullified, is where one of the parties transgresses and violates the solemn covenant made at the altar, and thus makes it of none effect, releasing the innocent party and giving them

the right to make a new covenant if they so choose. Separations for other causes may be justifiable, but there is no scriptural warrant, so far as we are acquainted, for a marriage with other parties. It is far better to abide in the manifest will of God by which we shall always be justified, than to submit to the dictation of fleshly influences and fancies, contrary to the rule He has established for our guidance, and so come under condemnation in the Judgment.

## EDITORIAL ITEMS.

ELDER C. SCOTT has been preaching at Grinnell, Iowa, the past week with good success, so advises Bro. E. K. Lester under date of the 19th.

SR. MELISSA S. OMANS, 401 Lynn St., Springfield, Missouri, has about twenty-five back numbers of the ENSIGN which she will give to any who may desire them for missionary purposes. Address her as above.

BRO. T. W. CHATBURN completed his labors at San Bernardino, California, prior to his return home, Thursday the 18th, baptizing thirty while there. He has gone to Los Angeles, thence to San Francisco, from which point he starts east.

ELDER W. S. PENDER recently held nine profitable services in Van DeMarks' hall at Clyde, Kansas, assisted by Bro. F. J. Pierce and J. W. Bean. At the conclusion of the series the owner offered them the use of the hall free for three nights, which was gratefully accepted, and Bro. Pender advises on the 17th that meetings would be resumed in the hall. "Grace and favor" is truly being given those servants of the Master who occupy wisely and faithfully.

THE Congressional Investigating Committee on the B. H. Roberts' case has reported adversely to his being permitted to take his seat, and in favor of exclusion. Two members of the committee, one republican and one democrat, voted to seat him and then immediately expel him, and made a minority report with that recommendation. The matter was to be presented to Congress for debate and vote on Tuesday the 23d. We believe the verdict will be exclusion, and not expulsion.

BRO. WM. CLOW, of Independence, Missouri, who is now at Pittsburg, Kansas, went to a school-house some eight miles from Pittsburg, Sunday the 14th, where a Sunday School was being held by the Saints. He was invited to teach a class, and then to conduct the review. He did this so much to the satisfaction of those present that by vote

they changed the afternoon prayer meeting and invited him to preach for them, with which request he willingly complied, and upon comparing notes at the end of his discourse, found, to his astonishment, that he had occupied for two hours. No one seemed to notice the time, so deep was the interest. They urged him to preach again at night, to which he of course consented, and the house was packed, with others standing on the outside at the windows listening, many not of the faith being present. Arrangements were then made for holding services some time in the future at a school-house two and a half miles nearer town. May the Lord abundantly bless our brother's efforts, and give him many sheaves for his labors.

## EXTRACTS FROM LETTERS.

ELDER H. L. HOLT, Mt. Vernon, Washington:  
All goes well; baptized two here; interest good.

SR. (MRS.) W. W. HOUSMAN, Fremont, Indiana:

The article on Christian Science is what was wanted to send to a lady who seems to be losing faith in said science, and is, we hope, ready for the true light, and I send it on with a prayer that she may be shown the truth.

ELDER F. L. SAWLEY, Valley Junction, Wisconsin:

The work is onward here; our Religion and Sunday School with the other societies of the church are doing nicely. The young people, especially, are taking a keen interest in the work.

SR. MARY M. McMILLEN, Washingtonville, Ohio:

Our branch is improving. We all go the one way. There were three came in and we expect more. We have Bible class every Tuesday night and think it is a great help; the more I read, the more I get interested in it. I wish many more could see as I do. I was in the dark, now I can see it all, it is all clear for me.

BRO. GEORGE WARREN, Box 1026, St. Catharines, Ontario, Canada:

We always like to meet the ENSIGN Saturday nights as it is all the preaching we get. I belonged to the old church in Notts, England; have been out since 1863, and never heard of the Reorganized church until a little over two years ago. I came out to go to Utah, but I thank God I never got there. I pray for all my brethren and sisters in the gospel, and ask them to pray for me.

ELDER D. A. HUTCHINGS, Elmo, Nodaway county, Missouri:

The work is on a standstill in this part of the Nodaway district. I have calls for preaching, but the ill health of my mother and other hindrances keep me from doing much preaching. I expected to put all of my time in the mission field when I came down here in December, but could not arrange to get a railroad permit, and it is very hard for one who weighs 250 pounds to travel on foot. As soon as the way opens up so I can do so, I intend to go into the field and stay there.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

The Independence papers announce the marriage here Thursday of last week; of G. E. Ward and Mrs. Kate Ward.

Bro. B. F. Hulmes, of Kirtland, Ohio, a brother of Bro. G. H. Hulmes and Sr. W. H. Garrett, arrived Wednesday.

We have been having nice, springlike weather recently. Farmers are doing their spring plowing and getting ready for an early start in the spring. The ground is in nice order for plowing.

The Utah elders who are having a mission conference in Kansas City next month would like to have the use of the stone church Monday and Tuesday evenings following their adjournment.

Sunday was beautiful and clear, and a large attendance was noted at all services. Bro. G. H. Hulmes was the preacher at the morning hour on "Monarchy," and W. H. Garrett at night on "Divorce." The afternoon service was comforting, the gifts being manifest to the especial edification and comfort of one brother.

Have you noticed the change of time in the Missouri Pacific card published in last week's issue? Consult it if going anywhere and don't get left. One change will especially commend itself to Independence people, and will be an appreciated convenience to many. We refer to the Lexington branch train which now leaves the Liberty street station at 8:30 and the main line station at 8:35 a. m., reaching Kansas City in nice time for business. The returning train on the branch leaves Kansas City Union station at 5:40, and Grand avenue at 5:45 p. m., arriving at Independence main line station 6:10 and Liberty street 6:15 p. m. This card will surely be popular with Kansas City business men who have homes in our beautiful city, as well as others, and we hope the patronage will justify its continuance.

## LAMONI, IOWA.

The preaching here yesterday at the church was by Brn. J. R. Lambert and D. C. White; at the Home by Elder Gaultier.

Elders Hansen and Bickmore, of Utah, lectured again on Tuesday night, 16th, at the brick church, also on Friday night, 19th, in the Evergreen church.

On Thursday night, 18th, a good prayer and testimony meeting was held at the Saint's Home, led by Bro. L. Gaultier, Sr.

Saturday night, 20th, Apostle H. C. Smith made a lengthy reply to the Utah elders.

Elder Henry A. Stebbins has been preaching, of late, at the Home and in the Evergreen church, built by the members and friends of the Evergreen branch.

During the night about discussion between the Brighamite elders and Bro. Heman Smith, Elder Rusk held a nightly revival at the M. E. church; I have yet to hear of any converts made by any of them, but it was noticed that during the discussion

at the brick church a number of strangers attended who were not in the habit of going to church; some made favorable expressions on our side of the question, and were of the opinion that Bro. Heman clearly refuted all the assertions and doctrines advanced by the Utah elders.

January 22.

## ST. JOSEPH, MISSOURI.

There was an excellent attendance at all church services yesterday. Topic of morning sermon was, "Church Finances."

A series of meetings are being held at Aspey Mission. The room has been well filled with attentive audiences, the greater part of which have been non-members. A social meeting was held there on Sunday at 6 o'clock p. m., Elder C. E. Guinaud preached in the evening.

A Band of Mercy was organized at the mission yesterday. Sr. Pearle Best was chosen president, Sr. Ollie Randall secretary.

Bro. and Sr. R. Archibald returned from Tyler, Texas, on Friday evening.

Bro. C. E. Hubacher, the bishop's sub-agent, advises us there has been \$400 tithing paid by the St. Joseph branch in the last month.

Sr. Maston, an elderly lady, who has been in our city the past few months, was taken very ill last week, but through the ordinance of administration was greatly benefited, and is recovering rapidly.

January 22.

## CHICAGO, ILLINOIS.

Meet at 710 Van Buren Street, corner Winchester. Sunday School 1:30 p. m. Testimony at 2:45. Preaching at 7:45 p. m. every Sunday.

Yesterday was a star day for the work in Chicago. There were ten sermons, four Sabbath Schools and one Religio during the day at five different points. Brn. Lake and Henley at West Pullman; Pement and Lang at Park Side; Terry and Good at Lang Mission; Lake and Cooper, at headquarters, respectively.

The opening and dedication of the Park Side mission, 7124 Stony Island avenue, on Thursday night was a happy success. The opening prayer by Bro. S. C. Good, the sermon by Bro. J. H. Lake, the dedicatory prayer by Elder P. Pement, the collection, the prevailing spirit were all good with a good attendance. A Sunday School will be started there soon. The standing appointments will be, preaching at 8 and 7:45 p. m. Sundays, and on Thursday night each week. Brn. E. J. Lang and P. Pement in immediate charge.

A quiet wedding occurred at the parson's house which united for life Bro. Cornelius F. A. Roell and Sr. Margaret Griffith. They departed for Lees' Summit, Missouri, via Independence, where they expect to locate and make their home. Success to them.

The opening of our new quarters on the west side was a pleasant success. The chairs were filled. A large percentage of strangers were present. "What a nice place" was the happy expression passed from

one to another. The Saints were joyful and the preacher did well his part; the singing was inspiring, especially the duet by Mrs. "Doty" Logan and Ada Cudworth. Bro. J. H. Lake preached the opening sermon at 2:45, Bro. F. M. Cooper occupying the evening hour. The Sunday School, under the charge of Bro. F. M. Pitt was excellent as a beginning, from which we believe will grow a large and prosperous school. Services will continue each night this week and as interest justifies. The standing appointments will be, preaching at 2:45 and 7:45 Sundays; Sabbath School at 1:30 p. m.; Religio at 6 p. m. The location is 716 Van Buren St.

Sr. Olive Long, of St. Joseph, Missouri, is visiting in the city, whom we were pleased to meet and hear good words about our former field and home. We were pleased to learn of the baptism of Bro. McClellen, believing he will make a "weighty" defender of the truth. Peace and good will to all.

Yours still,

J. M. TERRY.

1402 Wrightwood Ave., Jan. 22.

## ST. LOUIS, MISSOURI.

Bro. G. H. Hilliard preached to us January 7th, 8th and 9th. Wednesday and Thursday nights following he occupied the pulpit at Cheltenham; Saturday night of the same week he was the speaker at Oak Hill mission. Business affairs kept him in the city a week longer than he expected, and in the interim he preached twice at Belleville, Illinois. He leaves the city Monday evening for Independence, his home. Independent Bro. Hilliard, fearful only of failing in the line of duty.

Bro. I. N. White and Bishop E. L. Kelley have also visited with us. Bro. White took charge of the prayer service on last Wednesday evening.

Bro. E. L. Kelley came in on Friday; assisted by Brn. Hilliard and White, he addressed the congregation yesterday morning. Many were in attendance. He was also the speaker at night, and was greeted with a large, at tentive crowd. Saturday night he preached at Belleville.

After service Tuesday night, January 9th, many friends of Bro. Hitchcock and wife, assembled themselves at their home. It was a surprise, the occasion being the fifth anniversary of their wedding day. Toy wash tubs, boards, wagon, kindling wood, and clothes-pins by the dozen decorated the parlor table. Afterwards Bro. N. N. Cooke, in a heartfelt speech, presented to Bro. H. and wife quite a handsome rocker. After partaking of a repast the guests withdrew, wishing many returns of "the day."

Wednesday of last week, Sr. Eliza, wife of Andrew Novise, aged 68 years and 11 months, passed from this life. We learn that she joined the original church in England fifty years ago; in the dark and trying hour, she remained loyal and although efforts were made to get her to go to Utah, she persisted in not having anything to do with that faction.

Charles Hilliard, son of Bro. G. H. Hilliard, is now located in the city, stopping with his brother Dave.

Brn. I. N. White and Geo. Hilliard visited the Religio on last Thursday evening; their prayers, at the commencement and conclusion of the meeting, were encouraging.

The Mite Society are going to give a "Hard Times" social February 22d.

Bro. G. Trowbridge has returned to the city, and will probably remain here.

The social service yesterday was in charge of Brn. White and Hilliard. The time was well occupied.

Our Sunday School workers here like the illustrated cards for the primary classes. We believe they will accomplish a splendid work. Our Sunday School is going to have a "Get One Club;" have you any objections, Bro. R.?  
ETTA.

January 22.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday.—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening; Zion's Religio-Literary Society Friday evening.

This is the finest winter for years, it scarcely freezes of nights and the days are more like May than January.

Zion's Religio has taken on new life since the first of the year, the program last Friday night was quite interesting.

The services Sunday morning were quite well attended, the speaking was by the pastor, on "Individual Responsibility, Both Spiritually and Temporally." Bro. K. Seli preached at night.

Bro. Joseph Schmutz is very badly afflicted, so that he gets but little rest day or night.

At the election of officers for the Z. R. L. S. there was quite a change made; nearly all of the new officers are of the younger members of the church. Leo Shupe, president; Ed Beardmore, vice president; M. E. Everett, secretary; Winnie Grimm, treasurer. We noticed a change in the lesson program at the last meeting, which is quite an improvement.

Bro. J. W. Gilbert has gone to Leadville, and Sr. Laura is to follow this week, they having secured positions at that place with the Singer Sewing Machine Co.; we shall miss them from the church services, but hope they may be successful in their venture.  
S.

January 22.

## FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m.; social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Sunday was another fine day; in fact, most of the month of January has been more like California than Missouri weather.

The attendance at Sunday School was good, and the interest grows with every Sunday; officers, teachers and scholars all seem anxious to do their part well.

Elder B. J. Scott delivered an

interesting discourse to a very attentive congregation at 11 a. m.

The social meeting was somewhat peculiar from the fact that the Spirit seemed to come in waves; but altogether it was enjoyed by the participants.

The evening sermon was by Elder F. C. Warnkey, of Argentine, Kansas, and was in his usual apt style.

Sr. Clara Clark is house hunting, so we may expect her parents soon from Chicago.

Bro. and Sr. Roell have concluded to locate in Lees' Summit, Missouri.

R. E. PORTER.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The prayer meeting Wednesday night was one of the best I ever attended. The gifts of prophecy, revelation and tongues and interpretation were manifest, giving encouragement, instruction, and reproof.

The Religio has added several new members. The officers elected for this term are J. A. Koehler, president; Nettie Williams, vice president; Amelia Koehler, secretary; John C. Grainger, treasurer.

The Sunday School attendance and interest is increasing. A movement has started to secure more seats.

Elder M. B. Williams preached on "The gifts of the gospel and their object" to about forty people at the eleven o'clock service Sunday.

Elder Joseph Emmett spoke at the evening meeting on the acknowledgement of the authority of Jesus Christ by all people as mentioned by Paul in the Philippian letter. His strong exhortation to the young folks to beware of the allurements of the world, was timely, plain and effective.

The special business meeting last Monday night was the best attended business meeting the branch has had for many months. The resolutions proposed by Bro. Williams, of California, and Bro. Ordway, of Illinois, concerning a council of the priesthood, and a system of voting, were tabled, after deep consideration, peace and harmony prevailing.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., Jan. 23.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sr. J. B. Price is very sick, and has been for some time, she is aided by the administrations, but not yet healed. Sr. Nettie Richardson has been very sick with appendicitis. The doctors declared that there was only one chance left for her, and that was an operation. She sent for the elders, Brn. Parkin and Anthony went and administered to her, and she received immediate relief. She was at church Sunday morning, very much improved.

The Daughters of Zion held their meeting Thursday afternoon. A strange condition of things, Sr. Lizzie Parkin was elected to fill all the offices. The

Sisters' Prayer Union held its session the same day.

Sr. Susan M. White, from Montana is here, with her sick son. The prayers of the Saints are requested in his behalf.

The Religio met Friday evening and elected officers: Sr. M. A. Saxe president, Lizzie Parkin vice president, Edgar Smith secretary, J. Lawn financial secretary, C. A. Parkin treasurer, Charles Wyatt organist, May Cross chorister, Lizzie Parkin librarian.

We had preaching Sunday morning by Chas. A. Parkin. Our hall was full of interested listeners. In the evening your correspondent was the speaker. Quite a number of strangers were present at both services. One young man gave in his name for baptism. The infant child of Sr. Brown was blessed.

Warm, sunny weather here now, and all nature looks bright. GEO. S. LINCOLN.

January 17.

PROVIDENCE, RHODE ISLAND.

Elder Geo. H. Smith occupied the Saints' pulpit here last Sunday evening. His sermon was full of good points. Jas. Johnson, the noted baritone singer, oldest son of Sr. Mary C. Johnson of this city, was among the listeners.

Bro. William H. Holden of this branch can speak Greek, Hebrew and German besides the English language. He is an active worker.

A week ago, last Sunday Master Glover was baptized here. Last Sunday Bro. John P. Brown was immersed by Elder Geo. Smith. Bro. Brown will doubtless make a stalwart in this work. A recent call at his home evidenced the fact that he is indeed an artist on the dulcimer, the sweet sounding musical instrument of ancient Babylon. His oldest son, Fred, usually accompanies him on the piano. The local Religio should put them on their musical list for a future program.

Sr. Edith Perry acted as organist last Sunday evening in the absence of Bro. Adolph. By the way, Sr. Edith is one of the best hustlers on the program committee work that the Religio has had.

UNCLE BURNSIDE.

January 16.

LETTER DEPARTMENT.

VIROQUA, Wisconsin, Jan. 13. Dear Ensign:—I have been continually in my field of labor during the summer, fall and winter thus far. I attended the reunion at Janesville last September. Since that I labored in Juneau, Monroe, Richland counties and other places. Have been abundantly blessed throughout.

After the conference at Valley Junction I was assigned to Crawford and Vernon counties so in a few days I came to the above named place (Viroqua), walked out about five miles to the home of Bro. and Sr. Johnson, began meetings in the I. O. G. T. hall and for three weeks lifted my voice in presenting our views and defending the faith. It is a Campbellite neighborhood and met great opposition. Some people do love to expose their ignorance in public; they read encyclopedias, newspaper clippings and went so far as to get an M. E. preacher who did not know anything about us, but was anxious to expose our faith. It all passed away like chaff before the wind. To make a long

story short, I believe I had more of the Spirit of God as an abiding Comforter; the best liberty of speech, with coolness and calmness of mind in defending the work than ever before.

I understand they are going to send to Missouri for a man to expose us and defend their cause, but men in Missouri who know something bad about us are scarce there as well as in Wisconsin. By the help of God and the prayers of the Saints I am ready to defend our faith anywhere and at any time. Bro. and Sr. Johnson are among the isolated ones, but enjoyed the meetings very much. We invited our opposers to post up before they tried to go too far. Finished last Sunday evening; baptized one and think more will be soon.

Thursday I went about thirteen miles and visited Bro. Lang. He is very weak. I feel he is on his deathbed, but when I came he was reading the ENSIGN. He roused up and talked as well apparently as ever. His mind is clear, his eye keen, and it seemed as if he was out on a mission defending the work once more. May God bless the old soldier who has borne the burden in the heat of the day.

Ever laboring and praying for the spread of the gospel.

Your brother,  
J. B. WILDERMUTH.

GROVE SPRINGS, Mo., Jan. 15.

Editor Ensign:—I am still in the warfare and battling for the right. I want to make a better record this year than I did last. My faith in this latter day work is strong. Brethren and sisters, let us all be up and doing—"not a moment to lose," for the work is great and the cause is just. Let me ask, are we keeping the mote or beams out of our own eyes, or are we looking mostly at the others? How is it with you, my brother? How is it with you, my sister? Let us today, not tomorrow, ask ourselves individually if we are keeping the Word of Wisdom, the commandments, and paying our tithing? If we are, yell.

On January 2d I baptized one sister of Douglas county. Although the ice had to be cut, she bravely followed the example of Jesus, and with her husband she now rejoices in the restored gospel. Also, yesterday I immersed the wife of Bro. Ed McAllister into the fold of Christ. I trust both these sisters will so live that they will be a credit to the cause of Christ. Let us all watch and pray lest we enter into temptation.

Your brother in Christ,  
C. J. SPURLOCK.

OTTAWA, I. T., Jan. 17.

Dear Ensign:—Through your columns I desire to thank those who were so kind to send me the ENSIGN; it has given me so much comfort and has been an aid to me. Since I was ordained an elder the ENSIGN has been a wonderful help to me in many different ways, as I have been made to see the glorious truth contained in the Bible and Book of Mormon. I have a desire that I may be an instrument in disseminating their truths to my own race of people—the Lamanites. I am preaching some.

The work is moving nicely in this part. Some are obeying every little while. I do hope I will be able to stand until the elders of this great work receive their endowments, but I understand it will be those who are faithful in obeying all God has commanded. I am thinking some of attending the General Conference, if I see my way through. My prayers are for all but especially the Lamanites; this is natural. May the good work roll on and on till the good Master calls us home.

Your brother,  
NOAH KARAHO.

BEATRICE, Neb., Jan. 17.

Editor Ensign:—We still live in faith and hope of the Master. Since March last I have been laboring as a local minister within the limits of the Hebrew branch, we living about fourteen miles from the place of meeting. At times the disagreeable roads made the trip very unpleasant; however, we were cheered with the thought that perhaps we were accomplishing some good, at least, for our Redeemer's cause.

We are more than pleased to think that conditions are such that we are permitted to take up active work in the field again, and shall continue as such should the conference, or those in authority, think it wisdom to assign me another appointment in the spring.

I attended the district conference held at Wilber, January 14 and 15. All went well, and we believe, for the good of the work in the district. A spiritual feast was enjoyed by all those in attendance. From thence we came to this place where we began a series of meetings last evening in Mt. Olive school-house, about five miles north of Beatrice. The attendance was fairly good. We are desirous to see the work of the Lord roll forth until Jesus shall have "purified unto himself a peculiar people, zealous of good works."

Your brother in Christ,  
H. W. BELVILLE.

MINNEAPOLIS, Minn., Jan. 13.

Editor Ensign:—I came to this city a week ago today from Hills, this state, and as I want my ENSIGN to follow me up, I thought while sending my address I would write a few lines for its columns, though I have no education in this language except what I have received through reading the ENSIGN and church publications, or in other words, the gospel, which enlightens the minds of the person in things temporal as well as spiritual.

I was born in Norway and came to this country ten years ago, where I have embraced the restored gospel, for which I am thankful to my heavenly Father in having spared my life, and leading me to where I had an opportunity to hear and obey the angel's message in these latter days. The world need not say, "I wish that I had lived in the days of the apostles, when the power, gifts and blessings accompanied the gospel," for I am sure they can enjoy these things now if they only obey the gospel. I don't believe the former day saints enjoyed themselves any more in the gospel than we as Latter Day Saints do, and can do, if we live up to it. To me it is great joy, peace and comfort in this life, and the great hope and assurance of the resurrection of the just, and eternal life, if I only continue faithful to the end, which is my desire and expectation.

I met with the Saints here last Sunday in communion service, and Bro. I. N. Roberts being with us, preached in the evening, and Tuesday night also. Those who were in attendance enjoyed it very much. Besides meeting and visiting with the Saints, it was a great strength to me for I enjoyed it very much, and as the Saints are the same everywhere, and rejoice to meet, it makes me think of that great meeting of the Saints. May God hasten the time when the gospel shall be preached to every nation, and that those who are willing to accept it might be gathered into his kingdom. Dear Saints, let us as workers in the Lord's vineyard, always be found doing our duty, that Zion may be redeemed. I desire to press onward and ask the Saints to pray for me, that I might be the means of bringing souls into God's kingdom.

Your brother in the gospel bonds,  
BENJ. JOHNSON.

FALL RIVER, Mass., Dec. 25.

Editor Ensign:—Christmas with Fall River Saints; like most branches in the district, the Saints had arranged for a Christmas tree. The church was beautifully decorated with holly and evergreen stars. The most conspicuous of the decorations was a large arch, arranged under the tactful supervision of Bro. Howlett. It reached across the entire end, and was, in itself, a masterpiece. It was arranged with a background of white, trimmed tastefully with holly, with the words "Merry Xmas" showing through. An evergreen star was suspended from the center.

Underneath the arch was a realistic home scene, with the old fireplace. On the left, in front of the arch, was the tree, beautifully decorated. Promptly at 3:30 Superintendent D. T. Shaw called the assembly to order, and a Christmas anthem was sung by the school. Prayer by the pastor,

Elder John Smith; psalm 96 was read. The pastor then delivered a brief and inspiring address.

An excellent program had been provided and was well rendered. Special features and those deserving of mention were: dialogues by intermediate and infant classes. Refreshments were served during the intermission, after which the curtains were again drawn, revealing a pretty home scene; the mother sat at the table knitting, awaiting the return of her two little girls, presently they entered, and, after carefully laying away their wraps, a pretty dialogue ensued, interspersed with singing. The children then retired to other rooms and prepared for bed, returned in night robes, and carefully hung up their stockings over the fireplace, after saying their prayers at mothers knees, they were snugly tucked in bed.

When all were fast asleep in came good, old Santa with his pack of toys; after carefully filling the stockings Santa retires. The Christmas singers could now be heard singing an anthem: all were awakened by the singers, the children joyously inspect their stockings, and the pretty scene closes. Now came the distribution of presents. The class prizes were given first.

The pastor then, in behalf of the Fall River Saints, presented Sr. S. W. Ashton with a beautiful remembrance, in recognition of her faithful service as organist, covering a long period of time. The general distribution of presents was made interesting and lively by the witty remarks of Santa Claus.

The orchestra rendered excellent assistance throughout the entertainment. Everything passed off nicely, and, taken all in all, we think it the best Christmas entertainment ever enjoyed in Fall River. W. A. S.

COXVILLE, Neb., Dec. 27.

Editor Ensign:—We appreciate the ENSIGN and Herald as they are all the preachers we have now, and as we hear from our many friends in Kansas and Missouri, including Bro. and Sr. Parsons, Sr. Bradley, of Webb City, and others too numerous to mention, glad to hear from all. We are still in the faith and are doing as well as can be expected in this north Nebraska country; would like to be with Saints. Bro. Cahall, when O, when, are you coming our way? Love to all Saints.

Mrs. E. J. DAVIDSON.

CARBERRY, Manitoba, Dec. 25.

Dear Ensign:—Almost a year has expired since I wrote to you, and I have been reminded lately that it was time I should renew my subscription. I have no church news to talk about, but I must tell you that every Monday brings to me glad news from the silent preacher, and I feel thankful that if I can't hear the gospel preached, I can read about its being preached in other places. About the first thing I do when I get the ENSIGN is to look if there are any letters from the Saints in Ontario, but I mostly look in vain; wake up, Ontario Saints, and let us hear from you.

I would love to hear the true gospel preached once more, and I am praying the Lord will send a laborer into this part of his vineyard; if there ever was a place where the gospel was needed to be preached, it is in this country, as there is so much wickedness; I think much good could be done. I got a letter from Bro. Wm. Sparling last winter saying that he would try and come here to preach, as he was near the line between Manitoba and Dakota, and I was so thankful; I wrote and told him where to come to, but got an answer saying he could not come, as he had to go to South Dakota, and oh, how disappointed I was; but I hope in the near future to again hear the gospel bell ringing.

My greatest desire is to serve the Lord in a way that is pleasing in his sight, but oh, it is hard when everything that surrounds you is sin, and no person to encourage you. Oh, dear Saints, it is an awful thing to be isolated away from gospel privileges. I feel sometimes when I read the ENSIGN, that I could take wings and fly away to some place where they have such blessed times at their meetings.

I wish to be remembered to all the Saints that I know, and it any of them wish to write to me I will gladly receive their letters as it always encourages me to hear from the Saints. I would like to hear from Bro. Dan and Sr. Maggie McGregor, also from Bro. Samuel Tomlinson.

I remain your loving sister in the true and everlasting gospel of Jesus Christ.

Mrs. J. M. JORDAN.

ALMA, Illinois, Jan. 3.

Editor Ensign:—I wish to tell through the columns of your esteemed paper why I believed the angel's message and became a member of the Reorganized Church of Jesus Christ of Latter Day Saints. In the first place I will say, I have been a member of the M. E. Church since I was eleven years old. In my simplicity when I read the Bible I believed it meant what it said; believed Jesus' promises, although I had heard miracles had ceased. I had had prayer answered, visions and dreams verified. I used to go to my saintly mother with all my experiences and she always encouraged me. I was sprinkled when I was a child, my parents being members of the M. E. Church and living up to the best light they had.

For several years I have been convinced that immersion was the only mode of baptism, but I could not find my ideal church according to my understanding of the Bible, or in other words, one that preached the fullness of the gospel. I had been praying for some time that God would guide me to the right church and promised Him if he would take me into his kingdom, I would work for him if he would give me strength. I was sick and almost ready to give up in despair, when one night I had a vision; an angel came to me and took me by the hand and told me not to be afraid, that I was almost ready to enter into the kingdom, and God wanted me. She also told me other things. When I awoke and told my husband, "Time went on and one day I seemed worse. I told my husband and children if I did not get better I would not live long and I did not want to die before I was baptized. I seemed better after I had made up my mind to be baptized, but did not know what church to join, but trusted in the Lord to guide me. That was on Saturday; on Sunday Elder J. D. Stead of the Reorganized Church of Jesus Christ of Latter Day Saints preached at our school-house, also a Baptist preacher, but I was not able to go. Elder Stead preached nearly all week at night. In a few nights I was able to go out, and when I heard the gospel in its fullness I felt that God had answered my prayer. We invited him home with us and he explained the Scripture to us, and before he left I obeyed the gospel and am happy. I gained strength every day, and the statement found in John 7: 16, 17 is verified in my case: "If any man will do the will of the Father, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

God has manifested himself to me in many ways since I came into the church and can truthfully say as did Daniel, there is a God in heaven that revealeth secrets. I did not join the church for popularity, for I know Jesus' gospel never was popular with the world; and some of my people think I have disgraced them, for they are prejudiced on account of reading the history of the Utah people, and make no distinction between them and the Reorganized Church. I have no other desire but to serve the Lord to the best of my ability in whatever way he sees fit. My husband has also obeyed the gospel. I have three children. Dear Saints, pray for me that I may have health and strength to labor for the Master and raise my children in his service. We do not get to hear the gospel in its fullness very often, but the ENSIGN is a welcome visitor and we enjoy reading it very much. Ever praying for the welfare of Zion and the gathering of the Saints, contending earnestly for the faith once delivered to the saints, and that we may all look forward with joy for the Lord's glorious appearing,

I am your sister in the faith,

E. J. McCULLOON.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## ANOTHER BOOK.

ELDER R. M. ELVIN.

[CONCLUDED.]

The fault I have to find with Miss Dougall, she draws from the writings of the workers of wickedness, and not from the standard text books of the church and its history. Had she consulted the *Times and Seasons* for October 1, 1832, the official organ of the church at that time, she would have found these certificates:

We the undersigned, members of the Church of Jesus Christ of Latter Day Saints, and residents of the city of Nauvoo, persons of families, do hereby certify and declare, that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show, that Dr. J. C. Bennett's secret wife system is a creature of his own make, as we know of no such society in this place, nor never did.

S. BENNETT.  
GEO. MILLER.  
ALPHEUS CUTLER.  
REYNOLDS CAHOON.  
WILSON LAW.  
WILFORD WOODRUFF.  
N. K. WHITNEY.  
ALBERT PETTY.  
ELLAS HIGBEE.  
JOHN TAYLOR.  
E. ROBINSON.  
AARON JOHNSON.

We add the following:

We the undersigned, members of the Ladies' Relief Society, and married females, do certify and declare, that we know of no system of marriage being practiced in the Church of Jesus Christ of Latter Day Saints, save the one contained in the Book of Doctrine and Covenants; and we give this certificate to the public, to show that J. C. Bennett's secret wife system is a disclosure of his own make.

EMMA SMITH, President.  
ELIZABETH ANN WHITNEY, Counselor.  
SARAH M. CLEVELAND, Counselor.  
ELIZA R. SNOW, Secretary.  
MARY C. MILLER.  
LOIS CUTLER.  
THEYZA CAHOON.  
ANN HUNTER.  
JANE LAW.  
SOPHIA R. MARKS.  
POLLY Z. JOHNSON.  
ABIGAIL WORKS.  
CATHERINE PETTY.  
SARAH HIGBEE.  
PHEBE WOODRUFF.  
LEONORA TAYLOR.  
SARAH HILLEMAN.  
ROSSANNAH MARKS.  
ANGELINE ROBINSON.

There are those who ridicule the testimony of John Taylor, Wilford Woodruff and others, because in later life they departed from the truth and entered into sin, and testified contrary-wise. I would ask, how would such a rule act against Sampson, David, Solomon, and many of the Reformers? Why could not Miss Dougall have used the following from the authentic writings of Joseph Smith:

"We have given the above rule of marriage as the only one practiced in this church, to show that Dr. J. C. Bennett's secret wife system is a matter of his own manufacture; and further, to disabuse the public ear, and show that the said Bennett and his misanthropic friend, Origen Bacholor, are perpetrating a foul and infamous slander upon an innocent people, and need but be known to be hated and despised." The rule of marriage referred to, already appears in this paper.

The lengthy extract from pages 354-5, are nothing more

or less than Brighamite sophistry; the base subterfuge of those in the practice of evil, and manifests the choice of material that Miss Dougall prefers using in constructing her tale of misrepresentation.

By way of explanation for the following, will state, it is represented that Susannah was the school teacher for the Mormon children at Quincy, but that she was supplanted by teachers holding certificates, so of her it is written: "The change was made. It was not until Susannah had passed the first desolate day of her dethronement that Darling came to her, sent with profuse apologies from the prophet, and the explanation that the chief motive of the change had been to relieve her from labor now that the church was in a position to offer her adequate support. The message was accompanied by many compliments upon her work and her fidelity, and a document officially signed, in which it was set forth that the part and lot which would have pertained to Halsey in the Holy City was considered as hers; rooms and entertainment at the Nauvoo house were offered. It was handsomely done. Smith in his poverty had been no niggard, and of his wealth he was lavish. The documents explained what rooms, size and position given, should be hers, what furniture at her disposal, what ailment, what allowance from the treasury for clothing and charity. The scale was magnificent. Darling was also commissioned to offer her a ticket on one of the river boats to Nauvoo, and his own escort. He urged her instant acceptance. Darling had been promoted from his post at Quincy to that of postmaster at Nauvoo, and he could not delay his journey."—M. P., p. 331.

This supposed interview is original with Miss Dougall, and is presented as taking place before all the Saints had removed from Quincy to Nauvoo, and from the true history of the events would make the time fall late in the summer of 1839; it is most absurd that these people so lately driven from their homes in Missouri, and robbed of nearly all earthly possessions, should have accomplished so much in such a short space of time. Perhaps it is absolutely true that Joseph Smith was never selfish nor stingy, but there are some stubborn facts that will not down; they keep bobbing up asking, How can Miss Dougall's flowery picture be true? History tells us that Joseph Smith was cast into prison the latter part of November, 1838, and made his escape from the guard while in transit from Davies to Boone county, April 15, 1839, arriving at Quincy the 22d of the same month. The revelation directing the building of the "Nauvoo house," was given to the church January 19, 1841, and as a living witness, I faithfully and truthfully testify, that upon my visit to Nauvoo in the month of November, 1867, the brickwork on the basement story was all that had been accomplished.

The church never built the

"Nauvoo House!" So the elf-fire of Miss Dougall but leads to the death swamp of bitter disappointment, and whosoever shall undertake to follow her lead to find truth, will have, as a guiding star, a mischievous *ignis fatuus* and they may rush on in the mad pursuit of a receding mirage which is like the orthodox heaven—beyond the bounds of time and space, and will never materialize. Zounds! Is it possible that an intellectual lady of Montreal, would have us believe that Mr. Darling (whoever he was), a refugee from the mob violence of Missouri, locating at Quincy, Adams county, Illinois, should be appointed postmaster at Nauvoo, Hancock county, Illinois, while he was yet living at Quincy? What gullible creatures she must think we Yankees are! The mystic wand of wealth must have touched all nature in behalf of the Mormon people, if there is a scintilla of truth in what Miss Dougall tells us of their changed condition after locating at Nauvoo. Hear her extravagant description: "Twice a day under Susannah's windows Smith's carriage drew up, a pair of fine gray horses carrying the prophet to and fro upon the affairs of church and state. When he took Emma with him Susannah observed that she was always richly attired, and the other members of the Mormon hierarchy resident in Nauvoo, "bishops," "elders," "apostles," "prophets," passed constantly in and out of the house, positively shining in broadcloth and silken hats, their wives and daughters also in brilliant array.

"Externally the success appeared to be complete, and beyond even the visionary's most glorious dreams. In the whole of the city no one was poor, no one ignorant of such knowledge as school-books could afford, no one drunken; everyone was uplifted and animated beyond their ordinary capacity for effort and enjoyment by this material fulfillment of prophecy, and the more glorious future hope which it involved. Susannah was not well rested after her journey when Emma descended upon her with lavish gifts of silks and fine feathers. Emma, grown patronizing with prosperity, always plain and maternal, displayed her gifts and argued for their acceptance with broad satisfaction."—M. P., pp. 333-4.

The above is the gush of a forger, writing upon events that took place some sixty years before it ever entered her brain to write. Let us now hear from one of the eye witnesses of those times:

"LIBERTY (Mo.),  
Nov. 29, 1838.

"Respected Friends:—Humanity to an injured people prompts me at present to address you thus: You were aware of the treatment (to some extent before you left home) received by that unfortunate race of beings called the Mormons from Daviess, in the form of human beings inhabiting Daviess, Livingston, and a part of Ray county; not being satisfied with the relinquishment of all their rights as citi-

zens and human beings in the treaty forced upon them by General Lucas, by giving up their arms and throwing themselves upon the mercy of the state and their fellow citizens generally, hoping thereby protection of their lives and property, are now receiving treatment from those demons that makes humanity shudder and the cold chills run over any man not entirely destitute of any feeling of humanity.

"Those demons are now constantly strolling up and down Caldwell county in small companies armed, insulting the women in any and every way, and plundering the poor devils of all the means of subsistence (scanty as it was), left them, and driving off their horses, cattle, hogs, etc., and rifling their houses and farms of everything therein, taking beds, bedding, wardrobe, and all such things as they see they want, leaving the poor Mormons in a starving and naked condition."

This letter of Mr. M. Arthur was written to the representatives of Clay county, during the suffering and excitement of exterminating the Saints from the state of Missouri, under the order of Governor Lilburn W. Boggs.

Kind reader, can you believe that a people so robbed and plundered, could in two or three years, possess the wealth and grandeur as described by Miss Dougall? It is simply a flight of her vivid imagination without any consideration to circumstances or the truth.

"Shortly after Susannah is installed in the Nauvoo House(?) she concludes to quit Nauvoo, and likewise the church, and is represented that Joseph, on learning this, went to her, and read from a Gentile newspaper, the *St. Louis Atlas*, one paragraph of which reads: 'Most conspicuous among the buildings of the Holy City is the temple built of white stone upon the hill top. It is intended as a shrine in the western wilderness whereat all nations of the earth may worship.'—M. P., p. 343.

The commandment to build the Nauvoo temple was given January 19, 1841; the basement was so far completed that the baptismal font was dedicated November 8, 1841, and the temple was burned November 19, 1848; it was still in an unfinished condition at the time of its destruction. December 15, 1841, the quorum of Twelve sent out an epistle to the church, nine of whom signed it, in which they said: "The building of the temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do that if this building is not completed speedily, we shall be rejected as a church, with our dead, for the Lord our God hath spoken it."—Tract 42, p. 1.

This shows that it was considered of tantamount importance to the life or existence of the church, that the temple should be completed, and that within a given time. In a letter dated September 6,

1842, to the church, by the Prophet Joseph Smith, he keeps the importance of building the temple before the people in these words: "Let us, therefore, as a church and a people, and as Latter Day Saints, offer unto the Lord an offering in righteousness; and let us present in his Holy Temple, when it is finished, a book containing the records of our dead, which shall be worthy of all acceptance."—Ibid.

After the death of the prophet P. P. Pratt urges the people to finish or build the temple; he said: "The great God said through Joseph: Build this temple; I give you a sufficient time to build it, and if you do not build it by the appointed time, you shall be rejected as a people, with your dead."—Tract 42, p. 2.

Thus I have clearly demonstrated that the statement of Miss Dougall of the temple on the "hilltop," is utterly untrue.

Most unkind is the attempt of Miss Dougall to have Joseph Smith advocating human slavery, and she puts it in quotation marks, but fails to cite her authority. Here it is: "And I would say parenthetically, my sister, that it may be that our views on the subject, coming from the northern states, as you and I have done, have not been according to the mind of the Lord, I would have no man a slave because of misfortune, but if a man proved himself unfit to rule himself I'm not sure about his being free."—M. P., p. 351.

An all sufficient answer to the above is found in the word of the Lord, which says: "Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood."—D. & C., p. 270.

The above were the views of Joseph Smith from December 16, 1833, till his death.

Miss Dougall would impress her readers that Joseph Smith would have created Susannah "as prophetess-in-chief" to the church if she would have but consented; see page 360. Strange that the church should have been in existence almost seventy years, and many had served a lifetime in the church, and none have discovered there was such honorable greatness to thrust upon some woman.

The knowledge of American geography, or the expense of American travel, which? Miss Dougall may arise and explain, for she tells us that Susannah had laid up fifty dollars, earned by school teaching, and the same was loaned to Emma Smith; the following caused the above inquiry: "That night Susannah packed her possessions in the smallest possible compass. The money she had lent to Emma would be sufficient for the journey to Carthage, which was the nearest Gentile town, and thither she was determined to go without an hour's delay."—M. P., p. 363.

Reader, what would you think of paying fifty dollars to ride ten or twelve miles? for that is

about the distance from Nauvoo to Carthage.

Do tell! Miss Dougall informs us thusly: "Darling was now postmaster of Nauvoo and one of the first presidency."—M. P. p. 366.

This was just prior to the death of the prophet, and at that time the first presidency was: Joseph Smith, Sidney Rigdon and William Law. The man, Darling, was with the Saints on leaving Missouri, but how about Rigdon and Law; are you not once more like the poor, unfortunate Irishman, "badly twisted?"

Miss Dougall seems to think that she has made a most wonderful discovery that will startle the world when she writes: "Two new doctrines we have learned at Nauvoo. Do you know what they are? One is baptism of the dead. If you get off safely, Susannah, and die in your sins, one of us must be baptized again for you, so that you will be saved in spite of yourself."—M. P., pp. 371-372.

This would open wide the flood gates of risibility of the most consummate recluse, that any church would believe in baptizing the inanimate clay of the departed, for that is the way Miss Dougall wrote the proposition of the new doctrine; indeed it is new, and the manner of putting it reminds me of David R. Dungan, in his violating the rules of debate, that he might exploit in ridicule against the church, saying: "These Latter Day Saints are the strangest people on earth, they cast out the sick, heal the dead and raise the devil." Our Canadian author must have drank at the same fountain of inspiration; however, she completely spoils her own proposition by the explanation which she furnishes.

Permit me to say the church, for good and sufficient reasons, does believe in the principle of baptism for the dead, and that it is by permission, and not by command, complied with under the immediate direction of divine revelation, and is not optional with man.

The next new doctrine that Miss Dougall discovers at Nauvoo, is told in these tragic words: "But the other doctrine is salvation by the shedding of blood." "Do you understand that doctrine?" "Indeed I do not." "And you speak with a tone that says that you neither know nor care what new things we have been learning. But you may have reason to care before many hours are over." She came near and whispered, "They teach us now that if a man sin wilfully and will not repent, it is better that a minister of the church should slay him, for then his blood will make atonement for his soul." She ceased to speak until she had thrust Susannah out of her door, and her last words were in a whisper of awesome import, "Perhaps a woman's soul can be saved in the same way."—M. P. p. 372.

The emphasis is by the author, and the composition of the above is the language of Elvira, Susannah and the author. There can be no mistake, but what it was the premeditated determina-

tion of Miss Dougall to incriminate Joseph Smith in the dogma or crime of "blood atonement." With all the indignation of my soul, I resent the malediction, and without fear of successful contradiction, challenge Miss Dougall to produce from the authentic writings of Joseph Smith any proof that he taught the fiendish practice of "blood atonement."

When Susannah made her escape from Nauvoo she cajoled a poor simpleton of a lad to row her over the river, like Dewey, before breakfast, to a steamboat on the opposite shore from Nauvoo, and Miss Dougall gives us another original lesson in American geography and navigation, as follows: "She asked if the steamboat would stop at the Nauvoo wharf, but he explained, with the knowledge that boys are apt to have of such details, that this steamer was coming from Fort Madison, and would keep to the Missouri side, that he had heard that there were some state officials on board her, escorting the governor of Kentucky, who was prospecting for a Land Company."—M. P., p. 397.

What school child of ten years of age, from the rock-ribbed coast of Maine to the Golden Gate of California; from the widespread prairies of Minnesota to the everglades of Florida, but what knows that Iowa—not Missouri—is directly across the Mississippi river from the city of Nauvoo? Who, of average intelligence, that has traveled upon our American rivers, but knows that the rule of navigators is to keep their craft in the deep or best channel of the stream? And this rule is most important to boats going down the river in the vicinity of Nauvoo, on account of the proximity of the Des Moines rapids.

As this event recited by Miss Dougall took place (that is, supposedly?) before the general use of railroads and telegraphy, and when daily newspapers were not common in a town like Nauvoo, so far west; and especially when state officials are quite wary and reticent about public affairs, it is a puzzle to me how that boy hoodwinked by Susannah was in possession of so much valuable information and knowledge. Perhaps this is the same boy that was hid in the fence corner one dark night, almost transfixed with fear, as he was an unwilling listener to Joseph Smith praying upon the moor of Quincy. I would like to inquire why you never worked that boy in as a character of your plot against the probity of Joseph Smith?

Susannah, after making her escape from Nauvoo, returns to Manchester, New York, and married her cousin Ephraim Croom, and soon after occurred the death of the prophet, and before the hot summer is gone there comes plodding along the dusty road a poor nondescript, perhaps in the parlance of our time better described as a tramp. Mr. Croom takes him home, and his wife asks: "You are one of the Latter Day Saints?" The unfortunate fellow confessed and at once un-

loaded himself about the downfall of Nauvoo and the scattering of the Saints; he is made to say among other things: "As near as I can make out, the scandal they have got agin us, which they've always had agin us because of the wickedness of the Gentile mind, began to have some truth in it when Rigdon came out with his teaching concerning the nonsense of spiritual wives, which wasn't new with him, for I hear that it's held among all the folks as call themselves "Perfectionists." Well, our prophet made pretty quick work of that doctrine, and he rebuked Rigdon in public and private, and packed him out of the place, and no one can say that our prophet has ever done otherwise with any one as has had notions about marriage."—M. P. p. 416.

Miss Dougall has kept constantly before the eye of her readers that Joseph Smith was the responsible party for all of evil done by those who ever were Latter Day Saints, and she is quite knacky in transferring the doings of Utah and the nineties, back to Nauvoo and the forties. It is hard to believe that her last witness—crippled and gray headed, could have walked from Nauvoo, Illinois, from after June 27th to Manchester, New York, in time to reach there in the harvest season, and that he should know so much that never did take place.

So much was said about spiritual wives and is still kept up that I copy from article by E. M. Webb, as published in the *Kalamazoo* (Mich.) *Gazette*, of May, 1845: "The Latter Day Saints are charged by their enemies with the blackest crimes. Treason, murder, theft, polygamy and adultery are among the many crimes laid to their charge. \* \* \* Mr. Rigdon's spiritual wife system was never known till it was hatched by J. C. Bennett, who was cut off from the church for sedition."—Tract 16, p. 9.

This should be satisfactory evidence that it was Bennett, and not Rigdon, who was the originator of the false doctrine of spiritual wifeism.

On page 418, Miss Dougall has Bennett on the gad around Nauvoo masked in the clothes of the prophet, creeping into houses and teaching silly women the "rank spiritual wife doctrine" of Rigdon. Who could be deceived with such a tale? Smith was a large man, over six feet in his stockings, while Bennett was a small man, not over five feet eight inches, and not over one hundred and forty pounds in weight. Humph! how these soap bubbles do collapse when punctured by a ray of truth.

Croom's visitor went on to say: "There's a strong party among the apostles and elders that are worshippers of Baal, and are 'most evil in their conduct and practice, and are apostates, though they call themselves followers of the prophet. And Mr. Brigham Young is at the head of them. It's a bad thing; that the Illinois militia is set out to fight against us and turn us out of the city without mercy, but it's a sorer

thing that the greater part of our people, being ignorant, will follow Mr. Brigham Young; and he's bent on going west, sir, into the heart of the Rocky Mountains, where he can set up a kingdom of his own. His teaching is against good doctrine in two respects; he says that they will wax strong there until they can avenge the blood of their brethren who have been hunted and slain, and that the elders and apostles will live like the patriarchs of old and have many wives, in order to build up the Church."—M. P., pp. 425-6.

Not an iota of the above could have been in the brain of any mortal so soon after the murder of the prophet. I will here furnish a few historical dates. Joseph and Hyrum Smith were killed in the Hancock county jail, June 27, 1844. The authorities of the church made a treaty September 24, 1845, to leave Nauvoo the next spring. In compliance with the foregoing treaty the Saints commenced their departure from Nauvoo in February, 1846. The authorities of the church immediately after the clash between the Saints and the militia, made another treaty September 16, 1846, to surrender and immediately evacuate the city. April 14, 1847, the pioneers left Winter Quarters (now called Florence, a suburb of Omaha, Nebraska) for the West in quest of a location to establish the church. The objective point was somewhere in upper California, as they were wont to sing: "O, that's the land for me." July 24, 1847, this company arrived in the valley of the Great Salt Lake and decided to make that their future home. December 27, 1847, at Kanesville, (now Council Bluffs, Iowa) Brigham Young, Heber C. Kimball and Willard Richards usurped the First Presidency of the church. This epitomized data will show how Miss Dougall borrowed from time and Utahism to fit her novel and attempt to palm it upon the public as the doings and teachings of Joseph Smith.

The absence of good common sense in Miss Dougall is manifest in that she seeks to besmirch the character of the prophet through the testimony of one who is favorable to the man of God, and that his life was that of uprightness and all his ministerial acts a straightforwardness that won the confidence and respect of all those with whom he associated. She is amply refuted in that no announcement of polygamy, as a church tenet, was made by any faction of Mormonism until done so by Brigham Young and his co-agents at Salt Lake City, Utah, August 29, 1852, or eight years, two months and two days after the killing of the prophet.

It is safe in presuming that if the prophet taught and practiced this crime, that Young and company would not have been so tardy in proclaiming and putting it in practice, when we consider that they were all this time living on the frontier of civilization, where every man was a law unto himself. And again: Illicit commerce of marital relation is sure to produce fruit; some fruit at least in the direction of the com-

mand in Genesis 1: 28. Even good old father Abraham's unlawful relation with Hagar gave the world an Ishmael. Now, in all candor and religious seriousness, I ask Miss Dougall and those who think and write as she does, as also those imbued with the belief of the truth of polygamy, where is Joseph Smith's Ishmael?

Avenge the blood of those "hunted and slain" pertained to the teaching behind locked doors in the endowment house, and the first of that kind of an institution was built at Salt Lake City, Utah, and dedicated May 5, 1855. This, together with the statement on page 426 of "Mormon Prophet," should exonerate Joseph Smith from such fanatical lawbreaking. The rule which shall govern the lives of the Saints so that they may live pleasing before God, is comprehended in the following: "Let no man think he is a ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counsel eth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet."—D. & C. p. 177.

Can any honest, upright christian object to such instructions?

When trouble arises that jeopardizes life or property, here's the rule: "Let them importune at the feet of the judge; and if he heed them not, let them importune at the feet of the governor; and if the governor heed them not, let them importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth from out of his hiding place, and in his fury vex the nation, and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful and unjust stewards, and appoint them their portion among hypocrites and unbelievers, even in outer darkness, where there is weeping, and wailing, and gnashing of teeth."—D. & C. p. 271.

We plant our case as above directed, and go peacefully about our business, awaiting in faith and patience the verdict awarded. For: "We believe that religion is instituted of God, and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing a rule of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

"We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such gov-

eriments, and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience.

"We believe that every man should be honored in his station; rulers and magistrates as such—being placed for the protection of the innocent and the punishment of the guilty; and that to the laws all men owe respect and deference, as without them peace and harmony would be supplanted by anarchy and terror; human laws being instituted for the express purpose of regulating our interests as individuals and nations, between man and man, and divine laws given of heaven, prescribing rules on spiritual concerns, for faith and worship, both to be answered by man to his Maker."—D. & C. pp. 331-2.

Without mental reservation I cheerfully pledge my acceptance of the above as my rule of life, both as a citizen and christian. What better has the world to offer me?

"Be merciful, for to him that is merciful shall mercy be shown."—D. & C. p. 351.

There is no provision for us to avenge or revenge in God's law, if we would be truly Christ-like.

As a befitting epitaph for Miss Dougall's book I would write: "*De mal en pis*," which being interpreted, is: "From bad to worse."

There is a  that points with no uncertainty to the promise: That no weapon formed against the truth shall be successful.

### PROPHECY.

[The following article on "Prophecy," written by Mr. J. J. Henley, editor and proprietor of *The Voice*, published at Clyde, Kansas, is, to my mind, worthy of notice as it comes from a man who holds aloof from any church society at present.—Frank J. Pierce, Ames, Kansas.]

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—2 Peter 1: 19.

The claims of the Bible rest entirely upon the proofs offered by prophecy. If there was no revelation to man as recorded in the scripture, then our reverence is altogether misplaced. The spirit of prophecy has been, is and must ever remain to be the conclusive evidence, the decisive test which settles forever all questions of religion. If this spirit ceases to exist or be active then religion at once becomes Pagan or even worse, dead. Peter refers to this in the text, which, however, is generally wrested and explained to have a different meaning, and to make the meaning more evident we will quote from John on the same subject: "And I fell at his feet to worship him. And he said unto me see thou do it not. I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God for the testimony of Jesus is the

spirit of prophecy." (Rev. 19: 10). Moses recognized prophecy and placed the authority of the prophets above that of the priests. "The Lord thy God will raise up unto thee a prophet from the midst of thee of thy brethren like unto me, unto him ye shall hearken." (Deut. 18: 15). The Levitical priesthood early antagonized the prophets and their teachings because they always pointed out the inefficacy of the sacrifices which the priests were continually requiring of the people. "To obey is better than sacrifice." (1 Sam. 15: 22). "The sacrifice of the wicked is an abomination to the Lord." (Prov. 15: 8). "To do justice is more acceptable than sacrifice." (Prov. 21: 3). "To what purpose cometh there to me incense from Sheba and the sweet came from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto me." (Jer. 6: 20). The foretelling of future events was but a small part of the mission of the prophets as one and all of them from Moses to Malachi taught one doctrine, viz., the certainty of a reward for virtue and punishment for sin. This doctrine was no more popular then than now, and the prophets were subjected to the same persecution that a minister would be today were he to preach the same doctrine which they taught. The teachings of Moses and the prophets were identical and Jesus indorsed them, telling the people that he came to fulfil the law and the prophets. The more sure "word of prophecy" spoken of in the text as well as the spirit of prophecy spoken of in Revelations is, however, a universal gift, it is the light spoken of by John, "which lighteth every man which cometh into the world." (John 1: 9). It makes all independent of the clergy and priesthood just as were the Jews of old. It is what makes erroneous teaching of the clergy so unpopular, it is the truth of Christianity fled into the wilderness as portrayed in Revelations, "And the woman fled into the wilderness where she had a place prepared of God that they should feed her there a thousand, two hundred and three score days." (Rev. 12: 6). The orthodox clergy claim that all revelation has ceased, expressing it otherwise, that the "spirit of prophecy" is dead, basing their contention upon the statement, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book." (Rev. 22: 18). But this refers to the book of Revelations and does not imply that the spirit of prophecy is dead. Truth is eternal, the same in all ages. Jesus Christ the same yesterday and today and forever." (Heb. 13: 8). The spirit of prophecy, the testimony of Jesus, is as potent now as when the angel appeared to John in Patmos, "Who bare record of the word of God and of the testimony of Jesus Christ." (Rev. 1: 2). It remains a potent factor redeeming men

from error, saving them from the machinations of a corrupt clergy. It is a rock against which all error continually beats in vain "like raging waves of the sea," reducing all of the extravagances of divine service and insuring the ultimate defeat of error, it is the universal demand for truth which compels every writer of fiction, every dramatist to forever and at all times proclaim the great truth taught by Moses and the prophets, Christ and his apostles and every true minister since that all vice is punished and all virtue rewarded. A truth which is proclaimed everywhere in the Bible and everywhere outside except in those pulpits which teach that there is an expiation an atonement for sin that an indulgence has been granted mankind on account of the sufferings of Christ. That sin is not punished nor virtue rewarded, but that mere belief or faith exempts from just punishment. But through all this remains the teachings of the Scripture which the most persistent efforts have failed to pervert and the "more sure word of prophecy" teaching mankind to reject error and accept truth. "We have also a more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your hearts."—*The Voice*, Clyde, Kansas, Dec. 7, 1899.

A Sign In the Sun, and a Young Sister's Dream.

*Editor Ensign*.—A young brother, Willie Topham, who was recently baptized by Bro. J. L. Goodrich, was telling me of some of his experiences, and among them was one which I felt I would like to have published. I would like to know if any one else saw the peculiar phenomena he describes, or if it was sent as a sign to him. I will copy his written statement which is as follows:

"On the evening of November 12th, while on business at my neighbors, about four o'clock in the afternoon, I heard a great rumbling noise in the west, and turning in that direction I beheld the sun in an awful red condition, and then it turned to a purple, and then to a dark color almost black, and the sun waved from side to side in such a way that I thought it would leave its axis; and every few minutes there would a purple and dark smoke gush out from the sun, then another dark covering come over the sun like a veil, and it would continue to waver. It continued in that condition about fifteen minutes. At the same time the moon, which was also visible, turned purple and dark like the sun. Finally this passed away and the sun went down clear as usual. One woman and several children witnessed this besides myself.

"Before I saw this I had been very much concerned about the work of the Lord, and about which was His church and His gospel. I felt that the Reorganized Church of Jesus Christ of Latter Day Saints was His, the Lord's true church, and I had

prayed for Him to show me in His own way if I was right. I have asked a good many persons if they saw the sun appear so strangely, but no one else had seen it, but one neighbor said that on the morning of the 13th, the moon, when about as near down as the sun was the night before, had a very dark shadow over it.

"I believe the Lord has shown me in his own way, and that this is the way of truth. I have searched the Scriptures for myself, and the more I read the more I am convinced that the gospel is the same now that it was in Paul's time; and when I read the word I found I had not been obedient to the Lord's commands, and I had not observed 'all things' he commanded. I was a member of the Baptist church for three years, but I was baptized by Bro. J. L. Goodrich not long ago, and I hope to continue in the faith, and I ask the prayers of all the Saints that I may hold fast that which is good.

"Your brother,

"WILLIAM TOPHAM."

Now, to me this seems to be the interpretation. The sun represents the church; the clouds of purple and black denote the heresies and apostasy that obscured its brightness, and the agitation that so convulsed it, was the confusion and breaking up into sects, until in seemed that the church would be destroyed, but as after awhile the sun came out from this dark cloud, so will the church emerge out of the clouds and darkness that has so long obscured it.

The sun was there even while covered with the smoke and shadows, so the church was in existence, though hidden. "The gates of hell shall not prevail against it," though they may seem to do so. And so with the church in these latter days—first, clear as the sun, then the dark stains of heresy and polygamy blackened its pure splendor, and it was rent asunder by the evils that had crept in, and to the eye of doubt it would seem that it was utterly destroyed, but it still existed, and again came into view as the Reorganized church and will so continue to shine. That is the impression that the event, as he told it, made on my mind, but I would like some one's opinions on it.

His sister, Ocean, when seeking to know the way, was led by a dream which was as follows: She was wondering whether she should leave the church of which she was a member and join the Reorganized church, or not. She was weighing the matter and counting the costs. She prayed the Lord to show her by a dream or in some way that she might understand that it was from the Lord.

She dreamed she was in a dark room, and where it was necessary for her to get out, but she knew not which way to go. There were two doors leading out of the room. She went to one, opened it, but it led out into such a dark, cold, dreary way that she shuddered, and said, "Oh, I cannot go that way." She thought that way led off in-

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That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One patient cured after failure of eleven Grand Rapids physicians; two after having been given up by seven Chicago physicians; another after nine of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent upon request.

The following is from Dr. D. D. of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has had the most of our Grand Rapids and nervous prostration. Three physicians failed to help him. He writes: 'I regard myself cured.'" Mr. C. Beck of Webb City, Mo., wrote a friend: "Dr. Miles treated me for mind trouble, unnatural fears and great nervousness. He cured me nine years ago. My heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: 'I regard myself cured.'" Mr. C. Beck of Webb City, Mo., wrote a friend: "Dr. Miles treated me for mind trouble, unnatural fears and great nervousness. He cured me nine years ago. My heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: 'I regard myself cured.'" Mr. C. 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BE JUST.

I have heard Saints ask others (some five or six in number) to stop over night with them when they knew they were not prepared to take care of so many. Why not, if they wish to be generous, simply say, I can take care of so many (stating the number), they can lodge over night. Let us not invite people to dine or lodge over night simply to be courteous, but we should be just in all things; say what we mean, and mean what we say. Again, some ask others to dine with them when they themselves intend to dine away from home. Why not say, brother (or sister, as the case may be), I shall not be at home today or I should invite you to dine with me. Let your nay be nay, and your yea be yea, and whatsoever is more or less cometh of evil, said the great Teacher.

AMIGO.

January 15.

PERFECT health is that condition of the body when digestion is so perfect that the physiological balance between the destruction and construction that goes on ceaselessly in cell life is daily kept normal.—E. B. Warman.

We often crush down our impulses, not realizing that our impulses are apt to be just the quick longings of our natures to fulfill their ideals.—January Ladies' Home Journal.

If we may judge by the frequent conversations on the subject among women, there is today a marked revival of interest in embroidering—both in colors and in white; always a fascinating and beautiful employment. In recognition of this development, The Delineator—now in its 55th volume—introduces in the February number some dainty specimens of colored embroideries in an artistic plate, supplemented by designs and working instructions for the details. Our lady readers will, no doubt, hail with great pleasure this initial instalment of the new department, which would seem to cap the efforts of the publishers of The Delineator to make this charming magazine a delight to its patrons. It will be well worth the while of any woman educated in needlework, who may not be a subscriber, to secure a copy of the February issue (15 cents; any newsdealer).

The Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. BYE for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for the home treatment. A free book is sent, telling what they say of the treatment. Address Dr. BYE, Drawer N, Kansas City, Mo. (If not afflicted, cut out and send to some suffering one.)

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The Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

We still have some copies of the duet, "Evanelia Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

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MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. a.m. No. 95—Wichita and K. C. Mail 12:49. " 9—Kansas & Nebraska Lim. 4:34. " 93—Texas, Joplin & K. C. Ex. 6:03. " 3—St. Louis Express. 6:40. " 73—Lexington Branch Pass. 8:35. " 7—Fast Mail. 10:00. TRAINS EAST. a.m. " 81—Joplin and K. C. Mail. 3:16. " 1—St. Louis Mail and Ex. 5:17. " 5—St. Louis Mail. 5:55. " 71—Lexington Branch Pass. 6:45. TRAINS EAST. a.m. " 96—K. C. & Wichita Mail. 2:52. " 72—Lexington Branch Pass. 6:53. " 6—St. Louis Mail. 7:23. " 92—K. C. Texas & Joplin Mail 8:37. " 2—St. Louis Through Mail & Pass. 10:17. P.m. " 74—Lex. Branch Passenger. 6:10. " 4—St. Louis Through Mail & Pass. 6:37. " 94—K. C. Tex. & Joplin Ex. 7:40. " 8—St. Louis Through Mail & Pass. 9:30. " 10—Kan. & Neb. Limited. 11:12. Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT. TRAINS WEST. a.m. No. 73—Lex. Branch Pass. 8:30 a.m. " 71— " " 8:40 a.m. TRAINS EAST. a.m. No. 72—Lex. Branch Pass. 6:56 a.m. " 74— " " 6:16 p.m. Tel. 17. F. A. MILLARD, Agent.

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330 the very finest Kersey made; extra fine finish. Made at a tailor shop to order would cost you \$40.00. Price \$12.00.

BLACK, GRAY, ALL WOOL IMPORTED WOUND SUITS, FOUR BUTTON ROUSTED AND SQUARE SACK: 2452, Lined with skinner satin, pants made with two hip, two side and one watch pocket, entire suit sewed with silk, worth \$14.00, 14 oz., for 7.00. Prepaid, 7.50. 2364, Same as above, only 16 ounce goods, worth \$16.00, for 7.25. Prepaid, 7.80. 2364, Same as above, only 20 ounce goods, worth \$18.00, for 8.75. Prepaid, 9.35. 2356, All wool, black French Twill, same style as 371. Extra cut, but finer twill, worth \$16.00, for 8.40. Prepaid, 8.90.

PRINCE ALBERT SUITS OF THE FINEST GRADE AND MAKE.

2326, Extra fine black, clay worsted, all wool imported, 14 oz., worth \$16.00, for 8.00. Prepaid, 8.50. 2386, Same as above in 16 oz. goods, worth \$18.00, for 10.00. Prepaid, 10.70. 2366, The same in 20 oz. goods, worth \$22.00, for 10.50. Prepaid, 11.25.

On all orders where size is 42, a charge of \$1.50 extra will be made, and for size 44, \$2.00 extra. I have a complete line of pants from \$1.00 per pair to \$3.50. 25c mail. PREPAID—I will prepay all goods when the last price named is remitted, which will be quite a saving to you.

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GOOD ADVICE.

One of the most pertinent editorials coming from a secular source, concerning the "Roberts' case," which it has been our pleasure to read, appeared in The Idaho Enterprise, of Malad City, Idaho, January 6th, of which R. H. Davis is publisher and H. R. Evans manager. We take the liberty of presenting it to our readers, to whom its fairness, sensibility and friendly tone will commend it. The people of the Utah church would do well to heed the kindly admonition and sensible advice given, and accept the inevitable, that the doctrine of polygamy is alike hateful to God and man, and that when they drop all heretical doctrines and get back and confine themselves to the plain teachings of the Bible, Book of Mormon and Doctrine and Covenants, no "right" guaranteed to them by the constitution of the United States will be denied them.

"BE NOT DECEIVED."

"We would like to say a few words to the Mormon people of Oneida county—a few words of honest and sincere advice—words that spring from the purest motives and most friendly impulses. Do not take any stock in the continued declarations that the Congress—the Government—of the United States is engaged in persecuting the Mormon people. It is not true. Do not be deluded into the idea that the rights of an American citizen have been tramped on because he is a Mormon. Those who tell you these things are either grossly prejudiced, ignorant or designing. Men come among you and hope that they will be able to gain your confidence and friendship by seizing upon an opportunity like the present to play upon your sympathies by denouncing Congress and the Government. They mislead you in order to 'work' you. Every intelligent man in the United States knows that in the treatment of the Roberts' case, Congress has exercised no power except that which has been delegated to it by the Constitution of the United States. Many, no doubt, honestly believe that Congress has not proceeded along the wisest course, but nobody with a grain of intelligence and honesty will pretend to say that it has proceeded unlawfully. That is, nobody will who has at all investigated the matter. We urge you to not be deceived. Be patient yet awhile, and you will see how this affair is being misrepresented. It looks as though Mr. Roberts will not be permitted to take his seat. Then there will be another election and it is probable that another Mormon will be elected to take his place against whom the charge of polygamy will not lie. That man will be promptly seated, and all the enemies of the Mormon people will be powerless to prevent it. The Mormons no doubt have enemies. It would be folly to attempt to deny it. They are composed of bigoted people who are the natural enemies of all who do not believe as they believe, or they are people who are uninformed. But the great bulk

of the American people are not the enemies of the Mormons; Congress is not their enemy; the Government has no desire to persecute them. Mr. Roberts stands charged with an offense against the laws of the United States. He does not deny the charge. He would not go upon the witness stand and swear he was innocent. He, practically, thereby, confessed guilt. We would repeat, do not be deceived. Do not permit yourselves to be 'worked' by men who care nothing about your welfare and happiness—who have no comprehension or appreciation of the solid virtues which you possess, and whose only interest in you is to despoil you. You have reasons to know that this appeal to you is sincere. If we would consult our own selfish interest and care nothing about your welfare, we, too, would be yelling persecution. Many of you, no doubt, would just now feel better toward us if we should cry out against Congress and the Government. Just now a falsehood would be more palatable to many of you than the truth. But after a while you will see things in a different light, and in your hearts you will be thankful in that we never tried to deceive you—never took advantage of your natural prejudices or misconceptions to help ourself into your good graces. Be patient a little while and events will verify all we have said."

NOTICES.

To Saints of Oregon and Washington:—You will please send all tithing and offerings to

ALMA MORRIS. LEDANON, Ore., Jan. 10.

Conference Notices.

The conference of the Northeast Illinois district will convene at Plano, Illinois, February 10, 1900 (Saturday), at 10 a. m. Priesthood counsel at 2 p. m. Business at 4 p. m. We hope that all the Saints who can will attend, and help to make the conference a success.

HENRY SOUTHWICK, Dist. Pres.

The Northeast Missouri district conference will convene February 10th and 11th, at Bevier, Missouri. All who can should attend this conference, business of importance; also delegates to be elected to General Conference. The general missionaries to districts will be present. A good time is expected.

J. A. TANNER, Pres. BEVIER, Mo., Jan. 16.

The Northeast Kansas district will convene in conference at Netawaka, Kansas, on February 10, 1900, at 10 a. m. Let all the Saints be present who can, and enjoy the Spirit of the Lord.

As arranged at our last conference I appoint the first Sunday before conference, February 4th, as a day of fasting and prayer, that the will of the Lord may be more fully known concerning the ordaining of the brethren whose names were presented for ordination at our last conference, and that His Spirit may assist throughout the conference.

SAMUEL TWOMBLY, Pres. JAMES W. BURNS, Sec. January 20.

Convention Notices.

The quarterly convention of the Northeast Illinois district Religio association will convene at Plano, Illinois, February 9th, 1900 (Friday), at 10:35 a. m. sharp. Institute work from 10:45 to 12:00 m. Business meeting at 3:30 p. m. Institute work at 8 p. m. All Religians in the district are requested to make a special

effort to be present. Come with suggestions, note books and pencils and let us accomplish the greatest good for the greatest number.

MARIE H. CLARK, Dist. Pres.

The quarterly convention of the Northeast Illinois district Sunday School association will convene at Plano, Illinois, Friday, February 9th, at 1:45 p. m. We trust that all the schools will make an effort to have as many members as possible present.

R. N. BURWELL, Dist. Supt.

The Kewanee District Sunday School Association will convene at Kewanee on Friday, February 2, 1900. A profitable time is anticipated. Officers will please remember and see to it that their reports are all sent in in time.

Mrs. Ed. Lamb, Sec. 722 N. Walnut St., Kewanee, Ill.

The Sunday School convention of the Northeast Missouri district will convene at Bevier, Missouri, February 8, 1900, at eight o'clock in the evening for a general program.

Prayer meeting at 9:15 Friday morning and business at 10. Election of officers and appointing delegates to the General Convention will be special items of business. At 2:30 p. m., besides other subjects, "Library work in our district" will be thoroughly discussed. In the evening at 7:30 there will be an experience meeting. Sabbath School at nine o'clock Sunday morning.

Send your school reports to Miss Mary A. Richards, Bevier, Missouri, not forgetting superintendents' reports also. Let each school not neglect to appoint delegates, and send in credentials. Bring your note books, pencils, Quarters and Written Songs.

LOUISE PALFREY, Dist. Supt. MACON, Mo., Jan. 17.

The convention of the Fremont, Iowa, district will convene with the Hamburg, Iowa, Sunday School, Thursday evening, February 8th and close Friday evening the 9th. We hope to see a full representation from every school in the district. This is the convention at which the district officers for the year are to be elected. Also the delegates to General Convention will be appointed. Schools will please note that it will be necessary to appoint delegates to this convention as the constitution requires that officers and delegates to General Convention shall be elected by a "yea and nay" vote.

We herewith give the program as arranged. Come and let us make this one of our best conventions.

Thursday, 7:30 p. m. In charge of T. A. Hougas. Three papers: "What Constitutes a Sunday School." (a) "Officers," Ora Becksted; (b) "Teachers," Lucy Redfield; (c) "Patrons," Charley Forney. Institute work to follow. Subject, ditto.

Friday, 10 a. m. In charge of district superintendent. Business, reports, etc. Normal work, classification of the Bible. General superintendent.

2 p. m. Session in charge of Charley Fry. Business, election of officers, election of delegates to General Convention. Institute work, "Libraries in the Sunday School," T. A. Hougas. Sunday School Newspaper; editors, Charley Fry, Laura Gaylord.

7:30 p. m. Temperance the theme. (a) Paper, "The Sunday School a Factor in Teaching Temperance," Emma Hougas; (b) Address —; (c) Chalk Talk, Charley Fry; (d) Recitation, Ora Becksted.

Your sister and co-laborer, EMMA HOGAS, Dist. Supt.

Readers of Ensign.

If any of you are bothered with Advent or Adventist doctrines on the Seventh Day question, write A. Hays, 922 Third street, Oakland, California, for his little book called "Sabbatarian Theories a Delusion" (15 cents). We have just finished reading it and we pronounce it clear cut, terse and unanswerable.

T. W. CLARKE.

San Bernardino, Cal., Jan. 15.

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on page 7.

DR. PRICES' CREAM BAKING POWDER

Made from Grape Cream of Tartar, and Absolutely Pure

Highest award, Chicago World's Fair. Highest tests by U. S. Gov't Chemists.

PRICE BAKING POWDER CO. CHICAGO.

Imitation baking powders are mostly made from alum. They may cost less per pound, but their use is at the cost of health.

Snap Shot Questions.

Will the Saints whose names are attached to these questions please try to be at the Sunday School convention to be held at Coal Hill chapel, February 9th, prepared to answer the same? Answers limited to three minutes.

MINA P. KEARNEY, Asst. Supt. (in charge).

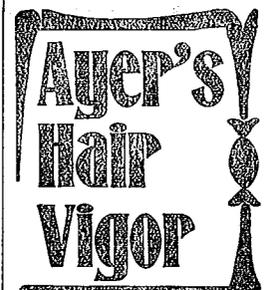
- 1. Name three of the most essential qualifications of a Superintendent? Of an Assistant? Secretary? Librarian?—Geo. Beobe, Sen.
2. What are the benefits to be derived by the teachers visiting scholars and the superintendent visiting teachers in their homes?—Ida Keck.
3. Do you approve of Sunday Schools? Your reasons?—Abner Lloyd.
4. What would be your method of managing a child who always came with prepared lesson, but who would not answer questions?—Jennie Oilphant.
5. How can we induce the older scholars to study their lessons before coming to Sunday School?—Garner Collins.
6. What effect has the example of a young man who attends Sunday School regularly, on his associates?—Sam Andes.
7. Can the Sunday School and Religio be of assistance to each other? How?—John Noyes.
8. In how many ways can a traveling elder use his influence for the good of the Sunday School?—F. C. Keck.
9. What will be the difference in the future between the elders who were regular attendants at Sunday School while small, and those who were not?—A. C. Silvers.
10. Is the interest in Sunday School work increasing or decreasing in our district?—R. T. Walters.

DIED.

TERRY.—At Rich Hill, Missouri, January 7, 1900, Bro. John Terry, aged 30 years, 11 months, and 27 days. He was baptized when about nine years old. He passed away peacefully after suffering about ten days from an accident received in the mines. He leaves a wife, three children, a mother, one brother and three sisters to mourn his departure. Funeral service in Saints' chapel at Rich Hill, January 9, 1900, by J. W. Morgan.

CLOSSON.—At Porcupine, Wisconsin, November 6, 1899, of dyspepsia, Father C. E. Closson, aged 77 years, 4 months and 27 days. He was born June 9, 1822, at Alta Gelle, Sweden; he was baptized September 19, 1830, by Elder F. M. Cooper. An aged wife, two sons, two daughters and grand-

children mourn the loss of a true companion and a loving father. All the children, with several grandchildren, were in attendance at his death and funeral. He, with his wife, was one of the staffs in building up the work in Wisconsin, and his home was a home to the Saints, and especially to the ministry. They were always ready to give of their means to the needy, and many an elder's heart has been made glad when out of finance, to be liberally supplied from Father and Mother Closson's purse. Funeral from the Saints' church in Porcupine, November 8th, sermon by Elder P. L. Sawley, of Valley Junction.



What does it do? It causes the oil glands in the skin to become more active, making the hair soft and glossy, precisely as nature intended. It cleanses the scalp from dandruff and thus removes one of the great causes of baldness. It makes a better circulation in the scalp and stops the hair from coming out.

It Prevents and It Cures Baldness. Ayer's Hair Vigor will surely make hair grow on bald heads, provided only there is any life remaining in the hair bulbs. It restores color to gray or white hair. It does not do this in a moment, as will a hair dye; but in a short time the gray color of age gradually disappears and the darker color of youth takes its place. Would you like a copy of our book on the Hair and Scalp? It is free. If you do not obtain all the benefits you expect from the use of the Vigor write the Doctor about it. Address, DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 1, 1900

NUMBER 5.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, EDITOR.

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EDITORIAL PAGE.

EXCLUDED.

As anticipated, the Congress of the United States, on Thursday, January 25th, refused to admit B. H. Roberts, member elect from Utah, to a seat in the House. The decision was supported by so decided a majority that Mr. Roberts realized at once that the case for him was hopeless. The only division of sentiment was as to whether he should be first seated and then expelled (which proposition was defeated by a large majority) or whether he should be refused admittance at all. There was no diversity of opinion as to permitting him to serve as a lawmaker. Thus, for all time, has it been decided that a polygamist cannot be a congressman.

Mr. Roberts issued a statement in vindication of his course, and candidacy, in which he asserts that "the house of representatives, under the whip and spur of popular sentiment, have decided to exclude me from the House." Well, in this case, "popular sentiment" is a good one. What can be more proper and lawful than for a representative to carry out the expressed wishes of those who elected him to serve them. Mr. Roberts should remember that the house of representatives does not yet possess prerogatives assumed by the priesthood of the dominant church in Utah, that they can do as they please regardless of the rights and desires of the people, so emphatically expressed as it was in this case. Somehow, Brigham Young's prophecy that the doctrine of polygamy would be "fostered and believed in by the more intelligent portions of the world as one of the best doctrines ever proclaimed to any people," does not assimilate very readily with the experience

which Mr. Roberts has just passed through, and which, he confesses, is the result of "popular sentiment."

Mr. Roberts states that at the time of the issuance of "President Woodruff's manifesto, in 1890, there were 2,451 polygamous families throughout the whole Mormon church. Since then it has been ascertained that 908 of these families have ceased to exist through death, divorces or abandonment, leaving at the present time but 1543 polygamous families in the church throughout the world." What a confession! Over nine years since it was first heralded to the world that polygamy was at an end in Utah, and yet we have it stated here by competent authority that there are still 1,543 families in that relation. The church of which these families are members, maintains a systematic account of its members, being divided up into districts and wards, with numerous officials over them. They have at least so far kept track of things, as shown by this statement, that they are able to say, positively, how many families have ceased the practice of polygamy, and how many are still in its bonds. Now, the question arises, if the leaders of that church have been sincere in their protestation of loyalty all these years, why have they not set in motion against these polygamists the regular processes by which transgressors against the law are tried and judged, and have had them expelled from their communion if they failed to discontinue such transgression? and the only answer is the echo of the inquiry, Why?

In the early days of the Reorganization, when the missionaries of that little band of tried and true Saints first raised the standard of righteousness in those valleys of the mountains of Utah, when Brigham Young lived and ruled with an iron hand, some who heard and accepted the invitation to return to the old paths, had taken to themselves several wives under the sanction of the Utah church, but as they could not enter the Reorganized church in that condition, they quickly and rationally solved the question by separating from all but their lawful wife, divided their property among the unlawful plurals, and with their legitimate family moved back to the states. Barring the moving, if unnecessary, all of these 2,451 families could, and should have settled this matter in the same way in the year 1890, had they been honest in the assertion that polygamy had been abandoned. They did not do this—have not yet done it—and the reason seems to be capable of only one construction.

They have been weighed—and found wanting.

We subjoin the action of Congress and Mr. Roberts' statement for the benefit of those who may not have access to the papers containing them.

WASHINGTON, Jan. 25.—The case of Brigham H. Roberts, the Mormon representative-elect from Utah, which has occupied so much of the attention of the House since the assembling of Congress, was decided today by the adoption of a resolution to exclude him by a vote of 278 to 50.

The exact language of the resolution was as follows:

That, under the facts and circumstances of the case, Brigham H. Roberts, representative-elect from the state of Utah, ought not to have or hold a seat in the house of representatives, and that the seat to which he was elected is hereby declared vacant.

The amendment to expel Mr. Roberts without seating him, offered by Mr. Lacey, was ruled out on a point of order, and the house only voted upon the resolutions of the majority and minority of the committee. The latter—to seat and then expel Mr. Roberts—was defeated, 81 to 244. An analysis of this vote shows that 170 Republicans voted against it, and 71 Democrats, 6 Republicans, 2 Populists and 2 silver Republicans for it.

The majority resolutions—to exclude Mr. Roberts and declare the seat vacant—were adopted, 278 to 50. The affirmative vote was divided as follows: Republicans 104, Democrats 98, Populists 3; and the negative vote: Democrats 47, silver Republicans 2, Populists 1.

There were over a score of speakers today, and the closing speeches on each side were particularly able. Mr. Lanham, of Texas, closed for the majority, and Mr. De Armond, of Missouri, for the minority.

Mr. Roberts was present throughout the day, and only left the hall after the result of the last vote had been announced. As he did so, he gave out a statement justifying his retention of his plural wives on the ground that his moral obligation was more binding upon his conscience than technical obedience to statutory law, and saying that there was little excuse for the extraordinary efforts to crush a system already abandoned and practically dead. He said he was a martyr to a "spasm of prejudice." He would not, he said, attempt to run for Congress again, although he would go back home with a light heart, confident of the future.

MR. ROBERTS' STATEMENT.

WASHINGTON, Jan. 25.—Mr. Brigham H. Roberts gave out the following statement tonight in relation to his exclusion:

"Our griefs are past when remedies are ended, By seeing the worst which late on hope depended."

"I was elected by the people of Utah as their representative by the substantial plurality of 5,965 votes. An effort was made by what I believe to be an unconstitutional and unprecedented process to exclude me from the house of representatives. In behalf of myself and my constituents, comprising the entire population of the state of Utah, I did all I could to maintain the position to which they had elected me; but the house of representatives, under the whip and spur of popular sentiment, have decided to exclude me from the house. I have contended for my rights and the rights of my constituents, single-handed and alone, to the best of my ability, but have been overwhelmed by force of numbers.

"Notwithstanding all that has been said, the people of Utah are not a lawless people. Those of them who have been involved in the past in the plural marriage system, once taught and sanctioned by the Church of Jesus Christ of Latter Day Saints, are not wanton violators of the laws; but, finding themselves in the position where the law commands them to do one thing, and moral obligations, sacredly entered into under the sanction of the Mormon church, command them to do another, they are placed in a very trying situation; and some few of them, including the member from Utah, may have found it necessary to regard their moral obligations as more binding upon their consciences than their technical obedience to statutory law.

"Such a position, however, is but transitory in Utah, and comes down to the Mormon people from conditions growing out of the plural marriage system of the past. The condition here referred to, however, is rapidly passing away. From authoritative figures, officially collected recently by the Mormon church, it has been ascertained that, at the time of the discontinuance of plural marriages under the authority of the late President Woodruff's manifesto, in September, 1890, there were 2,451 polygamous families throughout the whole Mormon church. Since then it has been ascertained that 908 of these families have ceased to exist through death, divorces, or abandonment, leaving at the present time but 1,543 polygamous families in the church throughout the world; and, as most of these are well advanced in years, and all beyond middle life, the system will soon be obliterated from the earth; and, under these circumstances, there has been little excuse to crush a system of marriage already practically abandoned and dead.

"The election of the member from Utah to the house of representatives was no effort on the part of the Mormon church to revive polygamy, or stuff it down the throat of the American Congress, or people. Nothing of the kind was contemplated in either his nomination or election, all reports to the contrary notwithstanding. The alleged statement, often quoted, to the effect that Brigham Young, on July 22, 1875, or at any other time, declared that he 'would make the American people swallow Mormonism, polygamy, and all,' and that the election of the present member elect from Utah was an effort to fulfill that prediction, is absolutely untrue. He made no such utterance, and the recent agitation respecting Mormonism and its being a menace to the purity of the American home, is utterly unwarranted by the facts in the case.

"Congress has been made to believe, however, that such was the intention of Mormonism, or at least has been averted into acquiescence that such were its intentions, and hence, has been led to vote to exclude the member from Utah. There is not virtue enough, it appears, in the American house of representatives, to stand for their convictions as to what is right in this matter. Only this morning the representative from Utah received a communication from a person who is evidently a member of the house of representatives, since his letter is written upon house official stationery, and sent to him in an official envelope of the house of representatives, although the signature is 'A Republican Friend.' After citing the member from Utah to a speech delivered by the Hon. James G. Blaine, in 1872, with reference to polygamy, he says:

"I regret that I am not at liberty to vote as my conscience dictates on

this question (the Roberts case) for reasons which you fully understand. President McKinley and Speaker Henderson have made the support of the Tyler resolution the test of Republican orthodoxy, and I am obliged to wear the yoke.

"So far as this matter is a personal affair, I may say that whatever happens the member from Utah can congratulate himself that, from obscure birth and the conditions of iron fortune, and in spite of having espoused an unpopular faith, he has fought his way upward until he reached a sufficient prominence to be the decided choice of the people of a sovereign state to represent them in the American house of representatives. From that summit he was hurled down by the house under a spasm of prejudice, arising from misrepresentation and falsehood as to conditions existing in Utah. That action will not ruin him. Conscious of the rectitude of his own intentions, he will face the future, undiscouraged by this incident in his career, and will weave again his fortunes; he will face the future with a light heart and a determination to succeed.

"No, he will not stand for re-election as a vindication of himself, even should his people desire it: he will ask that his exclusion shall be permitted to close, for the present, this incident in Utah's history."—*The Kansas City (Mo.) Journal*, January 28.

FOR MR. ROBERTS' PLACE.

SALT LAKE, U. S. Jan. 27.—In compliance with the revised statutes of the state of Utah, Governor Wells has issued a proclamation calling an election to be held on Monday, the 2d day of April, next, for the purpose of electing a representative in the Fifty-sixth Congress to fill the vacancy now existing.—*Kansas City Journal*, January 29.

EDITORIAL ITEMS.

BRO. S. O. FOSS, from Caribou, Maine, says the work is moving along quite finely in that section.

ELDER THOMAS DALEY has nearly a column article in the *Reno (Nevada) Evening Gazette* January 22d, relative to the differences between the Reorganized church and the Brighamites.

Our readers have doubtless followed with deep interest the excellent article of Bro. J. W. Wight, of the Apostle's quorum, on the "Apostasy of the Church," which was published in the ENSIGN, issues of January 4th and 11th. It is a strong argument, and contains important information which every one needs in presenting a reason for their hope. In order that it may be convenient as a reference, we have put the article in a pamphlet of 40 pages, with a neat paper cover, for which we are now prepared to fill all orders. Price 10 cents each; 3 for 25 cents. Send in your orders promptly.

ELDER M. T. SHORT, Warrensburg, Missouri:

Have had good hearing so far. Spoke eight times at Knob Noster, and had as good a hearing as could be expected on brief notice; bad weather, roads, etc. I am feeling all right, and in good health and spirits. Four Brighamites who are working this town were out last night (January 23).

Sr. ROSA WATROUS, Adel, Montana, writes of the good the letters and sermons in the ENSIGN does them all, they not being near any branch. They would not like to be without the ENSIGN. We trust our faithful brethren will be encouraged from these testimonies to continue their good efforts in sending us sermons and articles of general and educational interest. This will cheer the lonely and isolated Saint, and draw others to the fold. Occupy the opportunity, brethren; nothing more promising is ever offered you as a field for the exercise of your talents and gifts in this direction.

Bro. E. T. DOBSON seems to believe in the future of Deloit, Iowa, judging from the following notice in *The Iowa State Register*, Des Moines, Iowa, for December 14, 18 9:

Deloit, Dec. 13.—Editor Register: Please discontinue our call for physician. We have one located just as soon as living rooms for himself and family, and an office room can be secured. The crying need of Deloit is more tenement houses and more store and office rooms. Every house is full. Please say to capitalists that Deloit is midway between Omaha and Fort Dodge on the new Chicago-Omaha line of the Illinois Central Railway, which is paralleled for 100 miles out of Omaha by the Chicago & Northwestern up the Boyer valley. Where in the United States do two such systems parallel each other for that distance, the one never out of sight of the other? There are a dozen or more business openings here to fill.

E. T. Dobson.

ELDER JAMES MCKIERNAN, 128 East Grand avenue, Des Moines, Iowa, has had some "History Corrected," in a column and a half well written article in *The Des Moines Daily News*, for January 9th, regarding the false assertion sent out from Salt Lake City, Utah, that Mrs. Emily Dow Partridge Young was married to Joseph Smith and was his first "plural." After quoting the marriage covenant (as given in Doctrine and Covenants 111) and the certificates of twelve men and nineteen women, respectively, that "no system of marriage other than that," was known in the church, etc., he proceeds to show that Mrs. Eliza R. Snow and Louisa Beman alike laid claim to the same honor(?). Bro. McKiernan then shows from the public utterances of such leaders as Geo. Q. Cannon (sermon June 11, 1871, *Journal of Discourses*, Vol. 4, pp. 165-6), H. B. Clawson (Salt Lake Herald, February 9, 1882), and Brigham Young (interview of U. S. Senator Trumbull, in 1869, published by the *Alta California* and article in *Deseret News* (official organ of the Brighamite church), December 11, 1881, or December 7, 1882), that polygamy was not a tenet of the church, but was adopted by them "as a necessity(?)" after they came to Salt Lake. He also shows up some inconsistencies in the historian's other statements, and quotes Judge Phillips' remarks in the Temple Lot suit at Kansas City, Missouri, regarding what the evidence showed in relation to the origin, with Brigham Young, of the doctrine of polygamy. The article will do good.

## GENERAL CHURCH NEWS.

### INDEPENDENCE.

Mr. Otis N. Miles and Sr. Martha T. Walden were married at the home of the bride, Sunday evening, January 28th, just before the hour of service, Bishop G. H. Hilliard officiating.

Sr. Roy Newkirk has been suffering intensely the past week, from an abscess on the brain; she is reported some better, the gathering having broken, and it is hoped she will soon recover.

Bro. T. C. Kelley is suffering from a severe cold and hoarseness and was unable to fill his appointment at Argentine, Kansas, last Sunday evening, not being able to preach on that account.

President G. E. Harrington, at the suggestion of members of the branch, has appointed next Sunday as a day of fasting and prayer in behalf of the Saints at Cove, Arkansas, that they may be preserved from an attack of the smallpox now threatening.

Bro. Frank James, son of Bro. and Sr. Thomas James, and brother of Bro. Orville James, who has been in Bozeman, Montana, the past year, returned home, Tuesday evening, much improved in health, and broadened out some by his mountainous sojourn.

Bro. Sven Swensen, of Eldorado, Missouri, at present doing missionary work in Minnesota, stopped in Independence Tuesday night and Wednesday visiting friends. The ENSIGN was favored with a call. He is a successful minister among his countrymen as well as others.

Sr. M. L. Smith, of Maywood, seems to be a constant and severe sufferer, through, it is thought by some, the effects of a goitre of long standing on the neck, affecting the action of the blood in heart and brain. Temporary relief is received through administration, but no permanent results are as yet secured. It is a sad case.

Bishop E. L. Kelley is announced to be here Sunday, and Bro. Joseph Luff will also probably be home by that time. There will probably be a large turnout next Sunday. An effort will be made at the morning service to raise from three to five hundred dollars on the church debt, which, although subscribed, has not been paid.

Bro. John McMullen and family had the misfortune to pass through a fire experience Monday afternoon about four o'clock. They have been occupying the Hickox property between Brn. J. A. Maguire's and Harry Hatty's, but were preparing to remove into their own house in the rear of Bro. John's store Tuesday—they had intended moving Monday, but the day was blustery and cold, so it was postponed until Tuesday. Most of the furniture and bedding were gotten out, but that which was left was pretty badly water soaked. The fire originated, it is thought, from a defective flue on the west side of the house, and the roof on that side was pretty badly burned before the fire was put out. We are glad it was no worse; the prompt work

of the fire department prevented much damage to the premises.

The Sisters' Aid Society, of this place, has disbanded; there being the Willing Helpers and Hawthorne societies, they thought these two would fill the requirements. The Sisters' Aid has, however, done a noble work in the past, having raised about \$3,000, most of which has gone into the church building. They will probably make a final report sometime in the future, which will be interesting as indicating what united effort will accomplish, even from small incomes.

Sunday was cold and blustery, as a consequence attendance at all services were diminished. At 11 o'clock District President R. May preached a fine discourse on the duties of the Saints. It was very searching. At night Bishop Hilliard discoursed upon the theme of being not alone a hearer, but a doer of the work. He had good liberty and close attention throughout, and, like the morning effort, was thoroughly practical and applicable. The afternoon service was well occupied and fruitful for good.

Grandma Davison, who has been very poorly the past two weeks, is reported considerably improved. She had lost the use of one of her limbs and seemed to be failing generally, but she is now able to be up a while each day, and can walk with the assistance of a cane. She very much desires to live until the return of her daughter, Sr. Emma Burton, from the Society Islands, and to see her son, Bro. Holmes J. Davison, and others, though she is trying to be reconciled to whatever the heavenly Father sees best. Hopes are entertained now that her desire will be gratified. Let all so pray; she is a worthy and faithful Saint.

The local Religio is making encouraging progress. Last Friday night there were about 150 in attendance with seven or eight classes. The interest is growing nicely. Some good talent has been secured for teachers, and the prospects for good work in this important department are fine. All who have not yet availed themselves of this splendid opportunity here afforded for the study of the Book of Mormon systematically, should delay no longer, but join the society at once and get all the benefits obtainable from an early study of the lessons. Can it be said of you, reader, as it was said of members of the old church, that they were under condemnation and should remain so until they remembered the former commandments, even the Book of Mormon? Here is an excellent opportunity to place yourselves right, on this question. Tomorrow evening (February 2) will be Religian prayer meeting, be sure to attend.

### LAMONI, IOWA.

A cold wave in these parts, 18 below zero yesternorn. The Sisters' Mite Society gave a supper, the clearance was over \$50.00, to be used to make improvements at the church before General Conference.

Bro. David Denio was married to Miss Nellie Kline by Elder H. N. Snively on 17th inst.

The prayer and testimony meeting at the Home on Thursday night, 25th, was in charge of Bro. Elbert Smith, who gave excellent instructions to the inmates and others who attended from the city.

Elder J. S. Snively replied to the Utah elders, Hansen and Bickmore, at the Evergreen church on Sunday night, 21st.

A priesthood meeting was held on Tuesday night, 23d, presided over by Elder F. M. Weld, district president.

At the election of officers of the Religion, 19th, Bro. W. J. Mather was elected president; Bro. Chas. Brackenbury, vice president; Sr. Jessie Cave, secretary; Sr. Nellie Anderson, treasurer; Sr. May White, organist; Bro. Otis White, chorister; and Bro. Geo. Snively, librarian.

Elder Weld was called by telegram to Farmington, Iowa, to preach the funeral sermon of Sr. Warnock, who died there recently; she was the mother of Elder Robt. Warnock.

A good program was rendered Friday night, 26th, by the Religio.

Two were baptized in the font at the Saints' Home on Saturday, 27th, by Bishop E. L. Kelley, assisted by Elder J. A. Gunsolley. One was confirmed at the Home by Brn. Kelley and Gunsolley, and the other at the afternoon service at the church by Brn. Weld and Salyards. Bishop Kelley discoursed at the brick church in the morning, on the subject of "Advancement to Perfection," using the last verse of Matthew 5 for a text. Elders Derry and Ray were the speakers at the Home at the same hour. In the church at night Bro. David Keown was the speaker.

A LAMONIAN.

January 29.

### CHICAGO, ILLINOIS.

Genuine winter is upon us, the thermometer is hovering about the zero point. No snow, however, is on the ground.

We were greeted at the morning and evening hours at West Pullman by a goodly representation of the faithful ones, filling appointments previously made. We also attended the Sunday School and Religio; the former conducted by Sr. Henley as assistant superintendent; and the latter under charge of Sr. Stella Burwell, the newly elected president. In the afternoon we listened to a good sermon at the Park Side mission by Bro. Wm. Strange. We will repeat the visit on the fourth Sunday of February.

Bro. B. F. Ordway, of Peoria, Illinois, paid our city a flying visit, attending services on the south and west sides. Unfortunately we did not meet him.

We have examined, as far and thoroughly as circumstances permitted, the work of Bro. A. Haws, on the "Sabbath" question, and find a fearless meeting of the strong forts of that peculiar doctrine, and a complete overturning of the same, by the unflinching artillery of truth and

reason. We commend its perusal.

We are holding nightly meetings at our new quarters, 716 Van Buren street, with an encouraging attendance so far. Bro. J. H. Lake assisted until Thursday, when he departed for Plano. Bro. F. M. Cooper, from the first, has stood nobly with us, preaching alternately with Bro. Lake and the writer. He occupied at both the 2:45 and the 7:45 appointments yesterday.

Bro. G. H. Graves will remove, his mission from 1802 Armour avenue to 508 Thirty-seventh street, where he gets into a better neighborhood, and hopes to find a more hearty response to his efforts in gospel work. We inadvertently omitted mentioning Bro. Graves, last week, as preaching two of the ten sermons delivered.

Next Sunday is our union service at the usual place, and it is hoped it will be marked by an unusual amount of wisdom and Spirit. Let all come with this prayer in their heart.

J. M. TERRY.

142 Wrightwood Ave., Jan. 29.

### SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

At the eleven o'clock service Sunday morning Bro. Thomas Newton expounded the law of tithing as taught in Malachi 3 and Deuteronomy 28. He made plain the blessings or cursings that follow those who fulfill or neglect this important principle of the gospel of Jesus Christ. In the evening Elder M. B. Williams preached a condensed sermon on "The effect of the mission of Jesus Christ upon all the worlds." His text was Hebrews 4:1.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., Jan. 29.

### DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Service Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Our summer has caught a very bad cold; Saturday night it snowed about two inches, and turned cold, and Sunday was clear and cold, making the attendance at Sunday School and meetings small. The preaching in the morning was by the pastor, and in the evening by Elder K. Seli.

Bro. Edwards' boy Ralph, who has been sick for 17 weeks, is gaining in flesh, but does not gain in strength, as it seems he should; his is a very peculiar case, not understood by the medical faculty or the Saints either.

We would be glad to have any of the elders passing from the West to conference, to give us a call; if they will notify Bro. E. F. Shupe, 2849 Curtis street, when they can be here, we will arrange for their accommodation and use while here.

Sr. Grimm, of Canton, Illinois, who has been here all winter on account of her daughter's health, will leave for home this week; Sr. Winnie will remain longer.

Bro. James Kemp came down from Conifer, Wednesday, to take his son Robert home from St. Anthony's hospital. He under-

went an operation several weeks ago for a broken leg, and is far enough improved to be taken home; they left the city on Friday.

Elder C. R. Duncan has sold his property in Missouri, and will make his home in Colorado. S.

January 29.

ST. LOUIS, MISSOURI.

Wednesday night of last week the usual evening's prayer service was dispensed with, and Bro. I. N. White was speaker; fair attendance. He left Saturday en route for Springfield, Missouri.

Business meeting Tuesday night of next week.

Sr. Prouty, formerly of Council Bluffs, Iowa, now of our city, was at preaching service yesterday morning. Her husband accompanied her, and both promised to again attend.

Bro. J. C. Hitchcock was the speaker at both services yesterday; in the morning hour assisted by Bro. Barraclough and Christensen.

Bro. J. D. White visited Troy last week; he took charge of services in Belleville, Sunday; Bro. Cole at the Oak Hill mission and Bro. Barraclough, Cheltenham, evening session.

The daughter of Sr. Hughes, Sr. Ida Best, is very low; hopes are barely entertained for her recovery.

Bro. J. Christensen and T. J. Elliott went to Caseyville, Illinois, Sunday night. We believe Bro. Elliott was to occupy.

We are to have another family of Saints on Slatery street. Sr. Sarah Cooke and daughters are going to housekeep very near "ye correspondent."

Thursday night at the Ellicott we listened to several excellent papers. ETTA.

January 29.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Fred B. Blair was our speaker Sunday morning. We had a good congregation to listen to him. In the evening John A. Saxe occupied the stand. Quite a number of strangers and visiting Saints were in attendance at each service.

John Lund, who had been baptized during the week by Chas. A. Parkin, was confirmed. Bro. Parkin went to Santa Rosa Sunday and preached the word there.

Sr. Hiram Davis of Irvington died January 7th. F. M. Sheehy officiated at the funeral.

Bro. G. T. Griffiths, F. M. Sheehy and Bro. F. B. Blair and wife were present at our choir practice Tuesday evening. We are practicing up for our coming conference.

T. W. Chatburn is expected here any day from southern California.

Prayer meeting was held on Wednesday evening at 1911 Mission street. There was a very interesting meeting at the Religio Friday evening at 3804 17th street. G. S. LINCOLN.

January 26.

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on page 7.

LETTER DEPARTMENT.

VALLEY JUNCTION, Wis., Jan. 22. Dear Ensign:—We greatly appreciate your weekly visits along with the Autumn Leaves and Herald. In the Ensign we find so many inspired articles, letters, essays and sermons which is spiritual food indeed, encouraging and soul satisfying. We are, with the Master's help, striving to magnify our office and calling. Now, as a branch president, superintendent of Sunday School and president of the Religio our bands are full all around, and we rejoice in the grand and glorious work of the Lord.

We have a nice, neat, substantial church in which to worship, and all are exerting every possible effort and sacrifice to pay off the indebtedness so we can have it fully dedicated to the Lord. Our first payment is due in February, and as we are lacking some in this payment, we ask the Saints in various places to donate a little if they will, which will be thankfully received by the Saints here, and we feel assured the Lord will pay the same back to you in blessings. Whatever you contribute send to Elder A. L. Whitaker, treasurer of the building committee; this brother has worked and managed, as well as sacrificed, seemingly, in every possible way, in order to get this church built, and is now working every way to get it paid for. The work here is in a prosperous condition; some are near the kingdom.

Praying that God may bless the Ensign in its noble mission work. ELDER F. L. SAWLEY.

SPRINGFIELD, Mo., Jan. 23

Editor Ensign:—Just closed a very instructive eight days meeting, by D. E. Tucker; while we cannot report any baptisms just now, we feel that the brother has done us much good; the sermons were plain, gospel food from beginning to end, and we believe much good will arise from them.

There is a general cry here to hear Bro. White again, and I believe now is a very good time to do good work in this city, if he could spare the time to visit us. The town is now all meetings, and excitement prevails as to which is the right way.

Our Literary Society has, and is, doing much good in enlightening the public in regard to our true position. The young people take quite an interest in it and our hall is full every night. We have not found it practical yet to follow strictly the program of the Religio, yet we are pressing forward to that mark as fast as we can.

Prejudice is fast giving way I think; the true christian life of those who have lived here for years and many who have lately united with the church are doing the noble work I can truly say we have a noble band of Saints, and are making a host of friends every day for the work.

Bro. Tucker left us this morning to go to Lowry City. If the South has any more such, give us a call.

Saints here are talking building, and I think a neat little church would help things here wonderfully. May God bless all efforts for good, is my prayer. HENRY SPARKING.

LOS ANGELES, Cal., Jan. 20.

Editor Ensign:—The work in Southern California is on the move. We have opened up Redlands, Riverside, Cucamonga and Santa Ana, and next week we expect to reach Pasadena. A number have been baptized. Bro. Chatburn, Anderson and Barmore are all at work and doing well. Bro. Dana writes encouragingly of his work up in the Santa Marie country in connection with Bro. Keeler. A number were to be baptized.

We expect a large attendance at our coming district conference, date February 16th to 18th. Bro. Griffiths will be in attendance. Expect now to obtain railroad rates. Weather is lovely, but the rains are holding off unusually long.

Permit me a word as to the resolution that was passed at the last district conference of the Southern California district. The same was published in the conference minutes of the Herald and Ensign. By solicitation the

resolution with preamble, was sent to Bro. Ordway, of Peoria, Illinois, he volunteered to send the same to the various branch presidents for consideration and action. Not having the time and the means at our disposal, we acquiesced. Bro. Ordway sent this resolution, along with another one, to each branch president. The resolutions stand upon their merits. They have nothing in common. The passage of one is not dependent upon the other. I am particularly interested in seeing the priesthood of this church stand as one man on things vital, and that perfect confidence shall be maintained in all departments of church work. No better plan presents itself than a council where each and all may be free to express themselves along lines material. This is the reason why the resolution was submitted.

It is to be hoped that the presentation of this resolution to branch presidents will not provoke unnecessary agitation. If the Saints would like to see a council of the priesthood, they can so express themselves. If they do not, they can ignore altogether, or vote No, and no harm is done. The only point involved in the resolution is this: Is it time that there should be a council of the priesthood? I trust that no one will be prejudiced to vote against this resolution because of any antipathy they may have against the other. Each resolution stands on its merits.

As one, I feel that the gathering will not be forced upon the people, but rather, God and the leaders avail the expressed desire of the people and the moment the people are anxious and ready for it to be brought about, at that moment the loving Father will move upon His servants to effect it. Am I wrong in believing that the Saints are willing to move forward a step?

This resolution is not intended to convey to the Saints that we have not confidence in the leaders of this church, but rather, by its general adoption, to convey to the presidency that we have, and they are, pledged to uphold them in the carrying out of the law of God.

Yours for truth and right, T. W. WILLIAMS. 1014 Alpine St., Los Angeles, Cal.

FARMAN, Neb., Jan. 19.

Editor Ensign:—I left my home in Sheldon, Nebraska, January 12th, came to this place to assist Bro. S. D. Payne in his work; I found him holding meetings four miles south of where he had the debate with the champion of Nebraska for the church of God, but the people are still glad to hear the Latter Day gospel.

Baptized two a few weeks since, and I am sure there will be more to follow soon; they are asking us to come, and in the same house where we met Mr. Adams.

The few scattered Saints here are in good spirits, and all, I believe, are living their religion. May God bless the work and His Saints, is my prayer. Your brother, J. F. LEPPINCOTT.

CAMBRON, Mo., Jan. 13.

Dear Ensign:—If I remember right it is about six years since I last addressed you on themes pertaining to the gospel; so you see I am a stranger to the present editor, and perhaps he may be a little loth to enter me as one of his acquaintances. Whenever I would think of writing the thought would come, I have nothing of interest to write; can't say anything new, etc. But I often feel cheered by reading the contributions of others, and oftentimes the tear unbidden will start to flow when we read of some of the glorious experiences that the author of this latter day work grants to its adherents.

On perusing your pages last evening my attention was attracted by the description of the social services held at Independence and the First Kansas City branches on the first Sunday of the new year, and the similarity of the operation of the Spirit in different places. Indeed, as the poet says, "God works in a mysterious way his wonders to perform." And the thought came again, write and tell of your meeting; so today I essay the task.

We have a branch of 112 members but are so scattered, and circumstances surrounding us are of such a character that generally, less than one-fourth of that number meet to worship; but I am glad to say that there are some here who are still trying to serve the Lord, and are willing to sacrifice for the success of his cause.

While they were assembled on the first Sabbath of the new year in the capacity of a sacrament meeting, the Holy Spirit rested upon one of the Lord's handmaidens, and as was the case at Independence and Kansas City, words of comfort, cheer and encouragement were given to the branch in general, and to its presiding officer in particular. The branch was exhorted to faithfulness and promised blessings both temporal and spiritual, if obedient, and that the blessings of the future should be even greater than the blessings of the past. The presiding officer, who has been sadly afflicted for years with catarrh of the throat to such an extent that he is largely disqualified for ministerial labor, was told that if faithful he should be healed; to trust in the Lord and put away his doubts and fears, and many should yet be made to rejoice on account of his labors.

Such counsel, of course, has a tendency to dispel the gloom as nothing else can, and hearts that are sad are made to rejoice when they realize that there is a silver lining to the cloud, and that although darkness obscures their pathway, if they will only trust and put out their hand, the Father is willing to gently lead them along until the light will burst forth and they will be enabled to rejoice in the assurance of the glory that shall follow a life devoted to his service.

January 15th.—Since writing the above we have had the privilege of again assembling with those of like faith to worship the Master. And again, on this second Sunday of the new year, was his loving kindness to his children made manifest. The gift of prophecy was again bestowed, and words of comfort and encouragement spoken to different members of the assembly. Thus on two successive occasions we have been blessed, and it may be said that it was sitting in heavenly places with Christ Jesus. Such experiences beget within us a desire to be more worthy; to live "Nearer my God to Thee;" to more fully consecrate ourselves to the service of our divine Master. They likewise enable us to see more clearly how far we are below the standard to which, as Saints of God, it is our privilege to attain.

And now, dear Ensign, hoping, trusting and praying that we may be able to so live that we may in the future be entitled to enjoy many such seasons of refreshing from the presence of the Lord, and fearing that your editor may think I am a little too familiar upon short acquaintance, for the present I bid you adieu.

Hopefully yours, J. S. CONSTANCE.

[We are always glad to receive letters of this kind; they bring the Spirit in the reading. Let us hear from you again, Bro. Constance.—Ed.]

SOLDIERS HOME, Mich., Jan. 6.

Editor Ensign:—Many times after reading the encouraging letters in the Ensign, I feel to press forward in serving the Lord with my very best desires. The sisters' letters are very encouraging, help to build one up and strengthen us isolated ones. I try to live so that the Lord will own me as his child when he comes to reign on the earth. I loan my papers, and tracts to others, and talk the gospel to them; some are very much interested, so much that they take the papers to their friends to read. I try to get the truth before our neighbors, to get them to see the light of the gospel of Christ that they might come to the knowledge of God.

There are no Saints near us, so it is not all sunshine; but I rejoice to be numbered with the Saints in these latter days, and feel like clinging to the rod of iron till Jesus comes to dwell on the earth. I ever desire to remember the covenants made to my heavenly Father at the waters. Dear sisters, let us prove faithful and re-

ceive the crown at the end of the race, that Jesus has gone to prepare.

Praying for the upbuilding of Zion, I am Your sister in the faith, CATHERINE WISMER.

TUSCALOOSA, Ala., Jan. 12.

Editor Ensign:—It has been only a short while since some of my letters appeared in your columns, but I find it almost impossible (situated as I am) to answer all of the highly appreciated, instructive missives of the dear Saints, except in this way which some have requested of me.

Before writing more I must thank Sr. Abbie Horton over and over again for her kindness in sending the paper, which many patients seem to be so greatly enjoying, and no doubt many (especially elders) would smile if they could but see how interested some—the blind lady, Miss Portis, and others—seem; how they insist that I read more, and how quickly many of them say "I," when I enquire, "who wants to hear papers, letters or Bible read?" They also (when allowed by nurse) gather in haste around me and listen so attentively, and several seem disappointed when nurse will not allow what is such a pleasure to us all. Miss Portis seems more anxious than any for baptism.

About thirty of we patients are carried in the "big room" every morning and forced to remain therein until hall, etc., are neatly arranged for ten o'clock inspection, and it is only then that I am allowed to read, as the matron has commanded nurse not to allow us to gather in sick rooms, or in bunches in the hall, where we are all forced to remain until retiring time. What seems more interesting than even the sermons, are letters as written by Bro. Goodwin (in Herald of January 3d) and by kind Bro. Covert, concerning heating; and after reading some of these, the interested blind lady remarked, in such a sincere, serious tone, "Yes, if I could be administered to by them, I'd receive my sight." Of course, this is encouraging me, to know they are so greatly interested, and have so little prejudice, and they often tell me to also send their thanks to those thoughtful Saints who have sent me such nice papers and encouraging letters.

Sr. Mary Douglass, of California, sent a letter that we all highly appreciated, and when I fail to answer such letters, dear Saints, please remember my excuse, "that neither stamps or stationary are plentifully furnished here," when so much writing is done. I so enjoyed the contents of Bro. Nunley's and Sr. Pauline Ruby's highly prized missives; but kind Sr. Ruby, I will feel ever so glad to hear from you again, as all except your address was plainly written. Please excuse me, when you was so kind to send the stamp, but if you will write again, I will try to write enough for "two letters" when I answer.

Bro. Nunley, you were once a Baptist preacher, were you not? I would feel so delighted to read your experience; also of the healings, etc., of others from our papers to our interested crowd here in the hospital.

For so long, since being so terribly afflicted, my memory is very deficient, and for this cause I have kept a diary for the past ten years, keeping an account of everything necessary to be remembered, addresses of all friends, list of paintings, etc., and fain anxious to continue the same while here; but about three weeks ago was very unfortunate in losing my diary as I lost my scissors, of which I have before made mention; therefore, if any of you continue sending book-marks to be painted, please, at same time, let me know what I have before painted, so that I may be more sure to make no two alike for one person, unless desired.

I have written more than I expected, but felt anxious for dear Sr. Shaw, Sr. Newby, Bro. Turpin, Cook and others with whom I feel so well acquainted, to know my situation, and I feel that I must again say, "please, dear Saints (all of you), ever remember we hospital folks, and dear papa and family, in your prayers." I feel so anxious for more patience, faith and charity, and strength to overcome my many wicked ways. We feel ever delighted to hear from Saints.

Your devoted sister, JENNIE PAGE.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE CHURCH.

"The One Body" is the shelter from the pitiless storm. It is her good pleasure and pleasing duty to both advance on the strongholds of the enemy, as-sail, throw down, and demolish the fortresses of sin, and maintain and defend the right; under her canopy, and within her courts, sanctified service, unalloyed happiness, perennial fruitage, adamant strength and glorified humanity are martialing for grand review. She can vindicate her character against the innuendoes, adversions and virulent assaults of an opposing world. The flag of truth will float high above the miasma and poison simoom of the pestilential swept desert.

The best interests and everlasting benefits of mankind are wrought out under her jurisdiction, where loyalty, fidelity, and devoted obedience animates the heroic subject. If a plant becomes a tare, it degenerates, if indeed such have ever been thoroughly regenerated and born into a newness of life. The most experienced anglers will catch some inferior fish. They bait a well barbed hook for a trout, and, by times, they draw forth a worthless gar, or other kinds, of both good and bad. The strong of the fold are to bear with the infirmities of the weak and feeble minded; while the shepherds of the flock are to feed the sheep and tenderly care for the lambs. To the great Householder, even the Monarch of the vast universe, we either stand approved, or lose our standing and stewardship; for it is true, that whatever is proper, fair and just, we will receive in the time of reckoning. The law, with its legitimate demands, appeals to our manhood and free moral agency.

Where little native ability is bestowed, the rule is to not require much, especially before proper, timely instruction is accessible, and the light has come with its beauty and effulgence; yea, its power and authority to either acquit or condemn. Many talents, with the capacity, willingness, and ability to increase in knowledge, wisdom and understanding, enables the happy possessor thereof, to lead out in the drama of human thought and action, as also a banner bearer in divine things.

The Master Builder, Leader and Commander has all power bequeathed to him to organize his kingdom, and carry on the various departments of his work of redeeming love to final victory. He will not falter or become effeminately discouraged, but will continue the conflict till the last foe is subdued, and triumphant blessedness is at hand. When people are without the communion, their prime duty, is to press into the fellowship, and when they are inmates, then they should ceaselessly strive to establish their righteousness thereof, and inculcate, by precept and example, the best interests of

this holy institution and order of God. Embassadors of the gospel, and messengers of salvation are auxiliaries and important factors in moving on swift rolling wheels of true progress throughout the world. Being co-laborers with the Infinite, and laboring under his consent and command, they fix and settle the status or condition of all that have, or could, come within the radius of their influence both here and hereafter.

Legitimate authority seals the obedient unto eternal life, and the unbelieving and rebellious to death and destruction. Within the purview of their office and calling those servants and agents of the Most High remit and wash away the sins of all who gladly and unreservedly comply with the requirements of the perfect law of liberty; on the other hand, they are under duty bound to retain the sins of all that have eyes that see not, and dull ears, and hearts dulled with avarice, pride, drunkenness, dishonesty, the love of popular praise, and all such like evil things. No one can have the love of God and the grace of Christ who looks with a particle of disfavor upon even the lowest and least child for whom Jesus bled and died. When the latest, frailest branch of the vine is marred or lost the plant at large suffers in proportion to the injury. When the limb of a body, great or small, is wounded or amputated, there remains a mutilated frame. The heart would hardly be happy when the head was sick, and the organism filled with disease and pain. If the orthodox churches were parts of the whole, or simply different divisions of the army, the success of one would not fill a rival with jealousy and sectarian hate; nor yet would a strong evangelical(?) denomination build up and prosper on the loss and decay of a small member of the same body. You can zigzag to the mill on as crooked a way as the serpent's path in the dust, or a ram's horn, but we are not milling, nor yet marketing grain while we are blazing out the straight and narrow way that leads up and on to everlasting life. The idea that different creeds are or can be right and be animated with the one Spirit, is charity gone to seed. It is imbecility with a vim, and preposterous in the extreme. Protestantism was a force against the power of the papacy, and from this dissension arose human governments that have no national religion.

This divorce of church and state, and the ushering in of political freedom barbingered forth much religious liberty, especially in this beloved land and nation. Tolerance in decent worship, and protection in the conscientious pursuits in the broad fields of faith and morals, should characterize every devout adorer of God. If you could but crack and crush the old shell of priestcraft, and tear off the mask of old popular opinion, and lay waste the altars and shrines of falling, dying Babylon, you would surely ring out the death knell of mental and spiritual

bondage, and ring in an era of intellectual moral freedom. To stand untrammelled above the doctrines and dogmas of men, the traditions and commandments of the time honored fathers, is a heritage and a blessing that would fill all heaven with delight and thankful praise. The rusty chains of dark and devious superstition; the shackles and gyves of ignorant submission, will crumble and pass into dishonored oblivion when men and women will learn to pity and hate the cruel, blasphemous pretensions of the mother church, and the expiring wails of her illegitimate harlot daughters. Paul was preserved for a time from a violent death, all because there was a division among the religious Jews. To unite Christendom, unless it was on the basis of truth and righteousness, would be like Herod and Pilate making friends only to perform some dastard act. That unhal-lowed deed would be to combine against the Saints, and thus, Goliath like, defy the army of the living God. How much more shame, sorrow, distress and vile persecution they may devise and spring on the people of the good Lord I am not able to forecast, but evidently the ground will be closely contested, and the battle, by times, may be hot, for sooth, "This world is not a friend to grace."

"The Reorganized Church of Jesus Christ, of Latter Day Saints" must agree with, and be a duplicate and reproduction of the primitive and original one, in organic structure, and external form, in order to a just claim for recognition, and to vindicate its identity. In addition to this visible institution that mankind should "seek first," "press into," become "members of," and "lively stones in," it must not be simply similar to, but the same in ordinances, doctrine, practice, experience, spirituality, power, authority, object, and aim as the true, sole, and only one for which the Christ wrought, lived, suffered, died, arose, and was glorified to establish, build up, perfect, and redeem, as defined in the word of God. That there has been a widespread, withering, benighted, universal apostasy from the old, heaven ordained landmarks of primitive christianity, the Scriptures, the ecclesiastical histories, and the divided, irreconcilable antagonistic state of the world's worshippers agree beyond the power and hope of successful contradiction.

Religious wars have been sanguinary and frequent, and lo! the earth has often been drenched with human gore. Before the Emperor Constantine's time ten virulent persecutions were ordered by the Caesars of Imperial Rome. By confiscation and plunder; by ostracism and banishment; by fagot and flame; by incarceration and famine; by the sword and about all kinds of instruments of torture, the vast empire of pagan Rome became notorious, and abominable in the sight of God, and good angels, and men. When the above named monarch claimed to have a vision of the cross suspend-

ed in midheaven with certain words inscribed thereon, he soon became the convert to the christian religion as taught and observed at that time. He convened the famous council at Nice, A. D. 325, all to pass on the doctrine of Arius, and settle the faith of the church. There were three hundred and eighteen bishops in session for eighteen months, during which time Athenasius manipulated affairs to his own ambitious liking. The creed which he formulated and fathered has been called after this artful priest! the place whereit had birth(?) and wounds!! the apostles creed!!!!!! The Bible student knows full well that the apostles received instructions through the Holy Spirit, but they never compiled or adopted any human standard of belief, or formula for faith and worship.

The teachings of Arius as touching the one God, the subordinate, yet exalted, position of Christ, the dispensation of the Holy Ghost, were condemned as rank heresy, and this high dignity, and all his co-laboring ministers were deposed. His vast following in northern Africa were the objects of imperial hate and rival bigoted persecutors until they were decimated and impoverished all out of character. The son of Constantine The Great(?) favored the views of the dismantled prelate and his fugitive ministers to the extent that many of them were reinstated, temporarily, to their respective charges; but his grandson, holding to the belief of the fathers, revived the engines of persecution, and stamped out and subdued the "Arian heresy," as it has been called. The doctrine of the "Blessed Trinity" has been denominated a sacred mystery, for, indeed, there are three persons in the Godhead equal in power, substance and eternity, etc., and yet only one God. In my humble opinion there is only one Almighty; but the adorable Son has all power so far as we and this world are concerned, to draw from death to life and save. This strength, rule and reign is delegated, and the Father sends the Only Begotten Son, and either, or both, the Spirit.

This divine order of things is uniform, but never reversed. Moses allowed that "the Lord is one God," and Christ re-announced the same illustrious truth, as seen in Mark. Isaiah knew only one supreme being, and St. Paul avows the same, with the further thought of one Mediator. The first and second of the "three" are personages; but the other witness, while often personified, is not a person, from the fact that he is not local and limited in presence, but is omnipresent to organize, disorganize, perpetuate, change or abolish according to the sovereign will, and direction of the immortal, eternal, omnipotent, and only God. The reverential fear of God is the beginning of wisdom. We could not acceptably fear, or revere a Being of whom we knew little or nothing; hence, the necessity of forming his acquaintance, and familiarizing ourselves with his character, disposition and attributes. This can be ac-

complished through obedience to the gospel, striving in a lawful manner, abounding in every good word and work, and enduring to the end. The avenues of prayer are open to all who hunger and thirst after righteousness, and demonstrate their willingness and fidelity by living up to the light that is available and accessible.

The great restitution of the gospel, and ultimately all things, would not be provided for in Sacred Writ had there not been a falling away which necessitated that want. An angel would not bring to earth the everlasting law and covenant of life, had that doctrine remained intact and unsullied among the children of men. The Lord never does or sanctions a needless act; nor yet sends his mighty messengers on idle, worthless errands. After the restoration of his saving truth, the Holy Land was to become fertile through climatic causes of the rains in due season and refreshing dews, all as in days of old, which has transpired since the restored gospel has come. Joseph, the martyred seer, was evidently the vessel God selected to receive this heavenly visitant, and become the custodian of this treasure and pearl of great price. The illustrious sire sealed his work and testimony with his crimson-tide, but the mantle of the fallen hero has passed upon his oldest son. While Jesus Christ is the ever living, invisible head of the bride, our presiding elder and prophet is the honored head of the faithful spouse or wife.

Many of the best thinkers on earth, and among fairminded people, cheerfully concede this great latter day work to be theoretically true, according to the light of right reason and a faithful interpretation of the Bible. Absolute knowledge, however, is promised and guaranteed through implicit obedience, as also faith the law; no abbreviation, or infraction is made on any rank or grade of the holy priesthood; no elipsis or change is wrought on the signs, spiritual gifts and manifestations of the Holy Ghost; no reasonable blessings are placed beyond the possibility of the faithful, and no adequate terror is denied to the impenitent, persistent sinner. God, not man, will confirm the truthfulness of this work, when we step out on the Lord's side and rally under the blood bought banner of Prince Immanuel. Should he fail to do so when we obey the commandments of his Son, and walk worthy of the vocation and calling of the children of light, set me down as a false witness before God, along with the ancient worthies and living witnesses. Do not stand aloof longer, and doubt his willingness, goodness, and ability to fulfill his word, but yield and live.

M. T. SHORT.

NOTES AND COMMENTS.

I attended an all day meeting among the Baptist brethren lately, at which time two deacons were ordained. The minister requested those to be ordained to "come forward and kneel, and

be ordained to the office of deacon by the laying on of our hands; not that we believe there is any virtue in the act of laying on of hands, or that we can impart anything to the subjects by so doing, but it is a custom that has always been in the church, and is merely a sign that they are set apart to the office of deacon." Now the words, "Having a form of godliness, but denying the power thereof," came to me directly, and with so much force that I felt I was seeing the words fulfilled before my eyes; and I think the minister told the truth when he said it was "only a sign" and that "nothing was imparted," for "according to your faith shall it be unto you," and as they do not believe in the gift of the Holy Ghost through the laying on of hands, it would indeed be surprising if the subjects should receive anything at their hands. He read the 6th chapter of Acts, concerning the ordination of Stephen, and as the 6th verse does not say why they laid on hands, I suppose he thought it was only a sign then. But I find that all the rites of the different churches which are now held as mere signs, are memorials of what was once real. They are the forms of godliness, but are empty, hollow forms, "having lost the power thereof." It is not likely the Twelve considered it a mere sign in this instance any more than in other instances; for we read in chapter eight, fourteenth to seventeenth verses, how, when the apostles at Jerusalem heard that they of Samaria had received the word of God, sent Peter and John, who "prayed for them that they might receive the Holy Ghost, for as yet he was fallen on none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them and they received the Holy Ghost." Also in 19th chapter the account of "certain disciples" who had been baptized "unto John's baptism," but who had "not so much as heard whether there be any Holy Ghost;" then Paul, after teaching them the way more fully, baptized them in the name of the Lord Jesus, "and when Paul had laid his hands on them the Holy Ghost came on them and they spake with tongues and prophesied." They evidently received something; it was more to them than a mere sign. We also see in the eighth chapter how Simon recognized the power and thought it could be purchased with money, but Peter sharply reproved him, not for recognizing the power, for that none denied in those days that believed at all, but in thinking it could be purchased. Many more instances might be quoted, but I will just notice how Paul viewed the laying on of hands. Not as a mere sign is evident from his words in 1 Timothy 4:14, "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of hands of the presbytery." Also 2 Timothy 1: "Wherefore I put thee in remembrance that thou stir up the gift of God that is in thee, by the putting on of my hands." So we see that Paul knew and

taught that the rite was something more than a sign then. Also in classifying the principles of the gospel of Christ. Hebrews 6:1, 2, he follows baptism with laying on of hands, and if the latter is only a sign, so is the former, which indeed is all it is claimed to be by the most strenuous of advocates for the form of baptism, with the exception, possibly, of the Campbellite brethren, who, I believe, teach baptism for the remission of sins; but with most it is a mere sign, with some a memorial of Christ's death and resurrection, with others a sign that we thus die to our sins and rise to a new life, but alas, how few see the real significance. A form of godliness without the power. Now, Paul speaks of the "gift of God that is in thee" in the verse above quoted. What was that gift? Why, all will agree it was the gift of the Holy Ghost. And how received? "By the putting on of my [Paul's] hands." Was the gift of the Holy Ghost a desirable thing then? No one will deny it. Then why not now? Oh, it is desirable now, but it is not necessary to do all that to receive it, says the churches of today, God is more willing to give it than man to ask it; very true, but He has appointed a plain way to receive it, and expects those who really desire it, and have a knowledge of His plan, to follow it. A certain king, having a quantity of pearls which he wished to divide among his obedient subjects, issued a decree to the effect that all who wished one of his pearls, which would be a source of wealth to the possessor, should come around to a certain wicket gate that opened into the king's domains, and from thence to the palace where the treasure would be bestowed. Now, at this gate was stationed an officer who was to give to each one who passed through the gate a badge of pure white with these letters in gold, "An obedient subject," which, when the king's treasurer, which was his own son, beheld, he knew the bearers thereof had complied with the king's decree, and were thus proven, indeed, to be "obedient subjects," and for such alone were the pearls intended. Now, some hearing of the fullness of the king's treasury, and of the willingness of the king to bestow his goodly pearls, and seeing the blessedness they brought to their possessors, greatly desired them, but did not care to walk the narrow path nor go through the wicket gate, but thought within themselves, just so we can get access to the king's treasurer; and we will obtain the pearls; so they came up through a broad, pleasant way, until they came, as they thought, to the palace of the king; but here they were met by a deceiver who gave them a counterfeit pearl, and they went on their way rejoicing; but when this pearl was put to the test, lo! it had not the power to bring any good to its owner. Still not knowing they had met with a deceiver, they lost faith in the virtues of the goodly pearl. Now, there were some who preferred to come up

the narrow way, but did not care to go through the wicket gate; and as the servants whom the king had sent to show seekers after the pearls the way to obtain them, had grown careless about pointing out the way, they fancied to just leap over the wall that kept them out of the king's grounds would be just as well, and so they missed the officer, and failed to receive their badge which was to show their obedience. Therefore, they were turned away empty; but those of them who were wise, retraced their steps and coming up the narrow path and through the wicket gate, received the token of their obedience, and on seeing these the treasurer gave them their desired pearls. But it came to pass that because of the smoothness and beauty of the broader way, and because of the many enticing pleasures that were strewn along it, that many more were found therein, than in the narrow way. Now, the king seeing this, issued another decree, which was not another in meaning, but a renewal of the former, and sent out many servants to warn the people of the deception and the danger, and to show them the narrow way, which, because of so few traveling it, had become overgrown, and so hidden that only by careful search could it be found. But only a few seemed willing to hear, and they were mostly of the class who had tried the broad entrance and had been deceived, and their hearts were heavy because they still kept faith in the king's promises, and the treasurer's truth, and in the virtue of the excellent pearls, and desired above all else to possess them. And among these the king's servants found many who were willing to walk the narrow path and to pass through the narrow gate, even amid the jibes and snares, of their friends and associates who fancied these were being deceived. And those who so entered and received the badge of their obedience, received the promised pearls, and found to their great joy that the pearls did, indeed, possess all the excellencies of which the king's servants had told them. For when put to the test in the crucible of worldly cares, and by the hammer of opposition, they lost none of their luster, neither could they be destroyed, and did indeed, give to their owners great joy and such riches as the world knew nothing of, neither could it take away. By this little allegory I hope some may be led to see that God is indeed more willing to give "good gifts," or His Spirit, to us than we are to give good things to our children; but we must be obedient to the laws of heaven's kingdom to obtain the heavenly pearls. But, say some, we read even in the Acts of Holy Ghost being given to the gentiles even before baptism; and also we read the testimony of many great and good men, ministers of the gospel of other churches, missionaries, etc., and can we doubt their word? If God gave Holy Spirit to gentiles before baptism

and without laying on of hands, will he not give it to others? Now, I dare not say He will not, or that He never has bestowed His Spirit on any who had not thus obeyed; but I do say, without fear of contradiction by any one who has looked into the gospel law at all, that He did not teach any other plan for the reception of His Spirit. The psalmist says, "The law of the Lord is perfect converting the soul." But you will say that was in the Old Testament, that meant the old law. Not so, my friend. That you will find is called the law of Moses, of course, given by God, but it was not the law of the Lord. It was but the law of the schoolmaster, which was to bring to Christ; but Christ's law was the "law of the Lord which was perfect converting the soul." It never was said of the Mosaic law, neither were souls converted by it. St. James calls it the "law of liberty," and it was with a prophetic eye that the psalmist could see its perfections and its converting power. And we find that Paul who shunned not to declare the whole counsel of God, did not dare to leave out the laying on of hands, for if he had he could not have said he had declared the "whole counsel." Can a perfect thing be changed? Will not any change mar its perfection? And as the gospel law, as Christ taught it and as the apostles learned it, some of them from Christ while on the earth, and Paul "by the revelation of Jesus Christ," Galatians 1:12, was perfect, can one of its principles be taken from it, or its meaning be changed, without rendering it imperfect? Evidently not. But is it not a little strange that through all these centuries, all the churches, no matter how far they have departed from the faith once delivered to the Saints, should still retain as a sign the same forms and rites as were held in the church in the apostolic days, although denying their power and significance? Why is it that some other form is not put in its stead (as it has been in the case of baptism though still called by the same name). Is it not that these words "Having a form of godliness but denying the power thereof," be literally fulfilled? The hollow, empty, lifeless form, and they are right to deny the power thereof, since there is none in it. A mock marriage has the form of a true marriage ceremony, but power to bind two lives together is not there because the authority to act is not back of the rite. If commissioned by God to set men apart by the laying on of hands, would you not expect God to give the same power now as of old, since He is "unchangeable," and "no respecter of persons?" Paul had no hesitancy to speak of Timothy's receiving the gift by the putting on of his (Paul's) hands, because called and commissioned by God to do that work. But not only the officials were to have the gift, but the lay members also; to each was the promise verified, "Thou shalt receive the Holy Ghost," but by

the same method, since that was a part of the perfect gospel law; and if you carefully read the entire book of Acts, and notice the references given to refer you to the same subject in Paul's epistle, you cannot fail to see it was the law there. Now, when was it changed? and why, if then perfect, and if so changed, who changed it? Not God, certainly, for His word abideth forever. "Forever, Oh Lord, thy word is settled in heaven" (Psalms 119:89); also, "Thy righteousness is an everlasting righteousness, and thy law is the truth" (verse 142). Now, truth is unchangeable; to change a truth is to render it an untruth. Again, in Psalm 100:5, "His truth endureth to all generations." Now, if the Holy Ghost could be conferred in those early days by the laying on of hands by those in authority; if that was one of God's truths then, and "His" truth endureth to all generations, it endures today; and if I denied that, then I would have to deny its being God's truth; and if that part of the gospel law was false, then it was an imperfect law, and might as well be rejected. But the psalmist again says in the 119th psalm (which is a veritable gold mine of truth), 86th verse, "All thy commandments are faithful, they persecute me wrongfully, help thou me," and 160th verse, "Thy word is true from the beginning, and every one of thy righteous judgments endureth forever." Oh, how much of consolation in these words, "They persecute me wrongfully, help thou me." What encouragement to those of us who feel that we are misjudged because we try to "keep thy statutes," having chosen the "way of truth" (35th verse), and "have stuck unto thy testimonies" (31st), and "will run the way of thy commandments when thou shalt enlarge our hearts" (32d). "Teach me, Oh Lord, the way of thy statutes, and I shall keep it unto the end. Give me understanding and I shall keep thy law, yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies, and not unto covetousness. Turn away my eyes from beholding vanity, and quicken thou me in thy way. Establish thy word to thy servant, who is devoted to thy fear. Turn away my reproach which I fear, for thy judgments are good. Behold, I have longed after thy precepts, quicken me in thy righteousness;"—Psalms 119:33-40. May not these words indeed be a fitting prayer for us all. A. R. C. October 14. COMFORTING EXPERIENCES. Dear Ensign:—Some time ago I was requested by Sr. Jennie Page to write my church experience for your columns. I will now try to comply with the request, although somewhat delinquent. I was not, as some of the Saints, converted from the outside world to a belief in the gospel, but raised to believe in its

truth; yet I am not a Saint because mother was, but because I was made to realize the truth of the gospel for myself. I believed in the gospel as a child and oh! how often the Lord heard and answered my prayers.

When I was between ten and eleven years old I first made up my mind to be baptized, but put off that important step for about six months or until warm weather; but as is usual in such cases, my plans were all upset and instead I was a helpless invalid. God mercifully restored me to health, however, and while I never gave up my resolve to be united with the church, it was almost six years before I really had opportunity again to be baptized, and when that opportunity did come I was much better fitted for the life of a Saint, for I had passed through much suffering, both physically and mentally, and learned many lessons in the hard school of experience.

As I look back I see how often I prayed for things which I did not receive. How hard it seemed then to give up my desires, being unable to realize that this withholding was a blessing in disguise. How often I feel to thank God for not granting the prayers I then offered. As I grew older I began to realize the stigma placed even on the child of a Saint or "Mormon," as my companions preferred to call them; I thought how much worse it would be if I united with the church, not understanding that I would then receive the Spirit to help me bear all trials.

While I was thus wavering I decided to take it to the Lord in prayer; and I had no sooner placed the matter before him, asking for a knowledge as to His church, than a book was placed before my eyes, which I at once attempted to read, but was only permitted to read one word, the word Mormon, when the vision was withdrawn, and thanking the Lord for this manifestation I arose from my knees. At this time I had never seen a Book of Mormon and thought it a much larger volume than it is; it was not until after I had obeyed the commandments of the Lord that I did see one. It was a small sized edition, the only kind then in print, I think, but still I did not connect it with my vision until one afternoon when reading in the latter part of the book, I dropped it in my lap and it was then that I saw the word "Mormon" in the exact place I had seen it in my vision; I was much affected by it when the vision again appeared. The two books were exactly alike except for the somewhat soiled appearance of the book in my lap. I felt much encouraged and strengthened and shall never cease to thank God for this testimony.

Somewhere near the same time that I beheld this vision I had a dream in which I seemed to be struggling in angry waters whose waves were about to overwhelm me, when the Savior came to my assistance and helped me safe to land, inviting me to come and partake with him of the feast prepared. This dream was fulfilled to the letter in my acceptance, for the angry billows

of sorrow and discouragement were indeed rolling over me and it seemed almost overwhelming me, when I received the invitation through a servant of the Lord, Bro. J. F. Mintun, and was baptized by him on August 28, 1892, at Soldier, Iowa, and while I went into the water with gladness, yet it was mingled with a sense of sadness also, for others whose desire it was to accompany me, but who were prevented by those who had rule over them; one was a schoolmate several years younger than I, who desired to unite with the church, but was prevented by her parents who were unbelievers, and as she removed with them to a locality where there were no Saints, before she was old enough to act for herself, she has never united with us, yet I trust the Lord in his tender mercy will yet draw her to him. The other was a married lady, a member of the Norwegian Lutheran church; was greatly interested, but was opposed to such an extent that she had to make choice between her husband and the church, and chose the former for the sake of her children, but came to me with streaming eyes as I descended the river bank and told me how much she desired to go with me. So it is no wonder that while I rejoiced for myself, that my heart ached for the sorrows of others.

After my baptism it was only a short time until I received another evidence of the truth of the work. Being now a Saint I desired to know what there was for me to do, and as was my custom, I took it to the Lord in secret prayer, and before I arose from my knees I heard that still, small voice say, "Do with your might what your hands find to do." It was a long time before I really realized the extent of this command, and consequently it was some time before it was really obeyed, even while I thought I was obeying it; for I could not realize at first that it had reference to anything except church work; but I now know that it means everything that my hands find to do, whether it be some work for the church or the work of making a home, or rather keeping one. And while I know that I could accomplish more in the way of church work if my hands were not so full of home duties, yet I know that the work of making home happy is the Lord's work as well. So do not worry, only pray God for strength for each duty as it comes. The Lord has ever been kind and merciful to me and has never failed to recognize me as his child when such an evidence was needed.

A year ago last spring when Satan first began his work here, when I first found that there was trouble coming, I had been talking over the situation with my husband at supper, and when he went out to do his evening work I set myself about putting the babies to bed; when the older one was in bed I sat down by the open door to rock baby to sleep, my mind still on the subject we had been discussing, namely, the

dissatisfaction of some of the Saints because the Spirit and the gifts were not manifested to a greater extent in our prayer meetings, and instead of singing baby to sleep as usual, I poured out my heart to God in prayer, asking, among other things, that he would make it known in some way whether my life and works were pleasing in his sight; also that it might be made known in his own way. The prayer ended, I sat in awed silence, a strange feeling of an unseen presence pervading my being; my mind turned to the testimonies I had read and heard of heavenly messengers and angelic ministrations and music and the like, but I saw nothing, nor heard any strange sounds out of keeping with a quiet spring evening, until I was aroused by my husband asking who had been there. After assuring him I had been alone since he left, I inquired why he had asked such a question, when he related to me the following circumstance. When he had started to the house after milking, he was surprised at the sound of a sweet voice in song issuing from the house and coming in sight of the house saw a woman dressed in spotless white rocking a baby in front of the door; then the house seemed to be open at the front and seemed to be filled with people, but only the one figure prominent and that one occupying the position I did at the door, or where the door should be. I, however, was dressed in a dress far from white. While he stood watching and listening, the singing ceased, and the sound of some unseen musician was heard; this higher in the air above the house. Then as he started to the house the vision vanished and the music died away on the evening air. A sister living near also heard the singing and the instrumental music, but saw nothing. I afterward told my husband of my prayer and asked him if he thought this was the answer, and whether I should feel satisfied of acceptance with God. He told me he did not see how I could fail to do so, and this has been my greatest strength in the hours of trial that followed, helping me to such an extent that I did not become downcast or discouraged for over a year, when the Lord proved me that he is always able to give strength in time of need, and I think the blessings are always greater when they come in a way we are not expecting.

It was in June and July when I began to feel really discouraged in regard to my work; felt that I was doing no good and turned a listening ear to the gossip of critics, and while I kept courage while in their company, when alone I confess I felt pretty blue, so I again entreated the Lord for strength, without which I felt I could not hold out much longer; also asking that he might make it known in some way whether he was pleased with the work I was doing; I also prayed for strength to bear the trials that were upon me. And I am thankful to say that the blessings asked for were given in a most unexpected way, al-

though at the time I received no evidence except added strength and a feeling of encouragement.

At the expiration of about two weeks I received a letter in a strange handwriting, bearing a strange postmark, and as I opened it I remarked to Bro. Cohrt, "I hope this isn't another chain letter." (We had received about nineteen of them, all told). What was my surprise on opening it to find it signed by Sr. Nettie I. Heavener, who was known to me only through the church papers. After writing a very kind, encouraging letter, she delivered to me a message given her by the Spirit in which the Lord fully answered my prayer and gave promise of the needed physical and mental strength for the performance of my duties if I was faithful in using my pen.

What could have been greater encouragement than this. It was just what I had prayed for, and it had come from one who did not know me except as she had read my writings, and had no means of knowing the trials and difficulties under which I was laboring, or that I, in any way, stood in need of such blessings; and then, too, the Spirit did indeed bear witness that the message was of God. So I am striving daily to perform the work before me, at the same time caring for my little family, and I ask an interest in your prayers that I may be able to raise my three dear little ones in such a way that they may be ready to accept the gospel when they come to the years of accountability.

If it were not for the length to which my letters have a habit of getting, I could relate many more instances of blessings received by me and mine, but must refrain, although scarce a day passes that we have not some evidence of God's goodness to us. I would also be glad to give an account of the happenings in the church here, but must refrain until some other time. Hoping this may be of encouragement to some one, I will close with prayers for the advance of the cause we love.

Your sister in Christ,  
CORA B. COHRT.  
SMITHLAND, IOWA, NOV. 17.

### CANCER OF THE BREAST CURED.

Grateful Words of Praise from Noble Women.

Cozad, Neb., Oct. 14, 1899.  
DR. W. O. BYE, Kansas City, Mo.:

Dear Dr.—I wish to state in behalf of all suffering humanity of cancer what wonderful work you did for my mother. About two years ago a lump began to grow under her left breast, which gave her much trouble and great fear. She was treated by our family physician, but gradually grew worse, and every one told her that the only cure was an operation; but to this she would not consent, she said she would prefer death to an operation. When one day I saw your advertisement in a paper, and something told me I must write to you at once, which I did, and on receiving your answer I hurried homeward with

WILL SEND \$2.50 FREE.

TO EACH OF OUR READERS, FRANKLIN MILES, M. D., OF THE CELEBRATED CHICAGO SPECIALTIST, WILL SEND \$2.50 WORTH OF HIS NEW SPECIAL TREATMENT FREE.

When an experienced physician offers to give away \$40,000 worth of a heart, nervous system, or dropsy. It is conclusive evidence that he has great faith in it. And when hundreds of prominent men and women freely testify to his unusual skill and the superiority of his New Special Treatment, his liberality is certainly worthy of serious consideration.

That Dr. Miles is one of the world's most successful physicians in treating these diseases, is proven by hundreds of testimonials. One patient cured after failure of eleven Grand Rapids physicians; two after having been given up by Chicago physicians; another after nine of our best doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent upon request.

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Northern Baptist Convention, writes cordially in the *State Swallow* as follows: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advances of medical science." The late Prof. E. S. Jewell, M. D., editor of *Journal of Mental and Nervous Diseases*, Chicago, said: "By all means publish your surprising results." Rev. J. W. Stokesbury, of Fairport, Mo., had head, heart, stomach troubles, and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured." M. G. Beck of Webb City, Mo., wrote a friend: "Dr. Miles treated me for mind trouble, unattract fears and great nervousness. He cured me nine years ago." Mr. Geo. Woodhouse reports: "My son was so bad, he was helpless. Other physicians failed to help him, but Dr. Miles brought him out all right." J. D. Howe, Brookfield, Mo., says: "Dr. Miles is the only physician who ever helped me."

This new system of special treatment is thoroughly scientific and improved, superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for their case, FREE, with full directions, we would advise them to send for it at once. Address DR. W. O. BYE, Kansas, State and Adams Streets, Chicago.

your "Message of Hope." Mother concluded to give you a trial, we sent for home treatment and applied your Balm Oils at once, she began to get better right away; she took home treatment for two months and at the end of that time the cancer became quite painful and Dr. Bye requested that she should come to Kansas City for personal treatment, which she did, and on leaving us we had grave hopes for her recovery and as her many friends bid her "good-by" more than one of them thought it was for the last time. But on arriving in Kansas City Dr. Bye informed her that the cancer would come out in a few days. She remained in Kansas City only two weeks and at the end of that time she came home cured of cancer. It is now entirely healed over, it did not even leave a scar. Mother feels like a new woman; she is 63 years old and does all her own housework, which is no small matter as she cooks for five men. She says she cannot say enough for Dr. Bye, and the kind and loving treatment which she received while there will never be forgotten. I shall be willing and delighted to answer any and all letters that I may receive in regard to Dr. Bye's mode of treatment, and before closing this letter I trust that God may ever bless and guide you in curing the poor suffering humanity of this world.

I remain,  
Mrs. G. W. ARTHURS.  
Write for illustrated book.  
Address: DR. BYE, Drawer N,  
Kansas City, Mo.  
www.LatterDayTruth.org

SULPHUR.

It is a fact that when the grip was prevailing as an epidemic largely in our city a few years ago, I ascertained, by inquiry of my officers at "Byum's Match Factory," that of the forty three persons employed there not one had been troubled by it.

I have at various times told the press how many at Memphis, Tennessee [including the agents of "The Howard Benevolent Association"], escaped the terrible epidemic of yellow fever there [as they claimed] by wearing powdered sulphur in their shoes—also the evidence of a distinguished German medical writer translated into English, that wearing sulphur in this way has proved a complete protection against cholera and other epidemic diseases—also that those working the sulphur mines of Italy escape the malaria which prevails all about them—also that sulphur in the shoes has cured various cases of rheumatism—also that sulphur taken internally or worn in the shoes has sufficient power to pass through the body, the clothing and the pocket-book, blackening the silver there.

I find in the London Lancet that no less authority than the president of the Institute of Civil Engineers of London, declares that the sulphurous vapor produced by the combustion of coal in that city kills the disease germs in the atmosphere.

In the Scott county (Mississippi) Register, of June 15th last, will be found an account of how the agents of "The Howard Benevolent Association," at Memphis, escaped yellow fever by wearing sulphur in their shoes.

Half a teaspoonful of powdered sulphur in each shoe or stocking is considered to be sufficient.

Captain Julius A. Palmer, of this city, wrote us last year:

"By the way, in view of your frequent recommendations of common sulphur, it came to my notice recently that on California ranches where walnuts are prepared for the market the shells are bleached by the use of brimstone fumes, and that the men having charge of that work are never touched by the grippé, influenza or other epidemics which attack their fellow laborers on the same estates."—Geo. T. Angell in Our Dumb Animals for January, 1900.

Oil Cure for Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address DR. BYE, Drawer N, Kansas City, Mo.

Missouri Pacific Railroad.

Quick time, good connections, low rates to all points. Rates, time cards, etc., cheerfully furnished on application.

F. A. MILLARD, Agent. Telephone 17.

FREE BLOOD CURE.

AN OFFER PROVING FAITH TO SUFFERERS.

Ulcers, cancers, eating sores, painful swellings, effects of blood poison, persistent eruptions, that refuse to heal under ordinary treatment, are quickly cured by B. B. B. (Botanic Blood Balm), made especially to cure all terrible, obstinate, deep seated blood and skin troubles. Is your blood thin? Are you pale? All run down? Have you eczema? Pimples? Blisters and bumps? Skin or scalp humors? Boils? Eruptions? Skin itches and swollen? Aching bones? Rheumatism? Scrofula? Catarrh? Then you need B. B. B. (Botanic Blood Balm), because it drains from the blood and entire system all the poisons and humors which cause all of these troubles, and the cause being removed, a permanent cure follows.

Everyone says that B. B. B. is the most wonderful blood purifier of the age; and no wonder, for it has cured the most deep seated, obstinate cases (even the most deadly cancer) after doctors and patent medicines had failed. Thoroughly tested for thirty years and never known to fail. For this reason our faith is so great in B. B. B., that we will send to any sufferer a trial bottle free, so that they may test the medicine at our expense, as we know what B. B. B. can do and all we ask is for you to try it. If you are already satisfied that B. B. B. (Botanic Blood Balm) is what you need you can buy large bottles from the drug store for \$1.00, or six large bottles (full treatment) \$5.00. For free trial bottle address Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal medical advice. Write today.

Reduced Rates.

Annual Convention Oklahoma Live Stock Association, El Reno, O. T., February 13th to 15th. Rates one fare for the round trip, on sale February 11, 12 and 13, with return limit February 17.

Meeting of Postmasters of Missouri, St. Louis, Missouri, February 22d. Rates one fare plus \$2.00 for round trip. On sale February 22d and 23d, with return limit February 26.

Don't forget that February 6th is the next date on which round trip Home-seekers' tickets are on sale.

For full particulars of above and other special rates call up the Missouri Pacific Ry., Tel. 17.

F. A. MILLARD, Agt.

WANTED.

Want a partner to take half interest in general merchandise business at Lamon, Iowa. Good location, reasonable rent, good trade. Capital needed about three thousand. Address Lock Box 19, Lamon, Iowa.

D. F. NICHOLSON, CASHIER.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

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THAT TOBACCO APPETITE

of yours can be cured. Quit-to-bac has cured others, why not you? (Bro.) B. F. Ordway, of Decoria, Illinois, will send you three boxes, postpaid, for only \$1.50, and positively guarantee it to cure your diseased appetite, or money cheerfully refunded. Why not send at once and be free? Send U. S. postage stamps or money order.

80 ACRES

One of the best farms in Southern Iowa, near Lamon. Cheap and on easy payments. A quick bargain for some one. D. F. NICHOLSON, Lamon, Iowa.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, gutta-serial and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address: J. H. McMULLIN, Independence, Mo. Lock Box 4.

20 CHOICE ACRES.

On west border of Lamon. Nice, smooth land. Nothing better. Buildings and orchard. If you want such a home, send NOW. Easy terms. D. F. NICHOLSON, Lamon, Ia.

R. R. TIME TABLES.

Table with columns for Missouri Pacific - Main Line Depot, Trains West, and Trains East, listing routes and times.

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Table with columns for East Bound and West Bound, listing routes and times between Chicago and Alton.

ATWELL'S

WATCH WORKS.

Our workmen are experienced; our tools first class; prices the lowest and all work guaranteed. Watch cleaning \$1.00. Fine watches made and repaired. Year 40c, crystals 10c, jewels 25c to 50c. All other work as low. All work returned to you prepaid. Send your work to us by mail.

AGENCY DEPARTMENT.

20 Shirt Bosoms for 25c; Housier Fire Kilder that makes 100 fires at the cost of 3c; 25c; Menthol Inhaler, cures sore throat, cough, colds and headache, 25c; Prof. Winton's Electric Insoles for rheumatism, cold feet; etc., 25c; Package Mudd's Herb Tea, makes two pints of the very best blood medicine. 25c; Watches, good time keepers, \$1.00 each. Send for descriptive circulars of our rapid sellers. "Crimes of Preachers," 13c page book, postpaid 25c.

CLOSING OUT AT COST.

I brought a lot of goods here from Kansas City, which were adapted to my trade and will close them out at cost. Mandolins from \$1.25, guitars from \$3.00, violins from \$1.50, accordions from \$1.50, banjos and a host of other things. A big line of pocket knives. Guitar, mandolin and violin strings sent postpaid at 20c per dozen.

STUMP KNOCKER.

An invention that is a genuine cyclone. For \$1.00 I will send illustrated plans and instruction for building a powerful machine that will knock stumps out like lightning. It strikes a 4000 pound blow almost as fast as you could use a ball bat and the stumps jump out like magic. A man can build in one and a half days at the cost \$1.00 of material. This is my invention and I know of its practicability.

YOUR MEASURE.

Always order by number and send cash, sending your size of chest, waist, length of inside seam of pant leg, your exact height and weight, and you will always get it.

OVERCOATS AT JUST HALF PRICE.

BLACK AND BLUE BLACK. All of these coats are just from the tailor's hand, are of the very best finish and workmanship and are the very latest patterns and styles.

No. 168 FINE Kersey, all wool, black, \$6.00. No. 171 Extra line Kersey, all wool, \$7.50. No. 173 Extra A line Kersey, all wool, satin yoke, raw edge, extra fine make, a coat that sells from \$16.00 to \$18.00, \$8.75. I carry a complete line of Ulsters from \$3.00 to \$6.50.

330 the very finest Kersey made; extra line finish. Made at a tailor shop in order would cost you \$40.00. Price \$12.00.

BLACK, CLAY, ALL WOOL IMPORTED WORSTED SUITS, FOUR BUTTON

2152. Lined with skimped satin, pants made with two hip, two side and one watch pocket, entire suit sewed with silk, worth \$14.00, 14 oz., for 7.00. Prepaid, 7.50.

2384. Same as above, only 16 ounce goods, worth \$16.00, for 7.25. Prepaid, 7.75.

2384. Same as above, only 20 ounce goods, worth \$18.00, for 8.75. Prepaid, 9.35.

2386. All wool, black French Twill, same style and finish, but finer twill, worth \$16.00, for 8.40. Prepaid, 8.90.

PRINCE ALBERT SUITS OF THE FINEST GRADE AND MAKE.

2320. Extra line black, clay worsted, all wool imported, 14 oz., worth \$16.00, for 9.00. Prepaid, 9.60.

2386. Same as above in 10 oz. goods, worth \$18.00, for 10.00. Prepaid, 10.70.

2366. The same in 20 oz. goods, worth \$22.00, for 10.50. Prepaid, 11.25.

On all orders where size is 42. a charge of \$1.50 extra will be made, and for size 44, \$2.00 extra.

I have a complete line of pants from \$1.00 per pair to \$3.50. 25c mail.

PREPAID.—I will prepay all goods when the last price named is remitted, which will be quite a saving to you.

PROOF TO THE POINT.

"STANBERRY, Mo. "Mr. E. T. Atwell, "Dear Sir:—I received suit 2356 all right and to say that I am well pleased, does not begin to express my mind. It is the best suit I ever saw for the money—they fit so neatly. I shall ever be willing to recommend you to the public as being worthy of patronage. Thanking you for the suit and wishing you success, I wish to remain one of your customers. Jas. Schofield."

Bro. Thos. Daley, Tulare, Cal., writing the suit he received, says: "I received the suit of clothes as I ordered—No. 2366. I am well pleased. I am surprised at getting such a noble, fine suit for such figures as \$10.50."

Make all money payable at Seymour, Mo., and send all orders to Cumorah, Mo.

E. T. ATWELL, CUMORAH, MO

### The Time of the End.

Evidences are accumulating that these years now passing are the time of the end foretold by the Lord through his prophets in ancient days.

The gospel with authority to act in the name of Christ was restored in 1830.

The early and latter rains were restored to Palestine in 1852, since which Judah has been returning to his own land.

Signs in the sun, moon and stars have appeared in the present generation; great wars, earthquakes, famines and pestilences have occurred more than usual, by which it is evident that the day called millennium will soon be ushered in, and Jesus come to begin his reign of peace, according to Matthew 24; Mark 13; Luke 21 and Revelation 20.

A MIXE.

### Grape Juice.

A report of the Canada experimental farms gives an account of a series of experiments on the best means of sterilizing grape juice. The conclusion, which probably applies to sweet cider as well as to grape juice, was that "the natural flavor of grape juice may be preserved intact by raising the temperature of the juice gradually to 170 degrees F., keeping it at this point for ten minutes and then quickly bottling it, taking care to use absolutely air-tight and thoroughly sterilized vessels. These vessels should be taken from a tank or kettle of boiling water, immediately filled, and corked or covered with the least possible delay."

### Presiding Officers.

As many of our people know, I am not now, nor have I been at any time in the past, in favor of the idea of abandonment of positions established with regard to our faith, without something like a proper provision being made in harmony with the law and counsel of God, for the care and protection of the young and inexperienced, as well as the proper representation of our faith to strangers or coming investigators.

The quite general stampede or rush—if I may be allowed that term—away from "branches and districts where organization is effected" upon receipt of the revelation of 1894, was, and is—to my mind—the result of a hasty and superficial interpretation of not only the revelation itself, but out of harmony with the counsels of God before announced in the law; and in violation of this opinion, it is only necessary to point out the too numerous disastrous results that have followed when "sheep" and "lambs" of the flock, as well as strangers, have gone *unfed* and without proper care, in means of growth or education or understanding of the law of God, or that which, as provided for in the law of God, can only minister effectually to permanent growth and development after the pattern of Him "in whom are hidden all the treasures of wisdom and knowledge."

Wrecks, individually and of branches, are strewn all over the territory which taken possession of in the name, and under the banner of Jesus Christ, like where there are only wrecks, and where too often just reproach has been almost indelibly stamped upon the mind of the community caused by misrepresentation, mal-administration of the law, or perhaps unministerial or unsatisfactory conduct.

Men of God, called of God and ordained of Him according to His law and to "the gifts and callings of God unto them," "by the heads of the church and known unto the whole

church," and not called by some local "oracle" whose "gift" unaccompanied by "wisdom" or "discernment" so necessary to prevent mistakes or avoid deception, have been fairly insulted or "run out" of territory or place unto which God had sent them as witnesses by result and fruit of their labors under the influence begotten of, or originating with people "desiring to have pre-eminence," public notice, a "vain glory" or a leadership for which they were far from being qualified, either from an intellectual, spiritual and—sometimes—moral standpoint; and which the revelation above referred to, especially paragraph 5, has been made to do service, and frighten good, law-abiding, order-loving people into a supposed acquiescence of the letter of the law, but which their observation, judgment or desire, as well as the Spirit, plainly opposed.

The law provides as a necessity "for the perfection of Saints," etc., that in cities or all large branches that high priests should be placed over them and in districts; or, not being available, men capable and loosed from secular affairs, should be ordained, etc.; but when these recourses fail the church, what then? Shall we leave matters to the care and inefficient protection, education, growth and development of local "elders," priests, teachers or a deacon? who are almost universally weighed down with the care of family, many times in comparative poverty, toiling six days in the week; willing but unable to successfully serve a large flock; or, on the other hand, some ambitious aspirant for "Moses' seat," for which he has little or no natural or acquired fitness, but nearly always jealous in disposition and possessed of superabundant confidence in his own ability to "run things" without outside interference from any quarter.

The revelation and counsel in especially the paragraph referred to, was no doubt timely and needed. The world needs to be "warned," and the tendency to stay in branches or places where they were not naturally called as circumstances fitted them to occupy upon the part of some of the ministry, was wisely indicated; but when e.g. it is urged that a Twelve or member of the quorum of Seventies "cannot under the law preside" locally under any circumstances, you may safely set it down as a rule that this is made an excuse only, and that an investigation will show that it is the men and his methods and work, and not the office that he may hold that is objected to.

I have never been at war with the idea suggested at the Conference, I think, of 1894, through the quorum of High Priests, of men in the ranks of the Seventy being chosen to look after matters too long neglected and through which the church has suffered loss of prestige, good name, influence and permanent recognition and standing in the community. Though I am not endorsing necessarily the naming or choice of men made at the time—of that I do not know, although as I have herein stated, I believe the line between privileges or duties of High Priests or that of a "Seventy," has been overdrawn.

M. H. BOND.

PROVIDENCE, R. I., Jan. 20.

### Report of Willing Helpers.

Following is the annual report of the Willing Helpers of Independence, Missouri, branch, for the year ending December 31, 1899:

The society has held fourteen meetings with an average attendance of fourteen members. There has been eighty-six yards of carpet made and sold. Pleds and quilted three quilts and made one comfort. The society has also made and was paid by the piece for the following articles: made two comforts, quilted one quilt and made some wearing apparel.

From the work we have taken in and what we have sold, we have realized \$12.25. The greater portion of this has been used to help the poor and needy. We have a balance in the treasury of \$10.16, with a balance still due the society of \$5.45.

Our efforts may seem small, but we

have been blessed in our work and the Spirit has often borne witness that our work was acceptable and we are encouraged to continue. We have been prospered and accomplished much more than in the year previous.

The first of this year, 1900, we met and the following officers were elected for the year: Mrs. M. Windsor, president; Mrs. E. Borbridge, vice-president; Mrs. M. M. Peterson, secretary. We are ready any time to receive cast off clothing or carpet rags. We also solicit work, such as quilting, making comforts and common sewing. Our object, as stated in our last report, is to help the worthy poor.

Mrs. M. WINDSOR, Pres.

Mrs. M. M. PETERSON, Sec.

January 18.

### CONFERENCE MINUTES.

The Northern Wisconsin district conference convened with the Evergreen branch December 9th and 10th, 1899. Bro. W. A. McDowell was chosen to preside and A. V. Closson clerk.

Branch reports: Frankfort, 91, gain by baptism 9, loss by death 1, expulsion 1; Evergreen, 89, gain by baptism 1, loss by death 1; Reed, 47, gain by baptism 5, loss by death 1.

Bishop's agent Wm. Hutchinson reported received \$45.25, paid out \$24.50, balance on hand \$20.75; audited and found correct.

Ministerial reports: Elders A. L. Whiteaker baptized 1, A. V. Closson baptized 6; Wm. Hutchinson baptized 1; J. B. Wildermuth baptized 2; F. L. Sawley baptized 1. Priests, Frank Sanford baptized 1, Murray Shedd. Teachers J. W. Hooker and deacon, O. A. Warren.

The following brethren were chosen as delegates to represent this district at the next general conference, A. L. Whiteaker, C. H. Burr, A. V. Closson, F. L. Sawley and J. B. Wildermuth. Bro. Murray Shedd was elected treasurer of the district. Preaching during conference was done by A. V. Closson, W. A. McDowell and C. H. Burr.

Adjourned to meet with the Saints at the Reed branch, Twin Lakes, Wisconsin, June 9th, 1900, 10 a. m. for conference.

A. L. WHITEAKER, Pres.

A. V. CLOSSON, Clerk.

### NOTICES.

To District Secretaries and Secretaries of Schools not in Districts of the General Sunday School Association:—For fear the letters which are addressed to you personally will not reach you, and in order to bear in mind the necessity for making a prompt report of your district or school, in ample time to have it incorporated in my general report to the Association, you will kindly take notice of the following instructions:

It is expected that the reports from the local schools made to the last district convention prior to the General Convention at Lamoni in April will be the basis on which you make your general report, and as it is at this district convention that delegates are selected to represent your district at the General Association meeting, it is necessary if you have not yet notified your local secretaries, to do so now, and send blank reports to them, requesting them to have them filled out properly without fail and sent to you. You will then please compile your district report and send it to me at once, or not later than March 20th. Also send a list of the delegates chosen to represent your district.

The constitution provides for the election of officers for the ensuing year at this meeting, and you will therefore kindly insert the full names and addresses of the officers thus selected, on the report. Please see to it that this is not overlooked, as these officers are ex officio members of the General Convention, and unless you furnish their names we do not know them.

Secretaries of schools not members of District Associations will send their annual report to me, also list of delegates and names of officers similar to the manner above described.

W. N. ROBINSON, Gen. Sec.  
INDEPENDENCE, Mo.

# Your Good Health

depends upon the food you eat. Dr. Price's Cream Baking Powder adds to the healthfulness of all risen flour-foods.

Not only this, it makes the food lighter, sweeter, finer-flavored and more delicious. It is worth while to exercise care in purchasing baking powder to see that you get the kind that makes the food more wholesome and at the same time more palatable.

NOTE.—There are many mixtures, made in imitation of baking powder, which it is prudent to avoid. They are lower in price than cream of tartar powders, but they are made from alum, a corrosive poison, dangerous to health when used in food, and render the food unhealthful.

PRICE BAKING POWDER CO.,  
CHICAGO.

### Conference Notices.

The Spring River district conference will convene at Webb City, Missouri, on Friday, March 9, 1900. Let all branches in the district try and have complete statistical reports in at the coming conference so that the numerical strength of the district may be represented at the General Conference.

T. S. HAYTON, Dist. Sec.

GALENA, Kan., Jan. 27.

According to previous arrangements the next quarterly conference of the Northeast Texas and Choctaw district will convene at Wilburton, Indian Territory, February 10th, at 10 a. m. Now, let us be about our Master's business and be there, not only for what good we may receive, but for what we may be able to do for others. Let us strive to build up the "waste places" by sending the gospel message to all in our district.

Those interested in Sunday School work will meet on Friday, the 9th, as above. This is an important feature; come out and take a part.

EARL D. BATTLE, Dist. Pres.

J. COLE MOXON, Sec.  
COVE, Ark., Jan. 21.

The conference of the Pittsburg, Pennsylvania, district, will be held at the hall at 67 (old number) Fourth avenue, Pittsburg, Pennsylvania, on February 21, 1900, at 2 p. m. The several branches comprising this district will send by delegate their reports, giving number of actual resident members so far as known, and all others under heading of scattered members, that a true status of resident numerical strength be obtained. We also desire that the present spiritual condition of branches be reported to this conference. Let there be as full an attendance of all concerned, as practicable. Visitors, come to hall and places for tarrying will be there assigned.

Per order of district presidency,  
E. E. OMOHUNDRO, Sec.  
January 18.

### Convention Notices.

Convention of the Decatur District Sunday School Association will convene at Lamoni, Iowa, February 22d, at 7:30 p. m., continuing on the 23d. A good representation is desired, as this is the time for the annual election of district officers and delegates to the General Association.

J. P. ANDERSON, Sec.

LAMONI, Iowa, Jan. 27.

Clinton district Sunday School convention will be held at Coal Hill, near Lebeck, Missouri, February 9th at 9:30 a. m. District officers to be elected; also delegates to the general convention. Schools try and have as many delegates present as possible. Be sure and send reports. An interesting pro-

gram will be rendered in the evening, consisting of songs, essays, recitations and Religio work. Saints of the district are requested to unite in fasting February 4th. All are invited to attend.  
LUCY WRIGHT, Supt.  
S. M. ANDES, Sec.

LEBECK, Mo.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 8, 1900

NUMBER 6.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, Editor.

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## EDITORIAL PAGE.

### REJECTS INFANT BAPTISM.

The Rev. Madison C. Peters, D. D., pastor of the Bloomingdale Reformed church of New York City, recently resigned the pastorate of that church, having arrived at the conclusion that the doctrine of the baptism of infants is not a doctrine of Christ, and is not authorized by God's word. Naturally, this action has created somewhat of a commotion in the orthodox(?) churches, that doctrine having for so long been a prominent tenet with them. The following clipped from the issue of *The Kansas City (Mo.) Journal*, for February 4th, evidences that the light of the glorious gospel of Jesus Christ is influencing the minds of the teachers of some of the most prominent churches of the age, and winning them from some of the man-made theories that have so long influenced them, and caused the Lord to declare of the churches thus practicing, "they are all wrong," and that such practices were an abomination in his sight:

#### ON INFANT BAPTISM.

Rev. Mr. W. J. Williamson, pastor of Bales chapel, commends the action of Rev. Dr. Madison C. Peters in resigning as pastor of the Bloomingdale Reformed church, of New York city, because it teaches infant baptism. "There is no passage in Scripture," said Rev. Mr. Williamson, "which has a direct or indirect reference to the baptism of the infant. Rev. Dr. Peters' action in withdrawing from a church that believes in this fallacy is but another example of the first growing tendency of ministers and close thinkers of the country to discard infant baptism from their creed. Infant baptism is the relic of Catholicism, brought over by Protestants after the reformation."

Rev. Dr. C. B. Wilcox, pastor of the First Methodist church, had this to say on the subject:

"I do not censure Dr. Peters for his action in withdrawing from the church if he could not conscientiously believe in its creed. However, I do not agree with him in his belief, dic-

tated by his conscience. Infants are entitled to Christian baptism because they are entitled to that which is signified by it. For the sake and merits of our Lord Jesus Christ, every son and daughter of Adam is born into the world in a condition to be justified, regenerated, adopted and made an heir of eternal life, and those dying in infancy come into actual possession of all these blessings. This is sufficiently evidenced by our Lord's words: "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven."

Rev. Williamson, pastor of Bales chapel, of Kansas City, Missouri, is a Baptist, and, of course, rejects the doctrine of infant baptism, calling it "a relic of Catholicism brought over by Protestants after the Reformation." Rev. Wilcox, a Methodist, on the other hand, judges that "infants are entitled to Christian baptism because they are entitled to that which is signified by it," but his argument is very weak and faulty. Christian baptism is Christ's baptism, and the only baptism in water which he ever established or recognized for man was for the remission of sins. Now, sin cannot be imputed to an infant, for it has no consciousness of right and wrong; the Lord Jesus Christ atoned for what is termed original sin, that which is entailed upon the creation by reason of the transgression of Adam and Eve—else there could be no resurrection from the grave. "As in Adam all die so in Christ shall all be made alive," says the apostle in 1 Corinthians 15; it is only for personal sin that every one must answer to God at the Judgment bar, and infants, being guiltless, are heirs of life, if they die in infancy. Having, then, no sins to remit, that which is signified by Christian baptism—the remission of sins—does not in any particular apply to them, and they are not properly subjects for "Christian baptism."

#### EDITORIAL ITEMS.

JOSEPH HARRIS CADMAN desires the Saints to remember him in their prayers. He is quite low with consumption at the home of his sister, Mrs. J. E. Gartside, Kingston, Missouri.

BRO. J. D. STEAD baptized one at Pana, Illinois, January 21st, and thinks others are near the kingdom. He found some there who were hungering for the bread of life, and they are being made conscious that nothing else will ever satisfy them. He was to go to Taylorville from Pana.

THE SAINTS OF NEVADA, Missouri, are manifesting a lively and commendable interest in the progress of the work in that vicinity. Sr. Mina Perkins Kearney advises that they organized a Sunday School there January

21st, and the Saints were to have a business meeting the week following, the 28th, to see about making Nevada the headquarters of the branch. She adds:

We feel much encouraged and hope the Lord will bless the work here.

BRO. W. E. PEAK, 365 Grand River Avenue, Detroit, Michigan, says the work is moving along smoothly there, and some indications of success are seen all along the line. He has enjoyed the Spirit's presence in his labors in that city, and that always encourages, regardless of outward appearances. He says:

We have some noble Saints in this city, and I hope to see the work prosper here, as in other places.

BRO. M. T. SHORT, by handbills in various colors, and through the columns of the local press, sought, the past two weeks, to place the opportunity to hear the "angel's message" before the residents of Warrensburg, Missouri. The *Standard-Herald*, of that place, gave him about a column space last week for an article on "Why I became a Latter Day Saint." The Knob Noster, Missouri, *Item*, declined the article on the ground that they did not think their readers cared for the information. He was to begin a series of services at Holden, Missouri, last Monday evening.

THE latest advices from Utah regarding the Roberts' case, as given below, indicates that the end of trouble for B. H. Roberts was not reached when he was denied admission to Congress. The action here reported is simply the legitimate and consistent course to pursue in calling a criminal to account for his transgression of law.

#### MORE TROUBLE FOR ROBERTS.

SALT LAKE CITY, U. Feb. 3.—Brigham H. Roberts arrived here this afternoon and was driven from the depot to the office of his attorney, J. H. Moyle. While in the office he was arrested for unlawful co-habitation with Dr. Maggie Shipp. He was released on his own recognizance to appear on Monday morning next for a preliminary hearing.—*The Kansas City Journal*, February 4.

BRO. M. H. BOND has a fine article of a column and a half in the *Boston Evening Transcript*, January 19th, on the status of the Utah question, showing distinctly that the doctrine of polygamy is an outgrowth of the departure of the Brighamites from the original faith, and that the Utah church is not the legal successor in fact, or representative, of the true church of Jesus Christ of Latter Day Saints, and closes his article as follows:

We have no sympathy with that "leaven of the Pharisees" that has, in time past, under religious mask or guise, wrought so disastrously to the cause of truth and human liberty, and of which Utah missionaries complain; but we want to call the attention of the people of New England to the

fact that priestcraft, religious intolerance and priestly domination over men's consciences have never found a better or more complete exposition than in the true history of the "Mormon Church of Utah."

The Reorganized church, since 1860, has persistently, and whenever public opportunity has been offered, antagonized the evils that have made the name a stench in the nostrils of decent people; and, in closing, we have this to say, and this proposition is publicly offered to Mr. Jensen, or any man whom the church in Utah will endorse and stand by as their representative, that we are ready to publicly discuss, and will undertake to maintain and prove, that Brigham Young was not, nor are his successors, from John Taylor to the present incumbent in Salt Lake City, the legally chosen or true successors in church office and appointment of Joseph Smith.

2. That the church in Utah are not the legal successors in fact or representatives of the true Church of Jesus Christ of Latter Day Saints. That they have largely apostatized from the faith and doctrines held and preached by the church up to the time of the death of Joseph Smith, and that their contention as a whole is misleading; their history, much of it, indefensible; many of the utterances and public teachings of their leaders and church authorities not only contrary to the gospel of our Lord Jesus Christ, and the doctrines originally held by the church as contained in the standard books and law-governing the church, but subversive to good government and morals.

M. H. BOND.

General Church Missionary for the Reorganized Church of Jesus Christ of Latter Day Saints.

A PRESSURE of other duties has prevented a reading and review of Bro. Albert Haws' work on the Seventh day doctrine, but the following from Elder Mark H. Forscutt, as well as the commendations from Brn. R. Etzenhouser and T. W. Chatburn, recently published, will convey to the reader an idea of its value. Orders may be sent either to the author or to the ENSIGN office.

NEBRASKA CITY, Jan. 23, 1900.

My Brother—Because I have become deeply interested in a brochure published by Elder Albert Haws, of No. 922 Third street, Oakland, California, it occurred to me to call your attention to it as I have not seen it advertised in either of our church papers. The reading of its arguments, some of which are new to me, has helped me to a better understanding of this subject, and if it were widely read, I believe it would be helpful to others also. And seeing it costs but 15 cents, it is within the reach of many to whom a fuller treatise would not be. If it shall be within your power to aid in the bringing this booklet more prominently forward, I believe you would thereby help both the cause we love, and the author of this work.

Yours truly,

MARK H. FORSCUTT.

#### EXTRACTS FROM LETTERS.

BRO. JOHN SHOOK, Buchanan, Michigan:

There is a small branch of Saints in Buchanan, that meet in Sunday School at 9:30 Sunday morning, prayer and testimony meeting at 10:30, preaching in the evening by Bro. George Weston at 7 o'clock. Our prayers to almighty God are that He will bless the con-

ing conference and His ministry, and bless His Saints abundantly in basket and store, and then let them see their duty in paying tithing, so that the work may be blessed this year. And we ask Him to be mindful of the few Saints in Buchanan, Michigan, that we do our duty.

BRO. M. P. DALE, Maysville, Arkansas:

The Lord is with me in this work. I preached three times in a private house Christmas to a good crowd. The outlook is more favorable than formerly.

SR. MITTE THOMPSON, Fanning, Kansas:

The Saints in this part of the Lord's vineyard are working for the advancement of Zion, realizing that the time has come when we must put forth every effort in helping roll on this great work.

BRO. GEORGE MCKELDOWNEY, Goose Creek, West Virginia:

I was a Methodist before uniting with the Reorganized church. I fought against the Saints and tried to disbelieve their teachings, but I finally obeyed the gospel and now know it is the right faith, and I try to do all I can for it.

BRO. F. G. SPAULDING, Leeds, North Dakota:

Bro. William Sparling is here [January 15th] preaching for us in the school-house. I tried to get the M. E. church; they have rented it for concerts and shows, but the minister refused to let us have it for meetings. I think it will be all for the best, it will let an honest thinker see what spirit they are of.

BRO. E. F. TIGNER, Knox, North Dakota, rejoices in his experience in the work, among other evidences of its truth being two visions shown him, which confirmed his faith, and assured him he was doing the will of the Lord, and his mind is freed from doubt. He adds this exhortation:

O, dear Saints, what a responsibility rests upon us; how we ought to raise up our children, that at the day of judgment they will not cry out against us. Let us teach them the gospel and raise them up in the church; I know this will be pleasing in the sight of the Master.

ELDER J. L. GOODRICH, Newport News, Virginia:

I reached here on Monday just in time to be recognized by our beloved Sr. Orr, whom I anointed; she soon fell into a swoon from which she never rallied. She was baptized by Bro. F. C. Smith at Roxbury, Virginia, in 1896, and has been a faithful member and a firm believer in the latter day message. She has one daughter in the church who lives in Kansas. I talked a short time to the family and friends before we deposited the body in the grave to awake with the resurrection of the just. I was assisted by the Baptist minister here, R. Wright, who conducted the song and prayer service. I shall remain here a few days with the few Saints and their friends, and hope to speak a few times. Sr. Rand and two of her daughters, who are members, and Sr. Taylor, are here. These are the only Saints but they have many friends. I stopped over Sunday and held two services in Richmond, on my way here. There is more interest there than when I was first there. Hope to hold another service on my return to New Hope. May the time soon come when prejudice may give way to truth.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Grandma Davidson is feeling some better, but is still feeble.

Sr. P. Peterson was prostrated with an attack of the grip Monday evening.

Sr. Bowker has been quite ill the past ten days. She is improving slowly, but needs night attendance yet.

Sr. Roy Newkirk is not so well again. She has been threatened with a return of the hemorrhages. The Saints should pray earnestly for her.

Sr. Belle James has been quite seriously ill with a heavy attack of erysipelas in her face and neck the past week, but is now slowly improving we are pleased to note.

Rain commenced falling about noon Wednesday and while the increased supply to the cisterns was appreciated. The accompanying mud on the streets is not regarded so favorably.

The latest reports from Cove, Arkansas, show that young Bro. Phillips, who was attacked with smallpox, received speedy help and is out of danger and recovering rapidly. No other case is reported among the Saints.

Bro. Joseph Luff arrived home from the East via Toronto, Canada, and Chicago, Illinois, Sunday evening and was one of Bro. Kelley's auditors at the evening service at the church, receiving a hearty welcome at the close. He is not well.

Mr. Henry Warnky died at the home of Bro. F. C. Warnky, his brother, at Argentine, Kansas, Tuesday morning at 10 o'clock, from old age, being 80 years old. Funeral will take place from the stone church tomorrow (Friday) morning at 10:30. Bishop G. H. Hilliard will preach the sermon. Interment will be in the family cemetery lot at Independence.

A rain, accompanied by very heavy thunder, vivid lightning, hail and finally light fall of snow made every one glad to be indoors Saturday night last; but Sunday morning was one of the most lovely days that could be desired, except the muddy walking occasioned by the melted snow. The air was full of life, clear and strength-giving. As anticipated, a crowded auditorium greeted Bishop E. L. Kelley at the stone church at 11 o'clock, and a stirring discourse on the "Foundation" was given, which was enjoyed by the audience. At its close, as previously announced an effort was made to clear off the church debt and enough was raised with what was already on hand to make up a thousand dollars. It was then announced that with what is in sight there was a balance of only about \$800.00 to raise to pay off the debt on the church, and the building committee expect to reach that the present year. This was very encouraging. The afternoon service was good and a large attendance was noted. At night Bishop Kelley again occupied in his forceful manner to the comfort and edification of his hearers, the auditorium being again filled.

The regular monthly business meeting of the branch was held Monday evening, President G. E. Harrington in the chair, J. W. Luff clerk. The usual exercises and reading of reports were had. Treasurer's report for January was read as follows: Receipts, \$45.15; expenditures, \$81.90; balance, \$13.25; all bills paid. Secretary presented his report: Letters of removal from Pittsburg, Pennsylvania, for Bro. Louis Preston Caldwell, and from Conneaut, Pennsylvania, for Sr. Edith Elizabeth Caldwell, and Sr. Elizabeth Parsons of Salt Lake City, Utah, were read and on motion they were received as members of this branch. Letters of removal for John Inman, Sr., wife, son Charles, and Viola Totty to Santa Rosa, California, branch, and Bro. John W. A. Bailey to Pleasant View, Missouri, branch, were granted. On motion the editor and business manager of the ENSIGN were appointed a press committee for this branch to notify papers of services. On motion secretary was authorized to purchase a new record for the branch at a cost of ten dollars and draw on the treasurer for the amount, the same motion authorizing the treasurer to honor the same. Adjourned.

Tuesday night Elder Kelsch, of the Utah church, in charge of the Northern states mission, and about twenty of his elders were granted the use of the Saints' church at their request. Elder Kelsch was the speaker, starting with his testimony of what he knew, and then used considerable time to prove the divine calling of Joseph Smith the martyr, and his faithfulness to the end of his life, then endeavored to show how "presidents of the church were made," following it with an effort to show that Brigham Young and the Twelve were the rightful successors in the presidency of the church. At the close of his discourse, which lasted until 9:30 p. m., and in which he used the Doctrine and Covenants exclusively, some questions were propounded by Bro. Joseph Luff, R. J. Parker, J. A. Robinson and others, which he found rather difficult to dispose of, dodging and evading some, and refusing to reply to others; his discomfiture was apparent to every one. He was urged to remain and hear the reply, to follow Wednesday night, but said he had to go to St. Louis Wednesday morning. Bro. R. J. Parker replied to Elder Kelsch's effort Wednesday night in a masterly way, presenting irrefragable evidence of Brigham Young's apostasy from the original faith. His argument was unanswerable from a logical, scriptural and historical standpoint. The weather was very unpleasant; rain falling steadily and freezing as it fell, kept many away who would have otherwise been present. The Utah elders braved the elements, and eighteen or twenty of them were present, some of them talking notes; but although privilege was granted them or any one else to ask questions, they had nothing to say except that the elder in charge said, "that is not

our way of doing business," but that they would present their doctrines Thursday evening. Bro. Parker was blessed with splendid liberty, and his argument was clear, pointed and convincing to candid minds. His effort will, under God's blessing, do good.

## LAMONI, IOWA.

George S. Watson, a nephew of Sr. John Scott, arrived from Leeds, England, via Canada.

The *College City Chronicle* is now edited by Bro. Fred M. Smith; Bro. P. A. Silsbee is the publisher.

Elder Kelch, missionary in charge of the northern states for the Brighamite faction, spoke at the brick church on Tuesday night, 30th ult., and was replied to by Apostle H. C. Smith, on Wednesday night, 31st, in a masterly manner, and Bro. Heman re-stated a challenge to meetying of the advocates of Utah Mormonism in public debate, in any way they choose to discuss, and we defray all expenses here, providing that it be repeated at Salt Lake City, Utah, and they defray all expenses there.

The discussion continues between Apostle Lambert and Elder Hughes of the Holiness people, by correspondence, a synopsis of which is promised to be published this week in the *Independent Patriot*, also a summary of the arguments of Elders Kelch and Heman C. Smith.

Prof. F. M. Smith delivered an interesting and instructive lecture to the students in the college chapel on Friday, 2d inst. The college museum is said to be growing every week.

Elder Stebbins filled his regular appointment at Davis City, on Sunday 4th inst.

Yesterday, Sunday 4th inst., Elder B. Robinson refreshed the minds of those who abide at the Saints' Home at 11 a. m., and Elder C. Scott, who returned home for a season from the Des Moines district, discoursed acceptably at the Saints' church at the same hour. At night Elder D. Campbell, of Pleasanton, was the speaker.

## A LAMONIAN.

February 5.

## CHICAGO, ILLINOIS.

Our union service yesterday was, in many regards, the best one yet held; in wisdom and unity it was excellent, though in numbers not so great on account of storm and snow.

Sr. Gonyo, of Waukegan, has taken up temporary residence in the city that she might have access to church privileges in her sore affliction of cancer in the nasal passage. Pray for her, she is worthy.

The two weeks meetings at our new headquarters were quite well attended and we trust good will result. Last night the elder spoke on "Is this work a delusion?" without good liberty and attention. The verdict from the evidence produced was most positively in the negative.

We watched for the welcomed face of Bro. Joseph Luff *en route* homeward, but failed to see it. Under the circumstances we will pardon him this time.

But few will attend the district conference to be held at Plano

on the 10th, from our city, force of circumstances being the chief cause rather than a lack of interest.

Committees are at work arranging for a hearty reception for Bro. and Sr. F. G. Pitt on their return from England, which is expected about March 1st, as they start on the 10th, and will do some visiting *en route*. At our headquarters we will have a reception in the form of an entertainment, representing the branch, Religio and Sunday School interests. At the Lang mission a feast will be given, and at West Pullman the Saints will give them a hearty reception in some appropriate way.

Our priesthood meeting on Monday night last was peaceful and edifying. Some doctrinal point will be presented for the next meeting, together with a paper on "Mission Work" by Bro. Lang and Wainwright.

Bro. F. J. D. Earl was the preacher at the mission yesterday morning and did himself nobly. Favorable comments were heard.

A new pulpit adorns the Lang mission worthy of special note. It is a combined pulpit and sacramental table. It is octagonal in shape, one-half folding down behind to form the pulpit. By the removal of the book rest and the raising of the falling leaf there is a nice table for sacrament or other purposes. It testifies to the ingenuity, mechanical skill and generosity of the inventors and makers, Bro. Wm. Wainwright and E. J. Lang.

The child of Mr. E. G. and Sr. Maggie Hoover was blessed on Saturday by the writer at their home, she not being able to attend church service. Margaret Eveline was the name given.

With face Zionward, I am  
Yours still,

J. M. TERRY.

1402 Wrightwood Ave., Feb. 5.

## ST. LOUIS, MISSOURI.

Yesterday we awoke to snow clad scenery, which was somewhat of a relief after the dust of the past week. The dry weather was very trying, and now it's the mud.

Possibly, the February sun looked upon no sadder sight in our city than the one taking place in Cheltenham Saturday afternoon. The mother of five little children, after a short married life, passed from this life to that beyond. Sr. Ida Best, daughter of Sr. Hughes, succumbed to that dreaded disease, paralysis, Wednesday afternoon, January 31st. She was thirty years old and the youngest child of Sr. Hughes. The funeral was in charge of Bro. White, the little chapel in Cheltenham being packed to the doors. Many eyes were moist with tears, and many were the expressions of sorrow.

Two other funerals were conducted by Bro. White during last week; Thursday afternoon at O'Fallon, Illinois, the remains of Bro. Richard Roberts, aged sixty-five years, were laid to rest; he had been afflicted for years and passed away very suddenly. Friday afternoon Bro. Joseph Mantel, of Troy, Illinois, was buried; the funeral cortege was very large, he having been

a resident of the place for over fifteen years.

Bro. Geo. Barraclough took charge of the funeral of Grandpa Lewis, at O'Fallon, Saturday afternoon; Bro. Lewis was quite old, a very well known resident, and the funeral cortege was very large.

Speakers here yesterday were, Bro. George Barraclough morning hour, Bro. J. D. White evening. Bro. Barraclough went to Belleville in the afternoon, he occupying the pulpit there at night. Bro. J. C. Hitchcock spoke at the Oak Hill mission Sunday night.

The Mite Society will give a "Hard Times" social February 22d, at the home of Bro. Hitchcock, 2511 Slattery street.

Sr. J. D. White left last week for Independence, Missouri.

Our social service of yesterday was in charge of Bro. J. D. White and J. C. Hitchcock.

Saturday afternoon the first session of the Sunday School convention; Sunday School and Religio exercises in the evening; same Sunday evening.

We have two names on the "Get One" Club list already. Bro. Randall has put up quite an attractive illustration for a heading. The scholars are becoming interested, and there will be more names thereon in the near future. ETTA.

February 5.

## FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School, 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m., prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

A good attendance at Sunday School, considering the weather, and splendid interest. Assistant district superintendent, Bro. Walter Smith, reviewed the school. He is always original.

Elder F. C. Warnky was the speaker in the morning and Elder D. F. Winn addressed the evening meeting; both were good efforts.

The Utah people held a conference in the city on Saturday, but were not as obliging as our Independence Saints are, for they would not even permit Elder F. C. Warnky, who was present, to ask questions.

The Sunday School will give a poverty social, for the benefit of the church, on February 13th, to which all are cordially invited. Food for both the intellect and the body will be furnished.

Bro. E. Etzenhouser is rusticated in the country for a week.

Bro. Walter Smith is taking an enforced vacation of a few days, owing to a slight accident. R. E. PORTER.

February 5.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Religio prayer meeting Friday night was grand. Five young men and women bore testimony for the first time in their lives, to the goodness and mercy of God, and there was rejoicing in heaven. The meeting was conducted by Elder M. B. Williams.

Our branch teacher, Bro.

Frederick Koehler, occupied at the Sunday morning service, on "Self-control." His remarks were very instructive and he spoke with good liberty, edifying those who heard him. At the evening meeting Elder F. C. Warnky discoursed on, "The Events that Occur Before the Coming of the Lord Jesus Christ," from Matthew 24: 3 and 25: 1-10.

Bro. Alexander McIntosh has bought a house and lot at 1712 Bellevue avenue, and moved his family into their new home the first of this month.

Bro. Warnky, my wife and I attended the Brighamite conference at Irish-American hall, 17th and Oak, last Saturday night. After the dismissal Bro. Warnky asked some questions and succeeded in proclaiming some truths in opposition to their accepted ideas of right and wrong. I can verify the facts stated by the *Kansas City Journal* on the first page, Sunday, February 4th, referring to this incident. We invited them to meet with us that we may reason together.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., Feb. 5.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

We had a very spiritual prayer meeting Wednesday evening; there was a good attendance, Bro. G. T. Griffiths among the number. Bro. Griffiths was led by the Spirit to bless Bro. Chas. A. Parkin for future work, and his own strengthening and encouragement. There were twenty-five present.

There was good attendance and an interesting time at the Prayer Union Thursday afternoon.

The house was full at the Religio Friday evening, and a very good interest was displayed throughout. These meetings are improving.

The Sunday School had good attendance at 10 a. m. We had preaching by Chas. A. Parkin at 11 a. m. Our hall was comfortably filled. G. T. Griffiths was the speaker at 7:30 p. m. Quite a number of strangers and visiting Saints were with us during the day. Two young men offered themselves for baptism. We are beginning to harvest the fruit of our labors. Our branch is moving ahead nicely, and is in fine condition. Our officers are rustlers, and are attending to their duties.

GEO. S. LINCOLN.

January 31.

PROVIDENCE, RHODE ISLAND.

The local Religio is extremely active at present under the presidency of M. H. Bond, and is doing some good work.

Thursday evening, January 25th, a chowder supper was given by the Religio at the pretty home of Sr. Edith Perry, on Francis street, this city. A fine musical program was rendered. The proceeds of this affair was to clear up a small remaining debt for concreting around chapel.

Sunday morning, January 21st, Bro. Bond occupied the stand,

with good result so far as his part goes. The balance of results may be looked for among the hearers. His evening sermon, same date and place, was on the "Marriage Question."

The papers read at last week's Religio, "What Books Shall we Read?" by Sr. Mabel Gondolf, "Shall we Read Newspapers?" by Mr. Abbot, were instructive and to the point.

Elder George Gates was the speaker last Sunday evening. Elder M. H. Bond spoke in Boston same day.

UNCLE BURNSIDE.

February 1.

LETTER DEPARTMENT.

PROVIDENCE, R. I., Jan. 20.  
 Editor Ensign:—Matters relating to church interest in this district are, we think, improving, especially where wise supervision and effective, timely counsel, that which tends to growth and intellectual and spiritual development of the Saints, has obtained. Boston has, under the wise watchcare of Bro. Bullard, and with more than one good helper—noble young men and women—devoted to the cause of truth in that city, placed our standard far above and in advance of the position circumstances compelled us to occupy three years ago.

Providence, too, though having difficulties to contend with, is struggling toward higher conditions and better representation of our faith. The work of the Religio which is undergoing a revival of interest at the present time, is, and will, we believe, continue to be an auxiliary to church progress. The society has now out tickets for a supper and entertainment to be given next Thursday evening, when we hope to cancel the balance of church indebtedness caused by late repairs and addition amounting to nearly one hundred dollars.

Bro. Joseph Luff's salutary advice and counsel while with us here, as well as elsewhere in the district, still remains as a pleasing and profitable memory and fact.

Of the Jensen debate in Boston you may hear from other sources. The one-sidedness of the question relating to church authority, succession, presidency, etc., as between the Utah people and the Reorganized Church, was made clear enough, we think. Jensen's method of conducting a "discussion" in the interests of their church, was, to say the least, novel; that is, for men who feel any obligation to confine themselves to propositions subscribed to by them. Affirmative statements unsupported by competent witness and positive misstatement and even downright falsehood were the substitutes for argument, principally.

Saints, if no one else, got their eyes open to the real spirit and genius that seems to control them as representatives of a "priesthood" that has authorized more contradictions, deceit and devilry than the ordinary mind is at first willing to admit that men claiming to be religious or christian are capable of.

It may be news to even people who read the daily papers that *Lady-smith* was taken or captured by the English at Somerville last Sunday, though not without the loss of a quantity of blood. Bro. Bullard and Bond assisting in the slaughter, the formalities of capitulation being attended to directly after the close of the morning service in Somerville chapel.

M. H. BOND.

WARRENSBURG, MO., Jan. 26.

Editor Ensign:—The two Sundays before Christmas and the intervening week I spoke in two different points in Ray county about a dozen times. At Wakenda, on Christmas eve, united in wedlock Bro. Norman Lafayette Booker, of Regal, and Sr. Allie Dell Thomas, of Richmond, Ray county, Missouri. After the connubial knot was tied, the large audience favored us with good attention as we dealt out the pleasing word of life.

The last holiday of the retiring year we preached in the morning; was taken by young Bro. Cato a dozen or more miles to board 3:46 p. m. train at Cowgill, and arrived home in time for supper, before the good, well patronized entertainment at the stone church. The 7th inst. I spent a pleasant and, we trust, a profitable day with the Armstrong, Kansas, Saints and friends, addressing them in the morning about the Christ, and in the evening in regard to his ministry.

I worshipped with the Holden Saints Sunday, the 14th, in Sunday School, social, Religio and preaching. I then passed on to Knob Noster and held eight preaching meetings in our chapel. The weather being dark, damp, and unsettled, and the roads muddy, the attendance, small at first, grew nicely, taking all into consideration. The attention and interest was from fair to good, and hence, we were somewhat loth to depart for this place where our people had secured a hall and advertised a series of services. Our audiences have been first class so far. Four young emissaries of the harem are here making a canvass, distributing their literature, and preaching some occasionally. We had five hundred posters printed with subjects outlined for six consecutive evenings. Last night Latter Day Saintism vs. Brighamism was the theme, and the quadruple band were there to hear the conclusion of the matter. I borrowed their Doctrine and Covenants and analyzed somewhat the so-called revelation about polygamy, blood atonement, the damned passing by the angels! and gods!! to become all powerful!!! and the likes, as well as other teachings of their ministry and church papers.

Another Smith in Israel(?) wished to add some remarks, and I called for a show of hands, and then he mounted the rostrum. He was young and inexperienced, but withal he stuck to the doomed cause like a beaver. He inveighed against, and almost-anathematized poor me, because I challenged for a debate, and railed against the crucial deductions drawn from their own standard church books and current literature. To divert the minds of those present from the issues that hurt, he referred to what they had taught, but then turned the tide against himself and colleagues by avowing that they were there to defend and represent the church. His fifteen minutes talk was rambling, disjointed, and partook of the nature of a harangue. My pungent conclusions were that Roberts ought to be in irons as a law breaker and longstanding criminal; those mailing their Doctrine and Covenants should be arrested for sending obscene literature through the mail; the state charter of Utah should be nullified and revoked; and their churches where they advocate the soul benumbing, destroying doctrines of polygamy, blood atonement, Adam-God, etc., should be confiscated and turned into livery stables.

Our bloodless battle passed off pleasantly, for, indeed, they did not appear to be fortified as well as the Boers, and their armory and ammunition were inadequate for a campaign, or even a violent attack from the citadel of God's truth. Let us hope as these young men behold their dungeon shaking and in great peril, they will come out of that division of old apostate Babylon ere her irrefragable ruin comes. I am feeling unusually well in body and mind this beautiful winter day. The Saints appear to be united, hopeful, and comparatively happy too, as well. The collections are paying the \$1.50 per evening for the hall hire, and, therefore, the outlook, so far, is real flattering.

The home folks are usually well, and, forsooth, I have much for which to be thankful. Light and liberty have been forthcoming in the proclamation of the pure gospel. There is seed time, then cultivation, after which the harvesting time if we faint not. The work belongs to us, but the increase and fruitage is given of God. Feminine voice and vote in the legislative, executive and judicial de-

partments of the church is not tolerated in the revelations of God. Lay and female delegations should not be constituted and sent up to the general conference designed for the eldership, I believe. The elders are to meet from time to time as also to see that the law of the Lord is kept. Paul emphatically states several times that women should not speak (rule—I. T.) in the church but be under obedience, as also saith the law. Isaiah allows that the rulers cause my people to err, and women rule over them. I wrote up my views at length on the relation and sphere of the sex, and desired it published before so many of the gentler sex, yea, the weaker vessels, should be forwarded with credentials, but delay has the manuscript pigeonholed away, or perhaps the waste basket gave it an untimely tomb. An important crisis is upon the church, and we want the best available force to grace the council halls and the deliberation chambers in order to accelerate our strength and move the cause of Zion.

There is plenty for all to do in a legitimate way. Let no jealousy or favoritism come into mind. May unity, love and activity dominate the whole. With charity for all and malice toward no one, I am in the kingdom and patience of Christ.

M. T. SHORT.

CHICAGO, ILLINOIS, Jan. 21.

Dear Ensign:—The work in Chicago is fast assuming the proportions labored and prayed for during our seven years of sojourn, and it has not been all smooth sailing. There have been many hindrances loom up in front of the work, but by persistent faith and prayer they are moving out of the way in the Lord's own way, and perhaps differently to the way we would have removed them. But God moves in a mysterious way his wonders to perform, etc. There are now three missions planted, where seven years ago there was only one family of Saints (besides your writer) lived on the south side of the city. Now there are about between thirty and forty Saints. To the local forces living and interested in that section of the city belongs the credit of this advancement under divine guidance. While it is desirable to see rapid strides in the direction of advancement all over the city, yet there seems to be no place like home. "Home, Sweet Home."

Sr. May McLaws was recently married to a prominent physician of Presbyterian persuasion. Sr. Strange is convalescing very slowly; was able to hear Bro. Terry this morning. But to bed again in the afternoon. Sr. Webster is very far from being out of danger; yet her complications are serious indeed, though to casual observers it may not appear so. She was removed from the hospital several weeks ago to the pleasant surroundings of the home of Sr. Williams, where the congeniality of environments has contributed much to her welfare and enjoyment. She speaks in the loudest praises of the large heartedness of Sr. Williams. The sisterly care received from her hands will not be forgotten by Sr. Webster, the Lord, or his Saints. May the Lord increase the Samaritan sisters. Sr. Webster wishes to convey her thanks to the many Saints and friends who have made her case a matter of prayer. She feels they have very materially aided her and that answers have come to her again and again. "Praise God from whom all blessings flow."

We have been privileged to hear some very notable sermons lately by flying elders passing to and fro through the city, and since beginning this writing I have heard one no less notable than the aforesaid from Elder S. C. Good. To cut the description short, it was "good." A week ago last Thursday evening a "Strange" door seemed to open, into which your writer set his foot, being on the alert for such openings. It happened to be by a mistake of the proprietor, sending a card to Lang mission to postpone an interview with Utah elders, that had been made for the previous Tuesday. Thinking our hall to be their rendez-

vous, I and Bro. Harris both went to meet with them by subsequent invitation at 8 p. m., in order to see that no misrepresentations were made by them. We had none of us seen each other before. To our great surprise we were ushered into most luxurious parlors, where a goodly number of the upper crust of society had gathered by invitation of the proprietor to hear both sides of the question. I took with me Heman C. Smith in print. We spent two hours and a half very profitably, all taking active part asking questions as they felt like it. Discussion had not proceeded very far when "ye elders" sought to excuse themselves from discussion, as that was not their mission. But they were in the wrong place to be excused, as the audience must be entertained. Suffice it to say, however, they squirmed a good deal and sought to evade the truth by evasive answers, as is their custom, but it did not work. When I asked them to explain the internal *modus operandi* of the endowment house and kept them toeing the mark until the question was answered, is when they put in their best squirms, but we succeeded in getting the admissions the audience was after, and to use the proprietor's own words: "I have discovered these gentlemen are not what they represented themselves to be, but just the opposite—hypocrites." Our cause lost nothing. We were kindly thanked for our visit; parted in the best of spirits, walked part way down street with our opponents with pleasant conversation, gave them invitations to our hall, which they said they would accept as early as possible.

Yours in the conflict,  
 WM. STRANGE.  
 3028 Wallace St.

LOWER LAKE, LAKE CO., CAL., Jan. 10.

Editor Ensign:—We would feel lost, as it were, if we could not have the church papers. I am an old woman, sixty-nine in May; baptized in the Latter Day Saints church when thirteen years old. In the winter of 1845 father and family moved from McDonough county, Illinois, to Nauvoo, and in the spring of 1846 we rolled across those terrible, at that time, muddy prairies of Iowa, to Council Bluffs, in John Taylor's company; at the Bluffs my father and oldest stepbrother volunteered to work for Uncle Sam, and he, eleven in family, traveled with the soldiers to the crossing of the Arkansas river, then up the river to Pueblo, and wintered there. In the spring we went on to Salt Lake, arriving there in August; Brigham and company were there, got there the 24th of July; we helped to build the adobe forts. Father had two rooms in the north fort, but sold them to General Rich, and we moved to where Ogden now is and lived eight months without any bread, remember eleven in family; this did not lessen our faith in the Latter Day work. We moved to California in 1850, where father and mother died first in the faith; and with all the trials through which I have had to pass, I have never doubted Bro. Joseph's mission, and have been in the Reorganization since 1865.

E. C. GRAUMLICH.

RITCHIE, ILLINOIS, Jan. 11.

Dear Ensign:—We are still in the faith of Christ; we have a little band of true Saints here who are striving hard to live worthy of the name we bear. I am happy in the gospel more than I can tell. There are four in my family who are striving hard to let their light shine before men, and to live a true and so bring my children up to live the gospel.

Sometimes we have an elder come and preach for us and sometimes it is hard for me to go, as I have a daughter who is a cripple and blind, and I cannot go; she has been admitted to a free many times, but to no avail. But we know not what is for our best, only God the all-wise Father, he knows best and we know he doeth all things well.

I am now sixty years old, have lots of sick spells. Last winter I had a severe sick spell, but thank the Lord through the administration of Bro. A. J. Keck I was made better. I am glad that the gospel ever reached me and I obeyed it for I know that it is right and pray that the good word will help us and show us how we may live to set a good example for others to follow. We have many trials and tribulations, but as it is written he that endureth to the end shall be saved.

Pray for me.  
 Your sister in the truth,  
 JANE CHOHAN.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

HOPE OF THE RIGHTEOUS.

Sermon by Elder J. W. Wight, Delivered at Salt Lake City, Utah, December 24, 1899.

[REPORTED BY JOSIAH THOMAS.]

In the 15th chapter of the first letter written by the Apostle Paul to the saints in Corinth, beginning with the 19th verse, we read:

If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

We are met together this morning to show respect to a departed one, Sr. Eva F. Knudsen, who was born the 13th day of December, 1875, at Los Vegas, Nevada. She was baptized into, and thereby came a member of what is known as, the Reorganized Church of Jesus Christ of Latter Day Saints, February 12, 1892, in Salt Lake City, Utah, and died at her home, December 17, 1899, in Central City, Colorado, leaving a husband and one child, besides father and mother, one brother and two sisters to mourn her departure.

The consolation that we are permitted to give this morning consists in the fact that Christ came to this world that we might have life and have it more abundantly; and the further fact that since by man came death, by the man Christ came also the resurrection of the dead. Our peculiarity as a church, if we have any, consists in our belief that though we die, yet through the law of the resurrection we shall be made alive again; and the glorious thought in harmony with this fact is, that those who yield obedience to the gospel of Jesus Christ will be permitted to come forth in the first resurrection, the resurrection of the just, and as a consequence will be permitted to meet him—Christ—at his coming, and live and reign with him a thousand years upon the earth, and be with him forever. There are those in this world who claim to believe that when we die we become wholly unconscious; that we never regain consciousness until we are resurrected, when those who are found to be righteous in Christ shall live throughout eternity, and those who are found to be unrighteous are burned up, annihilated, utterly consumed, and just as though they had never been; and the great apostle, if we may so express it, of so-called Free Thought, gave expression to their belief, when standing by the open grave of his brother. Colonel Ingersoll could only offer this consolation, if such it may be called: "Life is but a narrow veil between the cold and barren

peaks of two eternities; we strive in vain to look beyond the heights; we cry aloud, but our only answer is the echo of our wailing cry."

I am thankful this morning, while we are thus surrounded by death, that the gospel of Jesus Christ gives us a brighter hope than that, and that these peaks of the so-called two eternities are covered, as it were, with the flowers of hope, of love, joy, peace and consolation in the Lord; and I am thankful this morning that God so loved the world that he gave his only begotten Son that whosoever believeth in him might not perish but have everlasting life; that he sent not his Son into the world to condemn the world but that the world through Him might have life and have it more abundantly.

What we call death is really after all not death. It is simply a separation. The spirit has taken its departure and has gone to another realm. That which lies before us is but the manifestation of dust, so to speak, that material "dust to dust" which has gone back again to the mother realm; while in supreme consciousness, the real man, the living conscious entity, the spirit, has taken its departure; and the consolation that comes to the mourners this morning is the fact that the one who has thus taken her departure, is—as a result of her obedience to the gospel of Jesus Christ while on earth, and a faithful life therein—today existing in consciousness in the paradise of God, awaiting the resurrection of the just, when she will be permitted, as a result of such obedience to God, to come forth in the resurrection and thus be prepared to meet her Lord and so be forever with him. It is a great comfort to those who are thus bereaved and are called upon to mourn the loss of a departed one, to feel in this moment of trial, that the departed one today is in reality resting, and even at this moment is at peace. Jesus made the declaration: "And I, if I be lifted up will draw all men unto me." And the great aim and object of his life and living was to bring to us a real life, that we might pass out from the condition of mortality and enter into and partake of that immortal life that will qualify us to dwell with God.

John, while on the lonely island of Patmos, having been banished because of his religious convictions, was permitted on the Lord's day, in a vision, to behold the trend of the future, and know the mighty events that were yet to transpire upon the earth. He saw the time to come when Christ would reign a thousand years upon this earth, and as we look back now, in harmony with this fact, we find the statement of Zechariah. We discover there that when Christ comes he shall set his feet upon the Mount of Olivet, and his coming will be for the express purpose that he may reign here as King of kings and Lord of lords; and that reigning supremely thus, we will be qualified, as a result of having obeyed

the truth on this earth, to meet him when he comes. We will also be permitted to reign with him as kings and priests unto our God, and will acknowledge him as the Supreme Ruler. Every knee shall bow and every tongue shall confess that Jesus is the Lord, to the honor and glory of God the Father: while those who have failed to have done that in life which is in harmony with the gospel of Jesus Christ must necessarily remain in an unresurrected condition until the thousand years shall have passed, when they too will be permitted to come forth, and thus will be made manifest that wonderful scene shown to John, found in the 20th chapter of the Book of Revelation, when he saw the dead, both small and great, stand before God, and the books were opened, and another book was opened which is the Book of Life, and everyone was judged out of the things written in the books, according to their works. Then will be the time when will be made manifest the words spoken by the Savior, wherein he makes the declaration that the goats are to be on the left and the sheep on the right; that will be the Judgment day, or the day of arbitration, and the arbitrator will be God himself, the just Judge, who will give to every one justice according to merit, and, as a result, justice will be done thereby and measured to you and to me, our merits being in accord with what we have done in this life.

I am thankful this morning—it may seem a strange thing to say that one is thankful under existing conditions—that while we thus meet with the exigencies of death, there comes the consolation out of the gospel of Jesus Christ, that the one lying before us will be permitted to come forth in the resurrection of the just. I am thankful that our lives are strewn with the roses and lilies of hope, of love, joy, consolation and comfort. What must be, for instance, the feelings of that mother as she lays her infant away in the cold clay, but feels that there is no hereafter, that never again, neither in this life or in the world to come, will she be permitted to clasp her little one to her bosom? What must be the consolation to the mother laying the infant in the embrace of the cold clay to feel that in time to come she will be again permitted to clasp it to her bosom; that as she lays her husband, brother, father, mother or beloved one away, there comes to her the consolation born of the gospel of Jesus Christ, that, in time to come, she will be again permitted to clasp the hand of the departed one, who in reality is not dead, but gone before, and is beckoning her on to higher deeds of life, that, as a consequence, she will be permitted, when she too shall cross the mystic river, to find the rest which Christ came to give?

Are we, this morning, to say there is no resurrection? David says: "The fool hath said in his heart, there is no God." Paul says, concerning those who disbelieve in the resurrection,

"Thou fool." We plant the grain, it matters not what kind it may be, and except it die, it will not again come forth, but when it does come forth what does it do? There comes a likeness of that body lain away, and it may bear thirty, sixty and a hundred fold. So it is with regard to these bodies, as we lay them away in the cold and silent tomb. We must remember that there are elements in the make-up of these bodies which mother earth cannot hide, cannot obliterate. To illustrate the thought which is here presented, for instance, of the millions and millions of human souls that have existed upon the earth since the days of Adam, hardly two of all the countless numbers look exactly alike. As a consequence there are elements which cannot be obliterated, and when the resurrection morn shall come we will come forth in the likeness in which we are laid away, and that as we meet on the other shore we will be permitted to know those who have gone before; and more than that, we will be permitted to know as we are known and see as we are seen. How thankful we ought to be for such a thought as this, for how few know us just as we are. We will then be permitted, as a result of our enlightenment and the manifestation of the truth born of the gospel of Jesus Christ, to know ourselves just as we are, to see as we are seen—and we will be perfectly seen then—and to know as we are known—and we will be perfectly known then. We are here, as it were, but for a moment, a fleeting span, and that which we call death comes and removes us from the realities of this life. We pass to the other shore, to the paradise of God, to that pleasing state to which the Apostle Paul tells us that he knew of one who had ascended there, and having ascended, saw things unlawful for man to utter, simply because it was impossible for the natural man to comprehend, and as a consequence of giving utterance thereto, it would be like the Master said, casting "pearls before swine."

We fail to comprehend the right, and, therefore, it would be unlawful to give utterance to that which our conceptions cannot take hold of. We might be made worse instead of better, and in this sense it would have been unlawful for him to tell that which had been presented to him in vision. God gave to him such vision only to open to him a view of futurity that he might be permitted to see the realities existing there. They are so far superior to what exists here, in fact, that I am of the opinion that if we knew we had done that which is right in the sight of God, we would want to be removed from our existence here this moment; we would want to be permitted to pass to the realities of the life beyond, for Christ came to give us life and that we might have it more abundantly.

Now, that we have Scripture for some of these things, I call your attention to the statement made by the Apostle Paul in this chapter from which I have

quoted. He says: "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain: God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption."

The apostle tells us here of three glories. Ah, there is a glory for those who shall be Christ's at his coming. First, Christ the first fruits, afterward they that are Christ's at his coming, then cometh the end when he shall have delivered up the kingdom to God, even the Father, and he is to rule here until he has perfected that kingdom of God; and his labor and mission and life here upon the earth was, that you and I might be saved; and let me tell you that we will enter into that highest, or next, or third glory mentioned by the apostle, just as we shall merit an inheritance. If we shall enter as the result of having obeyed the gospel of Jesus Christ and having done that which was in harmony with the will of the Father and Son, then we will be permitted to live and reign with God throughout all eternity. One consolation that comes to us, and that I can offer to these friends this morning, relative to this departed one, is, that she has rendered obedience to the gospel; that she will come forth in the resurrection of the just and live and reign upon this sanctified earth with Christ a thousand years, and finally dwell with God and Christ throughout all eternity.

This is much more of a consolation than the hope of eternity as represented in the eloquent language of the agnostic. Instead of being a barren, cold world, it is strewn with the roses of the consolation of the gospel; and the souls of these mourners receive that comfort which nothing outside of the gospel of Jesus Christ could bring.

I have been requested to read the following:

Sometime when all life's lessons have been learned  
And sun and stars forever more have set,  
The things which our weak judgments would have spurned,  
The things of which we grieve with fashes wet,  
Will flash before us out of life's dark night,  
As stars shine most in deeper tints of blue.  
And we shall see how all God's plans were right,  
And how what seemed reproof was love most true.

And we shall see how when we frowned and sighed,  
God's plans must go on as best for you and me,  
How when we called he heeded not our cry—  
Because his wisdom to the end could see;  
www.LatterDayTruth.org

And 'e'en as prudent parents disallow  
Too much of sweet in craving baby-  
hood,  
So God, perhaps, is keeping from us  
now  
Life's sweetest things because it  
seemeth good.  
And it, sometimes, mingled with life's  
want,  
We find the wormwood and rebel  
and shrink,  
Be sure a wiser head than yours or  
mine  
Pours out this potion for our lips to  
drink;  
And if some friend we love is lying  
low,  
Where human kisses cannot reach  
his face,  
Oh, do not blame the loving Father  
so,  
Obey while you sorrow with obed-  
ient grace.  
And you shall surely know that length-  
ened breath  
Is not the sweetest gift God sends  
his friend,  
And that sometimes the supple pall of  
death  
Conceals the fairest boon his love  
can send;  
If we could push ajar the gates of life,  
And stand within and all God's  
workings see,  
We could interpret all this doubt and  
strife,  
And for each mystery could find a  
key.  
But not today. Then be content, poor  
heart,  
God's plans like lilies pure and  
white unweil,  
We must not tear the close-shut leaves  
apart,  
Time will reveal the calyxes of  
gold.  
And if through patient toil we reach  
the land  
Where tired feet with sandals loose  
may rest,  
When we shall clearly know and un-  
derstand,  
I think that we shall say, "God  
knows the best."  
—Unknown

NOTES AND COMMENTS.

As many of my friends write me their objections to the church of Latter Day Saints, and as many more make the same ob-  
jections to whom I cannot write personally, I thought it well to notice and reply through "Notes and Comments." Many of the objections are too puerile to be worth noticing, but such as, if answered rightly, may lead to enlightenment and the removal of prejudice, I think should be replied to. And as, no doubt, many besides those of my friends who thus criticize, may have the same objections, I trust my answers may be blessed of God to them. I will not state the objections for the answers will make them explicit enough. The following is a revision of the letter sent in reply to some of my loved ones, who are sorely grieved over my wandering into error, as they think:

"My Dear —:—So you think W. and O. will go straight to the —, do you? because they have also joined this church. It amuses me, and saddens me too, to see how you will cling to the idea that the church I choose to join is the same as the Utah Mormon church. Well, think so if you would rather have it that way, but I wonder how long it has been since I could not tell white from black, or worse yet, how long since I could not tell the truth. As to Christ's com-  
manding any one to be baptized twice, I will try to answer you. No, Christ never commanded anyone to be baptized twice, neither would it have been necessary if the baptisms were always administered by one sent of God, and clothed with the proper authority. Baptism was the way believers were received into the kingdom of God, and a baptism that inducts a person

into any church other than the church of Christ must be invalid as far as being the legal rite for admittance to the church of Christ, that is, one cannot enter into the kingdom of God on a baptism administered by any man-made organization, or society, even if it is called a church.  
"It is the initiatory ceremony of the entrance to the kingdom, and must, in order to be acceptable, be administered by one having authority. The rites that make one a member of one kingdom, will not be recognized by another; neither can one who has no authority, administer the rite of admittance. If a subject of some kingdom wishes to become the subject of another kingdom, he must submit to the laws and ceremonies, necessary for the purpose of making him a subject of the kingdom of his choice—naturalization, we term it. Now, we were not citizens of God's kingdom, but were aliens, and God's plan for admitting those who seek for admittance into His kingdom, is the gospel, or the 'plan of salvation,' as it is called; and God only gave one way. Now, when his own servants perform the rite entitling admission, of course He recognizes it, and if the person seeking admittance is sincere and honest, the ceremony is recognized, and the person thus becomes a citizen or subject of the kingdom—naturalized into the kingdom. Then, indeed, does he become a 'new creature in Christ Jesus.'

"But we are not the only church that practices re-baptism. The Christian church at E. baptized a woman the second time. I think it was Mrs. Hannah S.; all the old members there can tell you about it. She was baptized when a child, and as she grew older, she realized that she had no proper understanding of the meaning of the rite and requested to be baptized again, and it was done. It was while I was a member there.

"Also Mr. John W., of M., was baptized three times; first, because he was not satisfied concerning his first baptism, as he, too, discovered that at first he had not the true idea of its meaning; the second time he was baptized again on the account of having grown careless and indifferent, and he felt his life had made his first baptism void. You know he was a strict Baptist. Now, these same churches condemn us because we re-baptize, when they do the same; but it is done to keep the members in their own fold though. Read the 19th chapter of Acts of the apostles and see how Paul found certain disciples that had been baptized but had not received the Holy Ghost, and had not so much as heard whether there be any Holy Ghost." They had been baptized, and in the proper manner, as they said it was unto John's baptism, but it was not done by one sent of God, for one that is sent of God would speak the things of God, and they would, at least, have been instructed in the principles of the gospel enough to know that there was a Holy Ghost, and that the Holy

Ghost was promised to all believers who obeyed God's command, and were baptized by one authorized by God to baptize. If it made no difference who baptized them, would Paul have baptized them over again as he did? Read 5th and 6th verses. Now, remember Paul was the greatest of all the apostles, according to the views of the orthodox churches, and he re-baptized these men, twelve of them. And that God sanctioned the act is shown in 6th verse, for when Paul had laid his hands on them, 'the Holy Ghost came upon them and they spake with tongues and prophesied.' Would God have thus sent His Spirit upon them if they had been committing a sin in being re-baptized? Oh! you must study God's word for yourselves, and if you do, you will find the truth, and whether you can accept it or not will be left for you to decide. But you cannot run away from it when once you see it. If you refuse to read my letters, and the tracts and papers sent you, yet you will find the same things in the Bible that I would teach you, and you will not be able to read the word of God without these things coming to your mind.

"You are afraid of doing wrong and something contrary to God's will in being thus re-baptized. Don't you know you are disobeying one of the direct commands of God by thus refusing to hear anything that claims to be the doctrine of God? For he, speaking through His servant, Paul, tells us to 'Despise not prophesies, prove all things, hold fast that which is good.' Now, can you obey that and refuse to read and hear, and compare with God's word? Then hold fast that which is good, which will be all that is in harmony with God's word. His word is all good. Anything not in harmony with God's word reject, no matter from what source, or by whom taught. Not merely in harmony with what some one tells you the Bible means, but in harmony with what it says, and what God's Spirit tells the honest truthseeker it means. The interpretation of the Spirit will not vary. If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him." For only the askers and seekers obtain.

"But you will never see the truth clearly until you want to see it, and I hope you will never be so careless or indifferent as to say, 'I do not want the truth.' "You say, J., that 'Saint' means good, and those who call themselves 'Saints' contradict Christ, who said there is none good but God. Now, do not every christian parent and every Sunday School teacher contradict Christ then, when they tell the children they must be good or they can't go to heaven? Of course there is none absolutely good but God, and the goodness we may attain to must come from God, but if only the good can go to heaven, and there are to be no good, then who will go there?"

"Paul must have been guilty, too, of contradicting Christ, for

he calls the early believers all saints. They are called saints almost everywhere they are spoken of in God's word; called christians three times; brethren a few times. As I open my Bible my eye rests upon these words (Col. 1: 2): 'To the saints and faithful brethren in Christ,' and he speaks of the 'love which ye have to all the saints.' God's people have always been called saints by prophecy and inspiration and have not hesitated to call themselves thus. That there are to be saints when Christ comes, read 2 Thessalonians 1: 10: 'When he shall come to be glorified in his saints,' and the Psalmist says: 'God is greatly feared. In the assembly of the saints.' In Romans 1: 7, Paul, speaking of the brethren at Rome, calls them 'Beloved of God, and called to be saints,' and also in 1 Corinthians 1: 'Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ, our Lord both theirs and ours.' Does not that include those who fulfill the conditions today? 'All that in every place.'

"Now, do you think Paul was wrong? or that he was contradicting Christ? For he said in one place that he taught nothing but what he received of God. But the word saint does not mean 'good' as you say, J—, dear, but it means, according to Webster, 'a holy or godly person,' and 'holy' means originally the same as 'wholly' or entirely, and thus a holy man of God means 'a man wholly God's,' that is, one that has given himself wholly to God. Now, when a person gives himself to God and is accepted of Him, he is sanctified, that is, cleansed and set apart for a sacred use or service. And a person so set apart is a saint, for 'saint' comes from the same root as 'sacred,' which means 'set apart by a religious ceremony,' or 'set apart for a religious use,' or when applied to a person, means 'dedicated to that which is holy, consecrated to God.' So you see Webster's definitions uphold the use of the word 'saint' as used by Paul, and as we use it, a people set apart for God, consecrated to His service, called out of the world by Him, and cleansed and made mete for His use. No; in calling ourselves 'saints' we do not claim that we are absolutely good, but only that we are thus 'called out,' set apart and consecrated to God's service and are to keep ourselves sacred, that is, to remember at all times and in all places that we are God's. 'Ye are not your own; ye are bought with a price' is God's word to each of us who is thus called out and set apart. We realize that we are not our own, but that we have been redeemed by the precious blood of Christ; and we are willing by the confession of our faith through the ordinance of baptism to acknowledge this to all the world.

"Paul also says, 'The saints shall judge the world.' Read up on this in your Bible, won't you? It will not hurt you to see what God says about it. If there are

to be no saints when Christ comes, then who will meet Him? There are only the two classes, the saint and the sinner. Who is to reign with Him during the thousand years? Is it only the saints of former days? What hope then for us? But your idea that there are no saints because 'saint' means 'good'—and there are none good but God—would, if correct, prove there were no former day saints either, so Christ's kingdom would not have many willing subjects.

"We do not believe, or teach that no one can be saved unless they join this church. That is one of the things told against us that is not true. We believe God has His people in every church, yes, and even outside of any church, and Paul says (I think it is Paul), 'The Lord knoweth them that are his, and let him that nameth the name of Christ depart from iniquity.' 'My sheep hear my voice and I know them and they follow me,' says the Good Shepherd. Now, the true sheep will listen always for the Shepherd's voice, and will know it when they hear it and will follow Him.

"Another word about my re-baptism. I was never satisfied with my baptism after I saw, as God led me to see, that the administrator of the ordinance was to have authority from God, for the man who baptized me was an infidel and came out openly on the side of infidelity not long after; and when it was given me to see that Christ did really have a church holding this authority I wanted to be identified with it; so I sought admittance into this church, which is the kingdom of God, as I believe, and as baptism by one of the officers of the kingdom was the order of admittance in Christ's time, so it is today. A baptism even in the same form would be void if administered by one not having any authority from God to baptize. 'And no man taketh this honor unto himself but he that is called of God as was Aaron.' (Heb. 5: 4). How was Aaron called? God spoke to Moses and Aaron was called by direct revelation through Moses. Now the ministers of the church of Christ are to be called in the same way. God reveals his will to his servants by direct revelation, and by them it is made known to the person chosen, and also he may and does reveal his will to the person chosen, and when what he has received of God by the Spirit agrees with what is shown to another by the Spirit, it is plainly a call from God.

"Men are not apt to go into this ministry from choice, for there is not much to tempt them; so not much danger from false teachers, though, no doubt, some creep in once in a while, but they can soon be detected. No; there are no temptations in the way of a large salary and high positions in society, but they must go where they are sent, and take what they can get, whether it be kind treatment or persecution.

"If they are not certain they have the truth, how foolish to sacrifice home, friends, position in society, and even  
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wealth and fame of this world, oftentimes, to go and preach to a world that will repay with ridicule, hatred and persecution even unto death. Of course the mere fact of their being thus persecuted does not prove their doctrines to be true, for so are the Utah people persecuted; but they also in turn are ready to persecute those of the Reorganization, and because of these [the Utah people] the way of truth is evil spoken of.' Since you say you will not read anything I write you concerning this doctrine after this, I have answered your questions very fully; and now I promise you that I will never write you again concerning the doctrines until you ask me for more, unless the Spirit commands me, then I will not dare to disobey. But I ask you to read this entire letter as if you knew it to be the last letter you would ever receive from your mother, for it may be the last on this subject. But you will not find rest and peace by resisting God's truth. You will never know peace till you accept it.

"As for the Saints trying to get the rest to join their church, that is not their method of work. They preach the truth, show the way, point out the door, and leave those who wish admittance into the kingdom to ask for it, in accord with the word, 'Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you.'"

I send this not especially for any merit in it, but because the same objections are often made, and I would be glad to help remove them from the minds of others, besides my own dear ones.

May the Spirit witness of the truth to the hearts of all who read, is my prayer in Jesus name.

A. R. C.

#### What I Saw in My Travels.

I saw men and women who hated the truth, and hated those whose mission was to teach it. I concluded they were in bondage, for Jesus said, "The truth shall make you free."

I saw people, many in number, who were "wise in their own conceit." I thought "there is more hope of a fool than of them."

I saw many who had a "form of godliness, but denying the power thereof," and I remembered Paul's counsel to "from such turn away."

I saw professors of "religion who made it a part of their business to tattle and circulate stories so full of foul expressions about Latter Day Saints that I thought of what Jesus said, "They shall say all manner of evil against you."

I saw sectarian preachers who would tell horrible tales about Joseph Smith being a "horse thief," "polygamist," "impostor" and "fanatic," and this scripture came to my mind, "All liars shall have part in the lake which burneth with fire and brimstone."

I saw men and women who said "the Latter Day Saints are right," but they would not obey because their system of faith was not popular. In meditation

I was assured "they loved the praise of men more than the praise of God." I saw those who were kind to the servants of God in word and deed. I believe "They shall in no wise lose their reward."

I saw parents who had been and were training their children to be courteous and kind. I believe they had read, "train a child in the way he should go." I saw children who were disobedient to their parents, rude, unkind and boisterous. I thought, the parents will have the children's sins to answer for, and their own too. Usually, parents of such children are ready to offer excuses to strangers for the actions of their children, but the source of the trouble is not difficult to find.

I saw parents who are members of the Reorganized Church of Jesus Christ who seldom pray in their families; their spirituality was seldom of the highest type. I saw quite a number of heads of households who have the idea that once a day is sufficiently often to have family prayer; they fear if oftener, it would culminate in formality. I thought of "good old Daniel's" "formality," and the favors he received thereby.

I saw scores of smokers, chewers and snuffers, or rubbers of snuff, numbers of them members of the Reorganized Church of Jesus Christ of Latter Day Saints. Some of them are near death's door caused by the dreadful curse; others are weak and sickly, and nearly all are suffering in some way from its poisonous effects on the system. I remembered that "tobacco is not good for man," and "is not for the body."

I saw some who were ordained to offices in the church who use tobacco not "sparingly." I saw them chew and spit the stenchful, filthy, poisonous fluid over a considerable portion of floor and hearth. I have read, "Be ye clean that bear the vessels of the Lord." Also "Avoid the use of tobacco," and was convinced that these were not heeding the word of the Lord to them, and that they were not "converted," for he that loveth tobacco in any form more than he loves to obey my words, "to avoid its use," cannot be my disciple, would be the sum and substance of the matter.

I saw things unbecoming, such as a quid of tobacco in the mouth, and at the same time that same mouth testifying of the genuineness of this Latter Day work, and the same ones members of the church. I had heard it said, "Oh, consistency, thou art a jewel!" Consistency is hard to find under such circumstances.

Against me, the Lord's argument weighs more than all the users of it have ever said or can say in its favor. It is a mystery to me how the Holy Ghost can dwell in a house (human body) thoroughly impregnated with nicotine (tobacco poison). Man cannot explain it, it requires a revelation from God to solve this.

I saw a book prized much by the owner who loaned it to one who used tobacco lavishly, with

a request not to get tobacco spit on it, and when it was returned was stained on numerous pages. I saw the owner was more disgusted than ever with tobacco users.

I saw a lady of the world set out a spittoon near a Latter Day Saint(?) (officer) and said, "You spit in this." I looked upon her as administering a stern rebuke to the use of the weed; but it is not likely the rebuke was heeded. I did not feel proud of the officer, but wondered if it was not a mistake made when he was ordained by somebody to an office in the church.

I saw a man rise in meeting and say he would stop then (chewing), and called the assembly to witness his resolution, and in less than ten days he was chewing the very thing he had said he would abandon. I mused on, "Better not vow than to vow and not pay," and also, if he loved God as dearly as he loved tobacco, he would be a first class Latter Day Saint. The words of Christ to Peter apply appropriately to such officers, "When thou art converted strengthen thy brethren."

I saw in Matthew 24: 31: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other," and felt comforted in contemplating that the "elect" are not tobacco users; that it would be one of the strangest sights ever seen to see an angel taking a body (member) by the hand or under his wing (arm), that smelt like a tobacco house, and carrying him up to Zion, to clean him up—quite a lot of work for angels to do if that is part of it. I have not seen it written that the angels had such work to do. For I gather from what is written that tobacco users are not the "elect" to be gathered by angels.

I saw that those who used the most tobacco and snuff had the most to say. They reminded me of broken pitchers, everything runs out of them; they seem to evidence that they know as much, or more, than some who do not use tobacco. I had not forgotten what Solomon said: "There is a time to speak and a time to keep silent."

I saw those who said they were in the church, men who, when angry, would curse and swear. I thought they could not be moved by the Holy Ghost to use such language. It must have been from the "abundance of the heart," that his mouth spoke. Such should continue to ponder the words of Christ to Peter, "When thou art converted strengthen thy brethren;" and Paul to Timothy, "Take heed unto thyself and to the doctrine."

I saw members who seemed to be "a law unto themselves," and say it is no harm to teach their children to play cards, and in that way teach them the evil of it. I thought of the "card players" of which Brigham Young could boast, but I felt glad that the church of Christ had so few in it, who applied the rule of teaching, their children

the trade in order to show them the evil it would lead into. It is equally consistent to teach them to chew, smoke, and rub snuff, lie, steal and swear in order that they may learn the evil in such things. I have read somewhere, "Touch not, taste not, handle not the unclean thing." The Lord's advice is—prohibition on all these worldly evils. The precepts and example of those who practice otherwise weighs but little in favor of the church.

I saw members who did not like to pay money into the hands of the bishop, or his agents, to be paid out to missionaries' wives and families to buy snuff and tobacco with.

I saw members who would have means to procure tobacco and snuff, but had no change to help the traveling elder on his way.

I saw homes of Latter Day Saints, so-called, where the ENSIGN or Herald is not found, and enough tobacco used, the price paid per year for which would purchase all the church papers if double their present cost.

I saw children nearly shoeless and ragged, while money was freely paid out to procure tobacco and snuff for the father and mother.

I saw those who are dying by inches from the use of tobacco and snuff, call for the elders to administer to them, and they received no permanent benefit from the administration.

I saw that the words of Christ were true when he taught that: "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which art in heaven."

I saw, it is a good thing "to live by every word that proceedeth out of the mouth of God." If so, we will be clean in speech, in mouth, in person, not swearing, not covenant breakers, not rehearsing coarse and vulgar stories, in which the name of God is blasphemed, shoes and clothing bought instead of tobacco, and pure, sweet homes, undefiled by tobacco's foul, poisonous stench.

I SAW.

Extracts from the "Christian System."

Editor Ensign:—Will you please publish the following extracts from *The Christian System*, by Alexander Campbell, for the benefit of your readers:

Presidents in the church (page 183): "During the personal absence of the king, he has committed the management of his kingdom to stewards. These were, first apostles; next teachers; then assistants or helpers; then directors or presidents; all furnished with gifts, knowledge and character suited to their respective functions."

Angels employed (page 189): "Angels also were employed under the great king, in administering to them who are heirs of salvation. For Jesus now, as Lord of all, has the Holy Spirit at his disposal, and all the angels of God; and these are employed by him in the affairs of his kingdom."

Who has required this at your

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THE WELL KNOWN PHYSICIAN AND SPECIALIST, FRANK MILES, M. D., LL. B. OF CHICAGO, ILL., SEND \$2.50 WORTH OF HIS NEW AND PERSONAL TREATMENT FREE TO EACH OF OUR READERS.

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The results of remarkable testimonials from prominent people will be sent upon request, which prove the doctor to be one of the world's most successful physicians.

Col. E. B. Spileman, of the 9th United States Regulars, located at San Diego, Cal., says: "Dr. Miles' Personal Treatment has worked wonders in my son's case, when all else had failed. I had employed the best medical talent, and had spent \$2,000 in so doing. I believe he is a wonderful specialist. I considered it my duty to recommend him." "You cured me of years of inherited dizziness," writes Hon. W. A. Warren, of Jamestown, N. Y.

Addressed readers may have \$2.50 worth of Treatment, especially adapted to their case, free, we would advise them to send for it at once. Address Dr. Franklin Miles, State and Adams Sts., Chicago.

hands" (page 38): "The question 'who has required this at your hands' must always be answered by a 'thus saith the Lord,' before an offering of mortal man can be acknowledged by the law giver of the universe."

Campbell speaks for himself only (page 12): "We speak for ourselves only; and, while we are always willing to give a declaration of our faith and knowledge of the Christian system, we firmly protest against dogmatically propounding our own views or those of any fallible mortal as a condition or foundation of church union and co-operation. While, then, we would if we could, either with the tongue or the pen proclaim all that we believe, and all that we know, to the ends of the earth, we take the Bible, the whole Bible, and nothing but the Bible, as the foundation of all Christian union and communion."

Yours truly,

W. S. PENDER.

AMES, Kans., Jan. 30.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address Dr. BYE, Drawer N, Kansas City, Mo. (Cut this out and send to some suffering one.)

DISBELIEVES IT.

"Brother Lipscomb:—If one of our brethren were sick and were to send for you to come and pray over him and anoint him with oil, would you do it? Brother Kidwill, one of the best men, and one who had as much faith as any man I ever knew, told me he had it from reliable authority that a man living in Kentucky, north of him, was sick and given up to die, and he sent for the elders. They did not have much faith, but to satisfy him they prayed over him, and anointed him with oil, and stayed with him that night; and the sick man sat with him the next morning at the breakfast table, ate with them, and rode a part of the way with them as they went home that day. If he had faith to be healed he also had faith to be forgiven of his sins. Please give your views on this subject.

"T. C. HOLT."

"I have frequently given my conviction on this scripture. I do not believe there were ever miraculous and sudden cures effected by this work, or that all who had hands laid on them were healed; if so, those persons would be living yet. All it meant was, by doing this, those who could be healed would be. The anointing with oil was a common curative agent used at the time this was written. I am not satisfied whether the Scripture intended to teach that oil should be used as a specific in all cases of disease, or whether it was intended to teach that with whatever curative agents that are used the prayers of the elders and of all Christians should be connected. In the doubt I could not use the oil with much faith, though I believe it is a good curative agent in many cases. I am sure Christians do not rely upon, and so engage in prayer for the sick and for the sins of one another as they ought. I do not believe there was healing, as you report, in the sick man. If he did as reported, he was not much sick to begin with." D. Lipscomb, in Nashville, Tennessee, Gospel Advocate (Disciple), February 1, 1900.

And yet this man makes earnest claims that his faith is founded upon the Bible as the word of God, and that he accepts it as authority; at the same time he confesses that he has no faith in an ordinance in the church which Christ established. "Having a form of godliness, but denying the power thereof: from such turn away," was no false warning.

Cancer of Breast.

LUCERNE, Colo., July 14, 1899. DR. BYE, Kansas City, Mo.: Dear Doctor:—Your letter of recent date was received today and in reply will say my cancer came out the 9th day of July; it is very sore and tender. Please let me hear from you soon and tell me how often I should dress it. I am very thankful it is out and am anxious to see it heal up. Hoping to hear from you soon, I remain, Yours truly, Mrs. W. A. SOUTHWARD. Write for illustrated book. Address DR. BYE, Drawer N, Kansas City, Mo.

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Annual Convention Oklahoma Live Stock Association, El Reno, O. T., February 13th to 15th. Rates one fare for the round trip, on sale February 11, 12 and 13, with return limit February 17.

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CHURCH BOOKS

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R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. 8:11 No. 95—Wichita and K. C. Mail 12:49 9—Kansas & Nebraska Lim. 4:34 " 93—Texas, Joplin & K. C. Ex. 6:03 " 3—St. Louis Express. 8:40 " 75—Lexington Branch Pass. 8:55 " 7—Fast Mail. 10:00 P.M. " 91—Joplin and K. C. Mail. 3:16 " 1—St. Louis Mail and Ex. 5:17 " 5—St. Louis Mail. 6:55 " 71—Lexington Branch Pass. 6:45 P.M. TRAINS EAST. 4:10 No. 96—K. C. & Wichita Mail. 2:52 " 72—Lexington Branch Pass. 6:53 " 6—St. Louis Mail. 7:23 " 62—K. C. Texas & Joplin Mail 8:37 " 2—St. Louis Through Mail & Pass. 10:17 " 74—Lex. Branch Passenger. 6:10 " 4—St. Louis Through Mail & Pass. 1:37 " 94—K. C. Tex. & Joplin Ex. 7:40 " 8—St. Louis Through Mail & Pass. 9:30 " 10—Kan. & Neb. Limited. 11:12 Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. 71 " " 8:40 a.m. TRAINS EAST. No. 72—Lex. Branch Pass. 6:56 a.m. 74 " " 8:15 p.m. Tel. 17. F. A. MILLARD, Agent.

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I brought a lot of goods here from Kansas City which are not adapted to my trade and will close them out at cost. Mandolins from \$1.25, guitars from \$3.00, violins from \$1.50, accordions from \$1.50, banjos and a host of other things. A big line of pocket knives. Guitar, mandolin and violin steel strings sent postpaid at 20c per dozen.

STUMP KNOCKER.

An invention that is a genuine cyclone. For \$1.00 I will send you illustrated plans and instruction for building a powerful machine that will knock stumps out like lightning. It strikes a 4000 pound blow almost as fast as you could use a ball bat and the stumps jump out like magic. A man can build it in one and a half days at the cost of \$1.00 for material. This is my invention and I know of its practicality.

YOUR MEASURE.

Always order by number and send cash, stating your size of chest, your coat just under arms, size of your waist, length of inside seam of pant leg, your exact height and weight, and you will always get a fit.

OVERCOATS AT JUST HALF PRICE. BLACK AND BLUE BLACK.

All of these coats are just from the tailor's hand, are of the very best fabric and workmanship and are the very latest patterns and styles.

No. 168 Fine Kersey, all wool, black, \$3.00. No. 171 Extra fine Kersey, all wool, satin yoke, \$3.50. No. 173 Extra A fine Kersey, all wool, satin yoke, raw edge, extra fine make, a coat that sells from \$15.00 to \$18.00, \$8.75. I carry a complete line of Ulsters from \$3.00 to \$6.50.

330 the very finest Kersey made: extra fine finish. Made at a tailor shop for \$12.00, for \$8.00. Price \$12.00.

BLACK, CLAY, ALL WOL IMPORTED WORSTED SUITS, FOUR BUTTON SQUARE BACK.

2452, Lined with skinned satin, pants made with two hip, two side and one watch pocket, entire suit sewed with silk, worth \$14.00, 14 oz., for 7.00. Prepaid, 7.50.

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2356, All wool black French Twill same style and finish, but finer twill, worth \$16.00, for 8.40. Prepaid, 8.90.

PRINCE ALBERT SUITS OF THE FINEST GRADE AND MAKE.

2326, Extra fine black, clay worsted, all wool imported, 14 oz., worth \$16.00, for 8.00. Prepaid, 8.50.

2386, Same as above in 16 oz. goods, worth \$18.00, for 10.00. Prepaid, 10.70.

2366, The same in 20 oz. goods, worth \$22.00, for 10.50. Prepaid, 11.25.

On all orders where size is 42, a charge of \$1.50 extra will be made, and for size 44, \$2.00 extra will be made.

I have a complete line of pants from \$1.00 per pair to \$3.50. 25c mail. PREPAID.—I will reply all goods when the last price named is remitted, which will be quite a saving to you.

PROOF TO THE POINT.

"STANBERRY, Mo. "Mr. E. T. Atwell, "Dear Sir:—I received suit 2356 all right and to say that I am well pleased, does not begin to express my mind. It is the best suit I ever saw for the money, the fit so nearly, I shall ever be willing to recommend you to the public as being worthy of patronage. Thanking you for the suit and wishing you success, I wish to remain one of your customers. J. Schellfield.

Bro. Thos. Daley, Tulare, Cal., writing the suit he received, says: "I received the suit of clothes as I ordered—No. 2366. I am well pleased. I am surprised at getting such a noble, fine suit for such figures as \$10.50."

Make all money payable at Seymour, Mo., and send all orders to Cumorah, Mo. E. T. ATWELL, CUMORAH, MO.

### THE DOCTRINE OF NUMBERS.

Number 5 is a divine number. Genesis 18: 24-32: "Peradventure there shall lack five of fifty righteous; wilt thou destroy the city for lack of five?" And so by fives and multiples of five, Abraham makes his plea.

In the construction of the Tabernacle in the wilderness, this fact comes out most fully. It was to be God's dwelling place among the Hebrew people. All of the measurements go by fives and multiples of five. Five, fifteen, twenty-five, fifty. "Five curtains shall be coupled together one to another, and other five curtains shall be coupled one to another." "And thou shalt make fifty loops," "and five bars for the boards." "And thou shalt make for the hangings five pillars." "And thou shalt cast five sockets for them," etc. Exodus 26: 1, 2, 3, 9, 10, 27, 37. "Five loaves and two fishes." Five loaves from which divine power was to feed the multitude; two fishes which were to be multiplied for man. Divine power giving, humanity receiving, Matthew 14:19. "Five were wise and five were foolish." Matthew 25:1-13. Three thousand converts at one time, Acts 2: 41, and five thousand at another, because God did the work—Divine power.

Number 6 belongs to man. "Six days shalt thou labor and do all thy work," Ex. 20:9. "Six years ye shall serve." Ex. 21: 2. "Each one had six wings; with twain he covered his face, with twain he covered his feet, and with twain he did fly." Isa. 6: 2. The "seraphim" stands for glorified, redeemed humanity. The gospel preached by Christ was characterized by six gracious things. Luke 4:18. Rev. 13: 18. "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six." On the triple crown of the pope, we are told by one who, saw it, is this inscription: "Vicarius, Illi, Dei." Now let us count the number and see what it will be. V 5, I 1, C 100, I 1, U 5, I 1, L 50, I 1, I 1, D 500, I 1, total 666. The number of a man. According to Latin or the Roman numerals, this would be the number. This later day beast which comes up out of the earth, and takes the place of the former beast which came up out of the sea.

Number 7 is a divine number. "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made," Gen. 2:1-3. Seven days, seven years, seven times seven—Jubilee. Lev. 25: 8-17. "It is the jubilee." Deut. 15: 1, 9, "At the end of seven years thou shalt make a release."

Israel had been 490 years in their promised land when God sent them into captivity for 70 years, just the time of which they had robbed God by not keeping his sabbaths as he had commanded. Seven years of plenty, seven years of famine. Seven times around Jericho, seven churches, seven stars,

seven angels, seven vials, seven thunders. There are seven notes in music, seven colors, etc.

Number 8 belongs to man. Eight persons went into the ark. "The ark, wherein few, that is, eight souls were saved." 1 Peter 3:20. "Noah the eighth person, a preacher of righteousness." 2 Peter 2: 5.

Some one has said that eight is a resurrection number. Noah and the prophet Elijah are both associated with the doctrine of the resurrection. Elijah wrought eight miracles. Elisha on whom a double portion of Elijah's spirit fell, wrought twice eight miracles. Jesus eight times predicted that he would rise from the dead. In all of this we have a prophecy of the change which was made in the sabbath from the last to the first day of the week. With Noah the eighth person, the human race took a new start.

Circumcision was on the eighth day. The priest after his consecration entered upon his work which was to him a new work. The leper after his cleansing, entered the congregation on the eighth day.

Lev. 23: 39, "On the first day shall be a sabbath, and on the eighth day shall be a sabbath." In the gospel it is called, "that Great Day of the feast." John 7: 37.

Number 9 is a divine number, and is the last, as number 1 is the first.

This is the limit of all numbers. The oldest man who ever lived had his life of 969 years by this rule. Abraham was 99 years old when God came to him. There are nine planets in our solar system. There were ninety and nine as the limit of the Saviour's parable. Luke 15: 4. While nine was the limit of his miracle. Luke 17: 17. If we multiply nine we will always get a multiple of nine. Thus: Twice nine is eighteen—one and eight are nine. Three times nine are twenty-seven—two and seven are nine, etc., etc. I may go on multiplying nine indefinitely and I will always get a multiple of nine. Nor can I ever get beyond God. As I find nothing before Him, even so shall I find nothing after Him.

No beginning of numbers without number one, even so God is the beginning of all things. God has much to say about "beginnings" and about "endings." Gen. 1: 1; John 1: 1; 1 John 1: 1; Rev. 1: 8; 22: 13. "I am Alpha and Omega, the beginning and the end, the first and the last." "A just God and Saviour; there is none beside me." Isa. 45: 21, 22. This study in the doctrine of numbers is one which the reader can continue almost indefinitely, and he will find it as fascinating as it will be profitable.

One thing must certainly be true, which is, that it is no accident that all odd numbers belong to Deity, while all even numbers belong to humanity. It is so because God made it so, and in this unanswerable way furnishes the proof of His own being.—Rev. J. D. Murphy, D. D., in St. Louis Central Baptist, Jan. 4, 1900.

The Irrigation Age reports that the waters of the Great Salt Lake, in Utah, have receded a mile within the past year, and some persons think that within the coming century this wonderful body of water may be completely dried up. The cause of the lowering of the water is ascribed to the rapid extension of irrigation ditches, which draw their supply from the streams emptying into the lake. There is now a "salt desert" not far from the lake, which was once covered with water. The salt deposit on the floor of the lake itself is believed to be of great thickness.

#### Cure for Smallpox.

The following was communicated to the *Liverpool Mercury* by a Mr. Hine. He says: "I am willing to risk my reputation as a public man if the worst case of smallpox cannot be cured in three days simply by the use of Cream of Tartar. One ounce of Cream of Tartar dissolved in a pint of boiling water and drunk at intervals, when cold, is a certain, never failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids a tedious, lingering illness."

#### ANOTHER RELIABLE CURE FOR SMALLPOX.

A Paris physician says: "I here-with append a recipe which has been used, to my knowledge, in hundreds of cases. It is unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here it is as I have used it to cure smallpox; when learned physicians said the patient would die, it cured."

"Sulphate of zinc, one grain; foxglove (Digitalis), one grain; one-half teaspoonful of sugar. Mix with two tablespoonfuls of water; when thoroughly mixed add four ounces of water. "Dose, one spoonful every hour. For children smaller doses according to age. Either diseases will disappear in twelve hours."

#### Series of Debates.

Elder W. S. Pender and Evangelist Denton Collins, representing "the religious body denominated Church of Christ, as attempted to be restored by Alexander Campbell," will hold a series of public discussions as follows: Brownell, Kansas, February 13-21; Barnes, Kansas, February 23-March 3; Idylwild, Kansas, March 5-13; Linn, Kansas, March 14, 15, 16, 19, 20, 21, 22, 23.

Four nights are to be devoted to discussion of each of the following propositions, at each place, viz., (1) "The Book of Mormon is of divine origin and entitled to respect and belief of all christian people;" (2) "The religious body denominated Church of Christ, as attempted to be restored by Alexander Campbell and others since 1809 is, in origin, doctrine, organization and practice, in complete harmony with New Testament teachings."

AMES, Kas., Feb. 3.

#### Conference Notices.

The Kirtland district conference will convene with the Sharon branch, March 3 and 4, 1900. We trust that all will make an effort to come and enjoy a spiritual feast.

In connection with conference there will be a church dedication, as we have had our church handsomely remodeled. Let us come with the Spirit of the Master and make the conference in the new church and the first in the year 1900 long to be remembered. All those who intend coming, please write to W. J. Baldwin, 95 Elm street, Sharon, Pa. We would like a good representation of the ministry present. Bro. R. Etzenhouser please take notice.

Branch secretaries please get your reports for conference in good time and see to having them correct.

W. J. BALDWIN, Dist. Sec.

January 20.

# DR. PRICE'S CREAM BAKING POWDER

Made from Grape Cream of Tartar, and Absolutely Pure

Highest award, Chicago World's Fair.  
Highest tests by U. S. Gov't Chemists.

PRICE BAKING POWDER CO.  
CHICAGO.

Imitation baking powders are mostly made from alum. They may cost less per pound, but their use is at the cost of health.

#### DIED.

SKINNER.—At her home, Maysville, Arkansas, January 20, 1900, Sr. M. J. Skinner. She was born August 29, 1843, and became a member of the Reorganized Church of Jesus Christ, October 7, 1885, and lived a true Latter Day Saint, her examples being worthy to follow. She died rejoicing in the gospel of Jesus Christ.

ROTH.—At Nebraska City, Nebraska, December 1, 1899, of consumption, Sr. Ida Roth, aged 23 years. She was baptized November 5, 1899, by Elder Wm. Self, and at her confirmation in the afternoon of the same day, after partaking of the emblems, bore her testimony to the work. She had been taught the principles of the gospel years ago in the Nebraska City Sunday School, and she never would join another church. Funeral at the church Sunday afternoon, December 3d, sermon by Elder M. H. Forscutt. Husband and other relatives mourn her departure.

WARNOCK.—At Farmington, Iowa, Mary Warnock, whose maiden name was Scott, departed this life January 16, 1900, aged 91 years, 2 months, and 2 days. She was born November 14, 1808, in County Armagh, Ireland. When ten years of age she came to Canada with her father's family, where she grew to womanhood. On July 19, 1833, she was united by marriage to William Warnock, who preceded her to rest 2 years, 11 months, and 4 days, in his ninety-sixth year. Grandma Warnock (the endearing name by which she was known) was the mother of eleven children, eight of whom preceded father and mother to the spirit world; and three—Robert, Sarah and Susan—remain to bear the burden of sorrow that now rests on the home. She was reared in the Presbyterian church—being of Scottish descent—but in 1837 she, with her husband, heard the preaching of Latter Day Saint elders and united with that church. One year later they removed to Caldwell county, Missouri. In 1842 they returned to Canada, and resided there until 1871, when they came to Farmington; here they have since made their home. Sr. Warnock has lived a true christian life; was a great help to the church, and until the infirmities of advancing age made her virtually a prisoner at home, she was always in attendance at worship. Her home was ever open to the ministry, and she did not forget to help them otherwise. For several years she has been a great sufferer, but has endured it all with extraordinary patience; and in all this has had the faithful care and efficient nursing of her daughter Susan, who supported her in her arms in the last trying ordeal of death. This came to her at last unheralded and unanticipated,

but found her prepared to go. She had many times said she was "ready and anxious to go, and would be glad when it was the Lord's will to call." So when the call was made she passed peacefully and peacefully to rest. "Precious in the sight of the Lord is the death of his saints." Funeral services at the residence, Elder James McKiernan in charge; Elder F. M. Weid, of Lamoni, Iowa, was the speaker. There were present her son, Robert, and daughters Sarah and Susan, and many friends to attest the respect in which Mother Warnock was held. The interment took place in the Farmington cemetery.

## Good Blood!

Your heart beats over one hundred thousand times each day. One hundred thousand supplies of good or bad blood to your brain.

Which is it?

If bad, impure blood, then your brain aches. You are troubled with drowsiness. Yet cannot sleep. You are as tired in the morning as at night. You have no nerve power. Your food does you but little good.

Stimulants, tonics, headache powders, cannot cure you; but

# Ayer's Sarsaparilla

will. It makes the liver, kidneys, skin and bowels perform their proper work. It removes all impurities from the blood. And it makes the blood rich in its life-giving properties.

#### To Hasten Recovery.

You will be more rapidly cured if you will take a laxative dose of Ayer's pills each night. They arouse the sluggish liver and thus cure biliousness.

Write to our Doctors. We have the exclusive services of some of the most eminent physicians in the world. Write freely all the particulars in your case. Address, Dr. J. C. Ayer, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 15, 1900

NUMBER 7.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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W. H. GARRETT, EDITOR.

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Box B.

## ARE WE READY?

One of the surest means by which the favor and recognition of our heavenly Father may be secured, is the observance of all his commands. We have this testimony given by the Lord Jesus while making Himself an ensample of obedience and its fruits, when he walked among men disseminating the principles of the everlasting gospel for the salvation of men. He said:

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—John 15: 7.

This is no idle promise; there is life in it if the conditions specified are heeded. The same conditions attach to this promise as to all God's promises of blessings applicable to the human family, that is, obedience—compliance with the will of God. There are promises made which do not require obedience in order to their fulfillment; incredible as this statement may appear, it is, nevertheless, a fact; but such promises in their execution do not convey that which is desirable. For instance, Jesus says, "he that believeth not shall be damned." Disobedience instead of obedience is the requisite to the fulfillment of this promise, and it is a sad fact that a great many more are preparing themselves to realize the effects of this promise, than there are those submitting to the conditions upon which the promise preceding it was made—"He that believeth and is baptized shall be saved."—Mark 16: 16.

The Lord is always ready to fulfill his promises; nor does he ever need to be reminded of them; but his children have been slow to comprehend the importance attaching to their obedience in the carrying out of his designs and purposes. He has given laws by which his Saints may be redeemed, but they are

still lacking in the qualifications demanded for that high estate. He has given a law by which Zion might have been redeemed many years ago. She still languishes. Of what avail is it for him to further command and instruct, until a more earnest heed be given to the things we have already received? Yet are we not content but are praying for more. The mere reading of the word of God, or even the committing of the entire Scripture to memory will not make men wise. It is the comprehension and understanding of the instruction conveyed in that which we read that makes us wise, because it enlarges our store of knowledge. Multiplied millions read God's word, but they fail to absorb its lessons in their characters, and God is not, therefore, glorified in their study.

The Saints should awake to a better realization of their opportunities and duties in this respect. True, advancement in this direction is being made by some; but as a church, we need to read, as well as pray, with the Spirit and with the understanding, and thus manifest to our heavenly Father our appreciation of his wisdom and love in giving necessary instructions for our proper guidance in doing His will, and also make it apparent that we are ready to abide in his commandments; ready to move promptly in carrying out all the revelations of his divine will; ready, like Abraham of old, to say, "Here am I;" ready, like Samuel, to say when he calls, "Speak Lord, thy servant heareth;" and, like these ancient worthies, ready to carry out with diligence and exactness the commands he gives. Then will the work move on in power; then will the Saints be speedily gathered to their inheritance; then will Zion arise and shine and God will be glorified in his people.

Now, if at the General Conference, soon to convene, it should please the Father to further instruct his people, can we sincerely say we are ready to do all that he may require us to do in the furtherance of his work? Remember the words of the Psalmist, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."—Ps. 50: 5. Here the Lord specifies those of his Saints who shall gather unto Him; "those who have made a covenant with me by sacrifice." That is the test, are we ready for it? If any feel they are not, better get in line, the time is short, the night is approaching.

## "OUT OF PRINT!"—WHY SO?

The *Kinsman*, published monthly at Salt Lake City, Utah, has in a standing advertisement on its cover the following:

"THE ROCKY MOUNTAIN SAINTS" is conceded to be the best history of Mormonism which has ever been published. The book is a large octavo volume of 760 pages, containing twenty-four full-page engravings, and a steel-plate frontispiece. The original price of the book was Five Dollars. It is now out of print and is becoming rare. We have a few volumes engaged for the benefit of our friends. So long as they last, we shall furnish them to the readers of the *Kinsman* at \$2.25.

The author of this history is Mr. T. B. H. Stenhouse, who was for twenty-five years a Mormon elder, missionary and writer, who afterwards left Mormonism and returned to the Christian faith of his early years. Many of our readers will recall the fact that Mr. Stenhouse was the husband of Mrs. Fanny Stenhouse, the author of "An English Woman in Utah, or the Tyranny of Mormonism."

"MORMON PORTRAITS" is one of the most telling exposures of Mormonism that have ever been made. It covers the ground very largely by affidavits and the personal testimony of men and women who knew the early Mormon leaders and all the principal events connected with their early history. This book is now out of print and is becoming quite rare. We have a few copies which we will sell, while they last, for \$1.00 per copy.

"THE GOLDEN BIBLE" is a review of the Book of Mormon by Rev. M. T. Lamb, who was at one time a missionary in Utah. It is by far the most thorough exposure of the fraud of the Book of Mormon from internal evidence that has ever been attempted. The Christian worker who has this book in his possession will be prepared to make an irresistible exposure of the fraudulent foundation of Mormonism which no Mormon elder will be capable of meeting in any way. This book is also out of print and exceedingly rare. We have a few copies, paper bound, which we will sell at 50 cents each.

Address all orders to *The Kinsman*, Box 1061, Salt Lake City, Utah.

It is remarkable, to say the least, that these productions which are, with *The Kinsman*, seemingly almost indispensable to human existence, should be "out of print!" The first—so rare and so valuable, is now, notwithstanding its enhanced value because of its scarcity, to be had at \$2.25; whereas, when the supply was plentiful it cost \$5.00, is "conceded to be the best history of Mormonism which has ever been published." [Italics ours.] The utter unreliability of this work can be seen in a review published in a work by Elder R. Etzenhouser, entitled "Palmyra to Independence," (to be had at this office, price \$1.00, cloth bound), on pages 204-211.

Beadle said of his "Expose" that it was commended by "members of Congress and Government officials. Of others' "Exposures" he said, "None have been complete and few genuine."

The distinguished historian Bancroft wrote of the whole mess of such works in his "History of Utah" of 1890 (see page seven of preface): "Most of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly un-

reliable as to facts." Think of it! "Wholly unreliable as to facts!" RARE, VALUABLE BOOKS "out of print" and selling at a greatly reduced price! How very philanthropic our friends of *The Kinsman* are.

Of Rev. Lamb's book published in 1886, *The Kinsman* says: "Is by far the most thorough exposure of the fraud of the Book of Mormon from internal evidence that has ever been attempted." (Italics ours.) Alas! for Braden, Bays and a host of others who have also presented "by far the most complete" and thorough exposure of the Book of Mormon fraud. Rev. Lamb's book so exceedingly rare, so valuable? and out of print, can be had at FIFTY CENTS! The review in "Palmyra to Independence," pages 236-247, shows it clearly to be utterly unreliable and to MISREPRESENT in clearest cases of FACT.

*The Kinsman* is itself rated by the estimate it places upon such reputable efforts as these authors have put forth. When an individual is compelled to resort to misrepresentation, falsehood and mis-statement of facts to sustain his side of a question he has a weak case indeed, and we predict that the work which these men and others have so long and so strenuously sought to disprove and disparage, will flourish, increase in advocates and adherents and be established as truth long after these Exposures(?) and their authors are buried and forgotten. It is God's work and His truth and He will care for it; but these traducees will be brought into judgment and condemned for their prejudice, unfairness and cupidity.

## JOINED THE RANSOMED.

The news of the demise of "Aunt" Catharine Salisbury, as she was familiarly known to the Saints, which occurred at her home near Fountain Green, Illinois, February 2d, will be received with regret by many who have been accustomed to greet her and hear her voice at the General Conferences testifying to the truth of the work of the Lord introduced by her brothers, the martyrs, Joseph and Hyrum Smith, and continued under the presidency of her nephews, Joseph and Alexander, sons of Joseph Smith. She has borne a faithful testimony many years, and it was a great pleasure for her to use this privilege whenever the opportunity was present. Now, she has finished her work; no more will the Saints and others hear her earnest, faithful testimony in this probation. She was faithful unto death, and has rejoined the loved ones who, so many years

ago, left her to mourn their departure until she too had finished the task a loving Father had given her to perform before permitting her to lay down her burdens and go peacefully to her rest.

She was the eighth in a family of nine children, namely: Alvin, Hyrum, Joseph, Samuel, William; Don Carlos, Sophronia, Catharine and Lucy, and passed through the trying scenes experienced by the church in the days of scattering and martyrdom of her two brothers. But her last days were peaceful, and her body will rest but a little while in the tomb, before the shout of victory at the coming of the Lord shall awaken the dead in Christ, who shall arise to dwell with him.

## EDITORIAL ITEMS.

BRO. J. W. WHITLEY, Bridgeport, Washington, says that his request for elders to visit his neighborhood has, as yet, met with no response. The people have been waiting to hear the gospel, and he hopes the coming conference will not overlook their needs. He says they have room for two elders, and those sent should come to Spokane, and by stage to Bridgeport. About the last of May will be a good time to commence.

BRO. I. B. LAING, of Olathe, Kansas, had the misfortune to lose his home by fire two weeks ago from, it is thought, the smother house of a neighbor. Our brother and his companion are quite aged, and as there was no insurance on the property the loss falls upon them heavily. A collection was taken up for them by a couple of citizens of the town; any others who are able to assist in the matter are requested to address Mr. N. B. Butts, Olathe, Kansas, who has the matter in hand.

SR. ELLA R. DEVORE, Graysville, Monroe county, Ohio, who, with her husband, Bro. L. R. Devore, spent several years in the Society Islands doing missionary work, rejoices in the continued mercies of our heavenly Father, and the fulfillment of His promises. She writes:

Let me say that three of us here, Mrs. Lucas, Fisher and self, have proved, without a doubt, the truth of that scripture, "where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20). When Bro. and Sr. I. W. Devore cannot be with us, we do not fail. Yesterday, though all three were afflicted sorely with colds and hoarseness, it did not dampen our ardor, and we were encouraged and edified by reading for our lesson the sixth chapter of 2d Corinthians, and discharging our duties, having faith in the promise referred to. We are still zealous for the cause of truth.

**ELDER JOHN KALER**, 65 Nel-son St., Rozelle, Sydney, Australia, advises under date of January 14th (received here February 13th) that the work is moving along there; nine had just been baptized at Sydney. Bro. Gomer Wells was to leave February 6th, for Lamoni, Iowa. Bro. Kaler sends regards to all the Saints.

**ELDER JAMES MCKIERNAN** has been holding services at Oak Grove school-house, near Burnside, Illinois; though the roads were bad and weather unfavorable, the interest in the meetings was good. President A. H. Smith preached for them on the evening of the 6th inst., being in that vicinity attending the funeral of Aunt Catharine Salisbury on the 4th, remaining over a few days to visit relatives.

*The Delineator* for March, is received from the publishers, The Butterick Publishing Company, New York, and will be of considerable interest to the ladies, in selecting the styles of their new spring suits. *The Delineator* is the standard in its field, having offices in Paris, London and New York, and each issue is always replete with valuable suggestions and patterns. One dollar per year, fifteen cents per copy.

The following, from the *Lowry City* (Mo.), *Independent*, for February 9th, shows how some of the inhabitants of Lowry City and vicinity appreciated Bro. White's labors among them recently:

Elder J. N. White closed his lectures on the "Rise and Fall, and Ups and Downs of Christianity," on Wednesday night, and left for Independence Thursday. Those who failed to hear these lectures certainly missed an intellectual treat. Mr. White is a logical reasoner, and evinced much skill in handling his subject. While he did not spare the religious bigot and hypocrite, yet he was tender to the erring, and generous to all that differed with him. To say the least, the lecture was an educational feast throughout. The large pictorial chart that was used was a masterpiece of artistic skill that seldom finds its way to so small a city as ours. We understand his next point is Kansas City, where he gives a week's lecture upon the topic of "True and False Religion."

**EXTRACTS FROM LETTERS.**

**BRO. E. T. DOBSON**, of Deloit, Iowa, says:

Deloit may be a candidate for the General Reunion for 1901!! We have the Railroad connections and the groves and parks and water, "oceans" of it. We have the hospitable people too. We have the requisites for a formidable rival of any applicant for the honor.

**BRO. G. W. SMITH**, Lake City, Arkansas:

I am doing all I can for the gospel in this part of the country. I tried to get an elder to come and labor last summer, offering to pay his way, but failed. I will try it again this summer. This country is too low to do much in winter, being subject to overflow. I am the only church member here that I know of.

**ELDER WM. SPARLING**, Leeds, North Dakota:

Am pushing along as best I can, weather forty degrees below zero this morning (February 8). Have just returned from a seventy-five mile drive across the country. Bro. Garfield kindly volunteering to transport me. Expect to drive from here to Turtle Mountains next week. Am enjoying the best of health. Prosperity attend your labors, I wish I could place the *ENSIGN* in every house. I find it banishes prejudice, and is a splendid introducer of the gospel theme.

**GENERAL CHURCH NEWS.**

**INDEPENDENCE.**

Srs. Newkirk, Bowker, Peterson, Grandma Davison, Bro. Levi Cheney, and Edna James are still on the sick list.

The musicale at Bro. R. G. Smith's, North Delaware street, Tuesday evening, was well attended, the program nicely rendered and an enjoyable time was had by all who attended.

Little Stella Bartholomew is quite low, and only the power of God will avail for her recovery. It was thought for a time Monday night that she had passed away, but she rallied and still lingers.

The Religio will study two lessons tomorrow, Friday night, Bro. Parker, at request of President Harrington, having occupied Friday night of last week in answering the Utah elders. Everybody go.

We are experiencing touches of genuine winter weather this week. Monday considerable snow fell accompanied by a driving wind; Tuesday was clear and bright, but Wednesday brought another snow and lower temperature.

Sr. Sidney Preston (Jessie Luff) surprised her folks by a visit Saturday, the 3d inst. remaining until Friday evening last when she departed for her home, Louisville, Nebraska. She is having splendid health and enjoys her new home very much, except she is deprived of meetings to a great extent.

Sunday was a pleasant day and a fine audience assembled at all services. There were 300 at the Sunday School. At eleven o'clock Bro. Joseph Luff preached an instructive discourse in his forceful manner, and at night Bishop G. H. Hilliard also preached a good, solid discourse. The afternoon service was well occupied and profitable.

Mr. F. A. Millard, the accommodating station agent here of the old favorite Missouri Pacific Railway, is making a popular and efficient official, and making friends for his company. Patrons of the road having business at the station are always sure of courteous, considerate and prompt treatment. It is a pleasure to meet a railway agent who is not so puffed up with his own importance that he is unable to make a civil reply to a business inquiry. Too many agents conduct themselves as if the public was under great obligations to them for the privilege of doing business with the road they (mis) represent. An agent of this kind will destroy the popularity of the best line ever constructed, while a popular representative will outweigh many inconveniences. A courteous, obliging disposition goes a long way in business, as in private life.

Thursday evening of last week Elder O. K. Hansen of Fairview, Utah, in charge of the Iowa conference of the Brighamite faith, occupied at the stone church in an effort to reply to Bro. R. J. Parker's masterly review of Elder Kelsch Wednesday evening, referred to in last week's issue. Elder Hansen noticed only about two points made by Bro. Parker

and did that from a misconstruction basis. He was very earnest, but it was plainly manifest that the source of his inspiration was from beneath. At one time when "bearing testimony" that "the authority to baptize for the dead was still upon earth—had never been taken away—he was moved by a power that caused his utterances to come in short, jerky sentences much resembling the barking of a small dog in the tone of his voice and yelping sound accompanying the "testimony." This jerky sentence manner of delivery was also noticed in the effort of Elder Kelsch who spoke the Tuesday night previous. At the close of Elder Hansen's effort Thursday evening, himself and Elder Larsen, in charge of this conference, refused to answer any questions unless written and they be given time to answer them "systematically" (?) They well knew from Elder Kelsch's experience that Elder Hansen's effort would have been riddled and the untenability of his positions made manifest had they done as they agreed when receiving permission to use the church, that is, allow questions to be asked each evening. Friday night Bro. R. J. Parker reviewed Elder Hansen to the satisfaction of all except the Brighamite contingent present. The night was lovely and a large attendance of Saints and non-members was present. At the close of his effort privilege was given for any one to ask questions, but not one presented any, the Utah elders being silent. The meeting closed the series, the Utah elders departing for their respective fields the following day. We are of the opinion that when next any of the elders of that church apply for the use of our church, a written agreement should be made which they should be required to sign so that they could not back out of their agreements so easily.

**LAMONI, IOWA.**

Preaching at the Home and church yesterday morning and night by Bro. Herman C. Smith and Elbert Smith.

Apostle J. W. Wight arrived from Utah, called by the sickness and death of one of his children, an only daughter.

The chief features of the Religio at their last meeting was a select reading by Sr. Nellie Anderson, entitled, "The Power of Attraction that Music has on Human Nature;" a paper by Bro. Hale Smith, "Does the Uneducated Man or Woman Stand as Good as a Show in the World Today as the Educated?" and a paper by W. T. Ross, "How May the Young Man or Woman, Whose Early Opportunities Have Been Limited, Become Enlightened?"

At the last business meeting here, the presiding branch officers, missionaries in charge and district president were appointed the reception committee for the General Conference to be held here in April, and the price of board was fixed at \$2.50 per week.

A child of A. Lasley, who died recently, was buried on the 31st ult., the funeral services were

attended to by Elder H. A. Stebbins.

Mr. George Bandy, of Blythe-dale, Missouri, has bought the residence property which was occupied by Elder D. C. White and family, from Bishop Kelley, price \$1500 cash. Mr. Bandy will move here for the sake of educating his children. The property belonged to the church.

At the close of the controversy with the Utah elders here, Apostle Smith declared that if the Utah church wished to discuss the issue further, the Reorganized church would affirm in joint debate, "That Joseph Smith, of Lamonia, Iowa, is the lawful successor of Joseph Smith, the seer, as president of, and revelator to, the church of Jesus Christ of Latter Day Saints, and his teaching and practice are in harmony with the teaching and practice of his predecessor," if they would affirm that "Brigham Young (deceased), was the lawful successor to Joseph Smith, the seer, as president of, and revelator to, the church of Jesus Christ of Latter Day Saints, and his teaching and practice were in harmony with the teaching and practice of his predecessor." The Reorganized church will furnish house and pay all expenses for such debate in Lamoni, Iowa, providing the Utah church would agree to repeat the discussion in Salt Lake City, Utah, and furnish house and pay expenses of the debate there. Two Utah elders were present, of whom Elder Hansen stated that their future engagements would not permit them to say whether they could make such arrangements or not at present, but agreed when they decided, to let Bro. Herman know.

Pres. A. H. Smith went to Parrish, Illinois, to attend the funeral of Aunt Catharine Salisbury.

The College reports an enrollment of sixty one students for the present year. Pres. Harkness is laboring to make Grace-land a success, and the leading educational institution of South-western Iowa. New catalogues and circulars of the college can be had by addressing Professor Harkness, Lamoni, Iowa.

At the last Council meeting a request was presented for a billiard hall, with the offer of \$100 for the license, but was refused.

Elder M. M. Turpen preached at Pleasanton, Iowa, Sunday 4th, inst.

District president, Elder F. M. Weld, was the speaker at the brick church last night.

A LAMONIAN.

February 12.

**ST. JOSEPH, MISSOURI.**

Bishop E. L. Kelly addressed the Saints here Sunday morning and evening. A very large audience gathered at the evening hour. Our Sunday evening prayer meetings are being very well attended and are spiritual throughout. Religians here seem to be awakening, more interest has been taken of late in the meetings. By way of entertainment we have a continuous story (written by the members) and a newspaper, "The Religio

Bugle" read alternately each week.

On February 22d, the Willing Workers' association will give an oyster supper in the basement of the church, proceeds to be applied on the church building debt.

Cards are out announcing the coming marriage of Miss Mayme Leonie Whitehead to Mr. William Theodore Dugger, Wednesday, February 21st.

Miss Mayme Whitehead will be baptized at the church on Tuesday evening of this week. Bro. G. J. Whitehead will officiate in the ordinance. Bro. Whitehead has been able to attend church services for the last two Sundays. We sincerely trust his recovery may be permanent.

Bro. C. H. Eldridge has had a severe attack of heart trouble the last two weeks; he is some better but unable to obtain sleep for more than a few minutes at a time.

G. L. K.

February 12.

**CHICAGO, ILLINOIS.**

To show the swiftness of the times I spoke Sunday at Plano, Illinois, at 10:45 a. m. and returned to Chicago, a distance of 52 miles, and spoke at our hall at 2:45 p. m. with good liberty and audience. Bro. F. M. Pitt, our priest, occupied very acceptably at the 7:45 p. m. appointment.

By careful reading, our son, J. M., Jr., has discovered in the "Manuscript Found" by Solomon Spaulding, 270 mis-spelled words; 38 wrong use of capital letters on five pages alone, and many violations of grammar rules in the construction of sentences. There are 64 names of different men used in the book, none of which are similar to the names in the Book of Mormon, "Lambon" and "Lamac" being the nearest; "Nemapon" being the only name commencing with an "N" and the nearest Nephi. There are about 40,000 words in the MS. We submit these items as a matter of curiosity.

The priesthood counsel meeting at the conference was a pleasing feature and should be encouraged. Many good things were said and encouragement in proper lines given. It was made a permanent feature of our conferences.

Our branch report shows a net gain since last report of twenty, eight of which was by baptism.

For advancement and unity,  
J. M. TERRY.  
1402 Wrightwood Ave., Feb. 12.

**SECOND KANSAS CITY BRANCH.**

Corner Sixteenth street and Pennsylvania avenue. Sunday School 10:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

At the business meeting Saturday night twelve members were received by letter of removal.

At the eleven o'clock service Sunday Bro. George Edwards discoursed on the "Coming of Christ;" at the evening service Elder M. B. Williams discoursed on the "Unchangeability of God." Elder I. N. White is announced to preach to us next Sunday evening, and perhaps he will hold a series of meetings if we can get a hall during the week. The one we occupy is used week day nights by lodges and societies.

JOHN C. GRAINGER.  
1415 Pennsylvania Ave., Feb. 11.

LETTER DEPARTMENT.

GRINNELL, IOWA, Feb. 1. Editor Ensign:—I closed a splendid meeting on January 23d in the south part of Jasper county; I was almost afraid to try to hold any meetings there, the roads being so muddy that in places they were almost impassible; but to my surprise the first night there were twenty-six out. And the crowd kept increasing each night till the house was jammed full of very interested and attentive listeners. A Christian (Campbellite) minister tried to hold meetings there and the three last times he was there, not one person came out to hear him. One of his own members was heard to say one evening after my sermon when some one remarked about so large a crowd being out and the roads so bad, and the nights pitch dark, "Well, when the people hear such preaching they will come, for they can learn something." That was rather letting their preacher drop pretty hard. I was there two weeks and I have hopes of some obeying there some time. Old Bro. N. Stamm was with me a week and opened the meeting for me with prayer; he did well, as he prayed slow and we could all understand him.

I made my home with Bro. and Sr. P. Mowery. They and their two noble daughters, Maud and Winnifred, are the only Saints in that part and they are a credit to the church. I wish there were thousands more like them. May the Lord bless them for their kindness. Sr. John Sheeler and family, also good Saints (Well, old Bro. John is not a member, but then he is a unbaptized believer in the true gospel and makes one feel at home when there). They are isolated and could not get a house for me to preach in. They live near Monroe.

I intended to open a new place in the north part of Jasper county this week, but the roads froze up so that teams cannot travel till it thaws some; so I must lay over now till after our conference which meets here in Grinnell on the 9th. Then I will go to Jamaica, Dallas county, to preach the funeral sermon for Bro. William Goreham, and then I expect to continue there for two or three weeks if all is congenial. I have appointments out now that will keep me busy till the first of April. Then to Lamoni. I hope for good weather and good roads so people can come out to hear. Hoping to continue in the conflict, I remain, J. S. ROHN. Home address, 1011 Summer St., Grinnell, Iowa.

OAKLAND, Cal., Jan. 24. Editor Ensign:—Another year has passed into history, and we naturally look back to see how well the time has been employed by myself. I left home in April for my field in northern California, and taking the Santa Fe route, we (Bro. David Anderson and I) first stopped at Los Angeles, reaching there on Friday. After services Sunday night the writer took train for San Francisco, leaving Bro. Anderson at Los Angeles. We had hoped to be associated together during the year, but wisdom seemed to lead otherwise. Our first work was a trip into Modoc county, where we enjoyed a two weeks sojourn among the Saints at Ft. Bidwell. Leaving there I joined the "Job" man in Big Valley, and together we labored for about two weeks. Bro. Chaburn here baptized four splendid Saints who will add to our strength there very materially if true to their covenant.

We then journeyed to San Francisco where we met Bro. Griffiths, and he placed me in Oakland to labor. I labored here for four months, and they were busy months too. My wife joined me on July 12th, and we rented rooms and went to keeping house. There are some splendid Saints in Oakland, and there is a vast field for labor open to a man if he wants to work. A man with zeal can accomplish much good in a city, but a lazy man can accomplish nothing to my mind. In about two or three weeks we expect to occupy our new church at 16th and Magnolia, and, best of all, it will all be paid for. We have gained nine new members by baptism, but have lost some of our best members

by removal. Bro. John Cockerton's family have moved to Jewetta, and are missed by all. Early in November Bro. Arthur Phillips and I took a trip to Bieber, Lassen county, where we succeeded in getting the work established by the baptism of four of the best people there. Considerable sowing has been done in the past, but we happened to be the ones to reap. This is but the beginning there, we think, and if proper effort is put forth there next summer several others ought to be gathered in. Bro. Phillips is an agreeable young man to labor with, and a capable minister for Christ. Some think that we are the two biggest cranks on earth. While at Bieber I ordained Bro. Phillips to the eldership in harmony with instructions from Bro. Griffiths, the missionary in charge.

Leaving Bieber I took the stage for Ft. Bidwell where I put in about two weeks holding meetings and visiting friends to the cause. There are several splendid people at Ft. Bidwell who are really converted to the work but for various reasons hesitate about obeying. We have a good start towards an organization here, and I pray that God may speed the day when it may be accomplished. The people at Ft. Bidwell generously provided for any temporal wants, and Bro. Billups and wife provided me a home while there. May God abundantly bless them all for their many kindnesses. At Lookout and Bieber we were royally entertained by as generous hearted Saints as can be found.

While laboring in Oakland I took occasional trips to Santa Rosa, Windsor and vicinity. On one of these trips we preached Sunday morning and afternoon at a school-house about ten miles west of Windsor. At the close of the afternoon service Sr. Ann Archer was buried in the beautiful waters of Russian river to arise and walk in newness of life. We confirmed her at the water's edge. This sister's influence is sure to be felt wherever she may be as she is abundantly able to give a reason for her hope in Christ.

Our trip to Bieber and Ft. Bidwell included stage rides of about five hundred miles over the worst roads that I ever saw. When I got back to Oakland my health was miserable, but am now ready for the fray again.

Yours in bonds, FRED E. BLAIR. RIVER PHILIP CENTRE, N. S., January 13.

Dear Ensign:—When the papers arrive on Tuesday's mail all the other papers are laid by until ZION'S ENSIGN has been read and looked over, to see if there is a letter or a sermon from some one we are acquainted with. We often speak of the number of elders that have been here with Elder H. J. Davison; namely, Elders Short, Sheely, Robley, Greene, Foss and Buehler. The last two summers Elder S. O. Foss has been here and all want to see him come again next summer, as he has made many friends, besides the few scattered Saints numbering about fifteen who gather at the church at Williamsdale East to worship, in this latter day work. There are many here who believe the work to be true and we think there is a good prospect to a gathering into the fold of Christ.

The work was preached here first by Elder H. J. Davison through the pioneering of Sr. Page of California, who was visiting her native place. She made arrangements for an elder to be cared for and the first sermon was preached by the above mentioned elder in the school-house in East Williamsdale, within eighty yards of the church that has been built and dedicated two years ago.

The writer visited Providence two years ago, and often thinks of the Saints who meet in their church on Bellevue avenue; also at the conference that was held at Boston, not forgetting the hospitality of Bro. and Sr. Newcombe of Arlington, and of hearing Elder W. H. Kelley preach twice, whom I forgot to mention as visiting Nova Scotia and of preaching the first sermon my wife and I ever heard by a Latter Day Saint elder; and

think I will never forget the text which was, "Prove all things and hold fast that which is good." Well, we heard a great many things that we did not believe until we got home and turned up the old Bible, and our Bible was the same as the one he took his text in and the same quotations; then we began to investigate, while our friends and neighbors looked quite shy, but did not say much, as they were too much like ourselves. Had been with their closed Bibles and taking their instructions from the preacher who presided over the circuit. However, all these things have passed away, and the Saints are here to stay, and people can trust them in office or to the business of the town or county. We appreciate the privileges we enjoy by an overruling Providence.

The Saints are at present trying to raise funds to enable Elder H. J. Davison to attend General Conference; we feel that we justly owe him that privilege for his perseverance in the work here and in other parts of the Province in Scott's Bay, Delhaven, Lockhartville, South Rawdon, Waverly, Montague, River Philip Centre and Valley Road, besides giving him a chance to visit his aged mother.

Well, we as Saints are trying to hold fast that which is good. We have prayer and testimony meetings every Sunday at 11 o'clock; but I cannot attend every Sunday, as we are seven miles from the church, and the weeks seem long and tedious when the roads or the weather prevents meeting with the Saints to enjoy a meeting. We are praying for the organization of a branch. May God speed the time, and all come to a knowledge of the faith as it is in the Lord Jesus Christ, and we will ever pray for the enlarging of Zion's borders.

Yours in the one faith, JAMES RIPLEY. ROSEBURG, Ore., Jan. 14.

Editor Ensign:—I see in the last ENSIGN that Bro. Bean, of Kansas, would like to have a copy of Lucy Smith's history. So would I; I wrote to the Herald office for one, and could not get it; then to Bro. J. W. Wright, at Salt Lake City, Utah, if it could be had there, still without success. That is a book that I could get people to read who would not read the church history.

Now, if any of the brothers or sisters have a copy that they are willing to spare I will buy it of them. I could keep two or three copies busy all the time if I had them.

The two volumes of the Church History, "Autobiography of Joseph Smith" and "From Palmyra to Independence" I bought and donated to the Library of the Oregon Soldiers' Home. The Church History they placed up with patent office reports and agricultural reports, but the other books they read. I find if they are not interested in the church they care nothing for the history. I have correspondents in several of the states to whom I lend books, and after they read them send postage for their return; in that way could use Lucy Smith's history to good advantage.

Yours for the truth, A. GREEK. KANSAS CITY, Mo., Jan. 22.

Dear Ensign:—While we are laying over today I will drop you a line. Since I was at your office in Independence there has been an awakening among the Saints in Nevada; we began holding research meetings at our homes for the study of the books, and as is always the case, we could not carry the meetings on without getting into the work deeper; the result so far is that we have rented a building for one year at ten dollars per month, and we are fitting it up for a chapel.

We organized a Sunday School yesterday; Bro. R. Walters was there; Bro. A. Goff was elected superintendent, and Sr. Kearny, assistant. And it was decided to try and have a protracted meeting just as soon as we can get the chapel in good shape for it. The Nevada branch headquarters will be there in the future, as there are ten families of Saints in town and several in the country around there.

Now, if we can get some first class elder to start the meetings (with what we believe and why we believe it) I think a great deal of good can be done for the work. We will at least have a place for the traveling ministry to preach when they come, and have a Sunday School for our children. Each one seems to take hold with a will, and God is evidently with us; we raised some money for Sunday School literature, and the school starts next Sunday at 10 a. m. We have about forty-five chairs and will buy about one hundred more, and there are some church seats there now. The ladies are putting down some carpet, and Bro. Jordan, Sen., is doing some carpenter work for us. I think that we will have a first class chapel in about two weeks.

Well, I will close. Please excuse railroad paper and pencil; in a caboose with a switch engine hammering you around is a poor place to write with a pen. Yours respectfully, R. B. TAYLOR. 1117 Locust St., NEVADA, Mo.

PROVIDENCE, R. I., Jan. 29. Dear Ensign:—I have thought many times that I would like to write, but seeing many letters more interesting than mine would be, I had given up the idea, and have simply let others do the writing. I am pleased to receive the cheering news from other fields, and it is interesting to see the work progress, and read the items.

We are indeed thankful for a fine chapel to worship in on the Sabbath day in Providence, and to think it is now clear from debt; also a little band of faithful Saints have a nice little place of worship, and are still trying to call their own. The Lord was with the Saints today by his Spirit, in blessing; the cheering testimonies, and prayers were edifying; and when our young brother, Joseph Fenner, made his first attempt at preaching, nearly all were moved to tears; he could not find a text, but simply referred back to the time of his baptism, when he and another promising young man, Bro. Fred Roberts, were led into the waters.

May the Lord bless the labors of those who have so faithfully held up the banner in that place, and those whom the Lord has sent, from time to time, to preach His word. I am glad I am one in this work who is trying to be faithful, though I see many ways to progress in. This work is grand and worthy of our best attention. Yours hopefully, ANNA ROBLEY. SPRINGVIEW, Neb., Jan. 16.

Editor Ensign:—I write with the hope that a few words about the work in this county may be of interest. We have a small band of Saints here which was built up through the labors of Elders W. A. Smith, D. M. Rudd, L. Gamet and W. W. Whiting.

Last August Elder Whiting went to Mills, in another part of the county, with the intention of holding meetings for a week or more. He secured permission to use the school-house, but after having preached twice the Free Baptists claimed the right to use the house by previous appointment, and they informed Bro. Whiting that if he desired to preach there, he must sandwich his services between their meetings or quit, and strongly intimated their desire that he would quit. Two of the Baptist ministers present took that view of the case, but Rev. Geo. Snodgrass, the third minister present, strongly disapproved of the course the others had taken, and told them he did not think it right to treat a stranger so.

Mr. Snodgrass acted as a christian gentleman during Bro. Whiting's stay, caring for him and team. Bro. Whiting did not continue the effort at that time, but returned in October with a large tent and a Bihlhorn telescopic organ. Bro. Asa and Sr. Nellie Gamet, of Clearwater, Dolpha Whiting, of Glidden, Iowa, and the writer accompanied him to assist with the music. Mr. Snodgrass kindly received us, and with his family attended our meetings, while most of his brethren were conspicuous by their absence. Many homes were opened to us, and some of the leading business men of the place said that no man

who had ever come to Mills had made as many friends in so short a time, as Bro. Whiting. The attendance ranged from thirty-five to one hundred, and a more orderly, attentive congregation could not be desired. The Free Methodists and other denominations holding tent meetings at Mills, had been annoyed by having tent ropes loosened and other depredations committed, but nothing of ours was disturbed, though we all slept a mile or more from the tent.

Sr. Outhouse, with husband and family, was with us on Sunday. The remainder of our little band of Saints lived too far away to be present, but they co-operated in other ways both spiritually and temporally. A few weeks ago Bro. Whiting and I attended a meeting at which Mr. Snodgrass preached, and we enjoyed the novel experience of hearing, for the first time, a Baptist minister preach that he believed baptism was for the remission of sin, and that only the lack of faith in, and obedience to God's word, is all that prevents the enjoyment of the spiritual gifts today.

Bro. Whiting held meetings at Marlbank and other places in December, making many friends for the cause, and we believe the seed thus sown will, in time, produce much fruit. MARIAL E. MOORE. ARDMORE, S. D., Feb. 2.

Editor Ensign:—We have no regular preaching at this place, but have union Sunday School every Sunday. Bro. Walling was here just before Christmas and gave us two sermons on Sunday. We would have liked for him to have held meetings for a week but it was impossible for him to do so. He is a bright and able man. Most every one here expressed themselves as pleased with the preaching.

We will be glad to see any of the ministers at any time, and will do all we can to help get the work before the people here.

Ever praying for the welfare of Zion, I am VIOLA BARKDOLL. BAY VIEW, Wash., Dec. 19.

Dear Ensign:—You are a welcome visitor here, for through you I hear all the church news and what is going on in other parts of the world in regards to our traveling ministry, besides letters of encouragement, and when I find that there are others more isolated than we are, and are still firm and steadfast, I feel that I have great privileges, for we had the elders, Bro. Holt and Chase, with us for nearly a month, and, also, they held reunion here.

It did my heart good to hear Bro. Griffiths again, for it must have been eighteen years ago I heard him preach at conference in or near Council Bluffs, Iowa. There was about fourteen years that I never heard a sermon or saw a preacher of our belief, so I enjoyed hearing and meeting with brethren and sisters once more.

I think so much of our elders who are going from place to place, meeting with kind reception here and at the next place insults and scorn, and out in all kinds of weather. I know God must protect them and help and give them patience and courage to keep on, for I know that there is much to try them. God bless and protect them, and keep them from harm is my prayer.

There is part of three families here who belong to the church, but on account of an evil spirit we cannot enjoy the work like we should. You brothers and sisters who are working in love and faith, pray for us that we may overcome this evil that has come to destroy our love for one another, for I know we cannot enjoy God's love unless we follow his commandments.

I have been sick for nearly five weeks, am some better at present. I ask the prayers of the Saints in my behalf that I may receive my health once more, and that I may be more faithful, overcoming the man-fearing spirit that gets possession of me when I have a chance to testify to this work for I know it is true.

God bless all the Saints, the elders, their families, that they may prove faithful to the end is the prayer of Your sister in Christ, Mrs. ERNE HILSINGER.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE ISSUES FROM DEATH.

Funeral Sermon of Warren Edwin Case, Delivered in West Pasa, Illinois, January 23, 1900, by Elder J. D. Stead.

Warren E. Case died January 22, 1900, aged 41 years and 13 days, being born January 9, 1859. He was married to Miss Joanna M. Wilson, December 11, 1890, and leaves a host of relatives and friends to mourn his departure; it is to be hoped our loss is his gain.

To solve the problem of human life at this time will not be my purpose; it is too great a question for the finite mind to fathom; however, we will call your attention to a few thoughts from the revelations of the "Great I Am" to whom it is no mystery. The first text to which I call your attention is found in the 68th Psalm, 20th verse: "He that is our God is the God of salvation; and unto God the Lord belong the issues from death."

With this text I will associate the following scriptures: Col. 1: 16; Rev. 4: 11; 1 Tim. 2: 4-6; and 1 Cor. 6: 20. The first text calls our attention to the fact that the issues from death belong to "God the Lord;" this being true it could not be said that God is taking from us that which does not belong to him. He is not what some have supposed him to be—a robber—when he snatches from us those whom we love so well. The next two texts tell us we are his by right of creation; the last two tell us we are his by right of redemption. With these scriptures before us we can understand why he can say we belong to him. And yet, with this revelation of God's will in almost every house in our land, when we are called upon to give up our loved ones, we are loath to do it. This is due to several reasons; believing we are here on trial in this probationary state, we are fearful many times as to whether the one who is called from us has made the necessary preparation to meet death in peace; and again, we fear that we may have left undone something we might have done to aid them in this preparation.

I know but little of the life of Warren Case; I met him first only a few days before his death. I am told by those who knew him best that he was a kind husband and loving father. I have this much to say about him, he is in the hands of a just God, and all that I could or may say about him will not change his condition. My purpose today in what I say is to instruct and encourage you who are alive, to make such changes while you are here, that when it is the will of our heavenly Father to call you home you can meet him in peace.

The greatest reason we could give for some complaining when they are called upon to give up their friends, is their lack of understanding of what man is (Heb. 2: 6), and God's will toward him. As I said in the commencement of my remarks, the problem of "life and death" is a

deep question and has never been solved by mortal man; at least I have never seen the solution of it given by man; and if God has told us in his revelations to us, it has not been understood by the masses of the people of the present time. To know man in the absolute sense, is to know him in all his relations to the universe and to God. Or, putting it in the language of the Apostle Paul, 1 Cor. 13: 9-12; to know as you are known, while now we only know in part. This is the difficulty, our knowing so little.

Since we have found we only know in part, we should cease complaining and be willing to be resigned to the will of our Creator, whether in life or in death. God is infinite in all of his attributes—power, wisdom, love, mercy, justice, truth, etc., and will always do the very best thing for us that can be done. This resolution brings with it the thought, What is the will of our heavenly Father concerning us in life and after death? If God's will has been revealed to man, where will we go to find it? In his word, the Bible, so much of it as has been recorded therein (Deut. 29: 29). It would not be expected of me to call your attention to all of God's will concerning us at this time. That would be out of the question; our time is too limited for that; but we will notice some of the things God is willing to do for us. John 3: 16 tells us of the great love he has for us. Romans 5: 6-12 tells us what the condition of the human family was when he gave his Son for them, and how he was treated by them when he came. While we were yet sinners and trampling his law under foot he sent him from the courts of glory (John 17: 5) to die for us.

Paul, in his letter to the Hebrews, 2d chapter, tells us how he came and why he came, especially in the 14th verse, to which I wish to invite your attention. The mission work of Jesus Christ is farther reaching than most of theologians have been willing to admit. From this verse we learn that that one who has power over death, who is called the devil, is to be destroyed. And John, in his first epistle, third chapter and last clause of the eighth verse, reveals to us something more this loving Father and Son are going to do for us in the Lord's own way and time. He is not limited in his resources as is man, and these things he says he wills to do for man, and will be testified of in due time. Timothy 2: 6.

From the last two texts to which we have called your attention we learn the devil and all of his works are to be destroyed. In the fifteenth chapter of Paul's letter to the Corinthians we have a few more lines of God's will recorded. You know the prophet Isaiah tells us in the 28th chapter, 13th verse, it would be given us in this way: Here a little and there a little, line upon line, etc. Here Paul tells us Christ has risen from the dead. We had already learned in our investigation that Christ came to die for us, had died for us, and

now we learn he has been resurrected from the dead and become the first fruits of them that slept. As much as to say, I have gained the victory over death, hell and the grave; I have wrenched from the adversary, the devil, who had power over death, the keys of hell and death. (Rev. 1: 18). He is the one the prophet (Ezek. 32: 21) says would speak out of the midst of hell. "The strong among the mighty" (Zech. 9: 11, 12) says he would make this visit to the prisoners after he had sealed the covenant with his blood, and send the prisoners forth out of the pit wherein was no water; evidently the very place in which the rich man was confined when he wanted water administered to him that he might be comforted. (Luke 16: 24).

This must have been the place where David went as we learn from Acts 2: 26-31 he would be a prisoner of hope. Zechariah says for those hopeful prisoners, to turn to the "stronghold." Ezekiel calls him the "strong among the mighty," He to whom all power in earth and heaven was given (Matt. 28: 18). The gates of hell could not prevail against him; he had the keys to the whole situation, and no power could prevent him from doing the work he was sent to do.

David being a prophet, says Peter, foresaw all this, and stated that his flesh would rest in hope; he knew Christ would gain the victory, and make it possible for all others to come out, and he would be hopeful. Christ would not leave his (David's) soul in hell; and he would come out himself, and before his body would see corruption. The prophets foretold these truths (Isa. 24: 22; 40: 6; 49: 8, 9; 61: 1); they were coming realities; and after Christ's coming he stated he would visit the dead (John 5: 25-29). Paul and Peter testify that he did go to the prison and preached the gospel to the prisoners that they might be judged according to men in the flesh, and live according to God in the Spirit. Paul says he had captivities captive, and to do this he had to go where they were, to the lower parts of the earth (Eph. 4: 8-10). He descended before he ascended, Paul says, to the lower parts of the earth. Ezekiel 31: 16 says nother parts of the earth. Christ said the heart of the earth. Matt. 12: 40. Now, since Paul says he descended before he ascended, and Christ tells Mary he had not ascended to the Father at the time they met after the resurrection (John 20: 17), and he did ascend immediately afterward, or on his return from the lower parts of the earth, where he descended and gained the victory over hell, coming back and taking up his body before it saw corruption, he gained the victory over the grave, and proved his words true. He spoke to the Jews when they wanted a sign from him; he would go to the heart of the earth, or hell; there would be no power there that would prevent him from returning, no power on earth would prevent him from taking up his body, though they might guard the

tomb with soldiers, if they chose to (Matt. 27: 63-65); he had power to lay down his life, and power to take it up again. (John 10: 17, 18). Peter refers to this power by which he went to the prison, bridged the gulf, and made the resurrection possible for all Adam's race. John 12: 23; 1 Tim. 2: 4; 1 Tim. 4: 10; 1 John 2: 2; 4: 4; 1 Tim. 1: 15.

From the foregoing texts we learn something of God's will toward man, and if Christ was lifted up he would draw all men unto him. Paul says he was lifted up, resurrected from the dead, hundreds of them saw him. 1 Corinthians 15 says, "If in this life only we have hope in Christ, we are of all men most miserable." As much as to say, if Christ could do nothing for man only what he does for him in this life, he would be left in a miserable condition. The other fellow who has power over death would gain the victory, and we would have no hope of a resurrection. No man could be resurrected, given an immortal body, without first coming out of hell. But since Christ has gained the victory (Heb. 2: 8), it will be testified of in due time, and there will be a resurrection of the unjust as well as the just; hell must give up the dead that is in it (Rev. 20: 13); Christ will reign till he puts every enemy under his feet; the last is death. And then the shout will go up, O death where is thy sting, O grave where is thy victory.

All are to rise from the dead, but every man in his own order; Christ was the first fruits of them that slept; you see from this there will be order in this coming from the grave. This is the order; those who are Christ's are to come with him (1 Cor. 15: 23; 1 Thess. 4: 13-18; Jude 14; Rev. 20: 4-6), and reign with him a thousand years before those who would not accept Christ will be permitted to come.

Now, we have said much about the resurrection, but what about our rewards we are promised for the good we do here. (Rev. 22: 12). Paul, in his reasoning on this, in the 15th chapter of 1 Corinthians, says there will be as much difference in that which will be awarded us for the good we do, as there is difference in the sun, moon and stars, and as one star differeth from another star in glory, so there will be that difference in the resurrection of the dead. We are all to have an immortal body, but as to the glory of the body, that depends on our works; and since our works are not alike, the glory we are to receive will not be the same. (Cor. 15: 40-43). What we sow that we will reap, God is not to be mocked, we need not deceive ourselves. (Gal. 6: 7, 8; Rev. 22: 11-17; 1 Cor. 3: 13-15).

My dear friends, God is willing, our spirits are (most of them) willing, but our bodies are weak. From this time forward let us perform the service he requires of us; give our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. How many of us could give our bodies in this way if they should be called for

by him to whom the issues of death belong? We should be willing to do anything our heavenly Father asks of us. If our bodies are not ready now let us try and get them ready for him, and keep them ready when he may call for them; we know neither the day or the hour we may be called for. May God add his blessing, and by his Holy Spirit may he lead and guide you in the path of duty, is my prayer. Amen.

HE IS GUILTY OF ALL.

ELIAS B. PORTER.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—James 2: 10.

"For whosoever shall, save in one point, keep the whole law, he is guilty of all."—Inspired Translation.

Inasmuch as this passage of Holy Writ is sometimes used to prove that we will not be rewarded according to our works, but that we will receive as much punishment as he that breaks every point of the law, we desire to show that such a rendering of the above passage of Scripture is wrong because it misrepresents God and also discourages mankind from trying to keep the law of God at all; hence all kinds of immorality and sin is filling the world instead of righteousness, because mankind is so weak that they see they are more or less offending against that law all the time. Then the thought comes to them thus, If I have to be punished for breaking one point of the law as much as he who breaks every point, what is the use of me struggling to keep any of it. Thus off goes the brakes and before they know it, they are running down the hill of destruction so fast that nothing can stop them till they had in the dark regions at the foot of the hill, ever waiting to receive all that will throw off all restraints of the law of God. And indeed we might well reason thus if the rendering of the text referred to was correct. But we now design to show that it is not correct and that such a rendering, if correct, would be unjust in God to his creatures.

Paul instructed Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2: 15); and with this thought in view we shall try to show that God has ordained that every man shall partake in some degree of the salvation which Christ purchased upon the cross for every man; for as in Adam all die, even so in Christ shall ALL be made alive (see 1 Cor. 15: 22); whether they are good or bad (see John 5: 29; Dan. 12: 2 and Rev. 20: 13). This all being made alive in Christ unconditionally is what Jude calls the common salvation (see Jude 2d verse). Now after mankind has all been made alive through Christ, they are then to be judged and rewarded according to their works and deeds done in the body, as will be seen by reading Romans 2: 6; 2 Corinthians 5: 10, Revelation 22: 12 and Revelation 20: 12, 13.

We now desire to call your special attention to the special

salvation that Christ has purchased upon the cross for all that will obey the perfect law of liberty (see James 1:25). This special salvation is what Paul calls the "high calling in Christ Jesus" (see Phil. 3:14). Now it is this perfect law of liberty which, James says, if a man offend in one point, he is guilty of all. Now let us see in what sense a man who offends in one point is guilty of all; I affirm that it is because every principle and commandment of God are all linked together and thus become one perfect law, as 'will be seen by reading Matthew 22:37 and 7:12, where we are commanded to love the Lord our God with all our heart, soul, mind and strength. It will be seen that all the minor and detail commandments of God are summed up in this first and great commandment, or in other words, all the minor commandments are points of the great and perfect commandment, to love the Lord thy God with all thy heart, soul, mind and strength. Now who cannot see that to keep this great commandment is to obey God in everything he has commanded us to do, or ever will command us to do? And having thus obeyed the perfect law, we will have been made perfect and fit to partake of the perfect glory of Christ, the Perfect One who gave the law, and receive the glory of the high calling in Christ Jesus spoken of by Paul.

Now then, seeing that all the commandments of God are linked together, thus forming one grand and perfect law, who cannot see that to offend in one point or break one minor commandment, is to break the whole law? To make this still plainer I will illustrate it thus: A ship is anchored in the harbor with a long chain and anchor. Now the strength of the whole chain is in its weakest link; let that link break and the ship is just as much at the mercy of the wind and waves of the sea as though every link of the chain was broken. Just so with the perfect law of God; he has declared that we must obey it perfectly and thus become perfect or we never can enter the kingdom of heaven; so if we offend in one point, or break one commandment, and continue, we cannot enter the kingdom of heaven any more than we could if we had broken every commandment.

But again; because the chain which held the ship to the anchor broke one of its links, is it therefore no more good? To be sure it is good. The ship owner will either have it mended again, or will use it for some other purpose; just so with the man or woman who offends in one point or breaks one of the links of the law of God. If they will allow God to mend them he will do it, but if they think the mending process to be too hard and shrink from under the hammer's beat, they will be unfit for "the high calling of God in Christ Jesus;" therefore, God will have to use us for some other purpose by rewarding us according to our works, not being fit for the high calling, which is to be made priests and kings unto God (see Rev. 1:6; also 20:6); we shall have

to take a lower calling or glory. But to those who are struggling to keep the perfect law, yet find that we often offend not only in one point, but in many, I want to write a word of encouragement lest what I have written might cause you to think you never can gain that high calling; and that word is this: it is a well known fact that if a chain is broken and is properly mended, it will break in any other place again before it breaks in the place where it was mended. Now, with this thought in mind let us see how God will mend the chain which we have broken and thus place us in a position again to obtain the high calling. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (see 1 John 2:1). By this we learn that God will mend the law (if we happen to break it) through Jesus Christ the righteous, and let us see upon what condition God will mend the law if we break it. "If we confess our sins, he [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (see 1 John 1:9). Now we see that upon condition that we confess our sins, God is willing to mend the broken chain and make us clean through the blood of his Son Jesus Christ as will be seen by 1 John 1:7.

But we now come to a very important point when we come to the confession part of this mending process; for it is not always an easy thing to do for the reason that confession carries with it the principles of repentance and restoration. It would not be so hard if our sin only brought ourselves and God into the mending process, for then we would only have to confess to God; but it more often happens that we offend or break the law in doing wrong to our fellowman. In this case we cannot confess to God and have him acknowledge our confession and mend the broken link and make us clean until we have first confessed to, and made all things right with, our fellowman whom we have offended or wronged; for proof of this we will quote the words of Christ as found in Matthew 5:23, 24, as follows:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee [notice, that thy brother hath aught against thee; not that thou hast aught against thy brother], leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Ah, here is where the mending process becomes too hard sometimes upon our part; we refuse to bend beneath the hammer's beat, therefore cannot be mended; hence, cannot receive the high calling, because one link in the chain (the law) that reaches from earth to heaven is broken and cannot be mended. Thus we have to take a little lower calling according to the links we have broken, and thus receive rewards according to our works.

To make this mending point a little plainer we will relate an incident which happened to us a few years ago in Los Angeles, California. We were in a large shoe store making purchases when a young man who was with us called my attention to a little parcel lying upon a seat. It was too much of a temptation to me, as that was my weakness at that time, and had been from my childhood, to take things which did not belong to me, notwithstanding I had then been in the church about three or four years. So I looked around, and when no one was looking I took the parcel, and the young man and I walked out. We found the parcel to contain a very fine pair of ladies' shoes, so we agreed to sell them and divide the spoil; but we could not find any sale for them, notwithstanding we offered them for about half what they were worth. Well, I had them in my possession about two weeks, during which time I did not pray to God, nor did I live very spiritual; but God, in his tender mercy, began to feel after me again, desiring to mend the chain and connect me with the fountain of life again, that I might draw life and nourishment from Christ, the true vine, and not die, but live. So I began to pray and to draw nigh to God, but those shoes stood before my mental vision, or, in other words, they stood between me and God, and my gift (prayers) was not acceptable, till I went my way and became reconciled to him; whom I had wronged. My gift was plain, although it was hard to yield to the hammer's beat, for I thought, "O my, I am liable to be arrested, and then I will be despised by all my brethren, and disgrace the fair name of the church." All this, and a lot more, the devil reasoned with me, to keep the law of God from being mended, but Mr. Devil was very careful not to reason thus with me before I broke the law. But, thank God, he gave me grace and courage to say, Lord I will restore the shoes at all cost. So I went to the shoe store with the shoes under my arm, and, with a fluttering heart, I called for the proprietor, and being shown the way to his office, I handed him the shoes, told him when I took them, how I happened to take them, and told him I was trying to live as a christian, and asked his forgiveness. And, dear reader, I found that God was there with his holy altar to receive my gift and make me clean, for the man forgave me freely, and gave me fifty cents for being honest; I did not wish to take it, but he forced it upon me. So as I repented, confessed to, and restored to the man his shoes, I found God faithful and just to forgive me my sin, and restore me to my former standing in his sight. Thus the law was mended, and not one of those awful things happened to me or the church, that the devil tried to make me believe would happen. I also wish to say that I found the young man who was with me in the evil deed, and gave him half of the fifty cents received, as I had agreed to give

him half of what I got out of them. (The thought now comes to me, if I had gotten the state's prison for a term of years, he would not have been so eager to get half of it as he was to get half of the fifty cents); and for this reliability he regarded me as a fool; nevertheless, I have ever since had the joy and peace of mind before God and honest men that I did the right thing. Now, as the weakest link in a chain is broken, and when properly mended becomes the strongest link, just so I feel that I am fortified against offending in the point of law referred to above better than in any other point.

Now, in conclusion, dear reader, you may not offend in taking what does not belong to you, but how are you standing before God in regard to saying hard words about your brother or sister, and starting a reproach against them, and many other things that you might think of as you examine yourself to see if ye are in the faith or not. Now, suppose we break the law by starting a reproach against any one, how can the law be mended in that case? Why, by going to the one or ones to whom we have told the reproach (or falsehood) and tell them we have sinned against the party of whom we told this story, and we wish to call back what we said, and then confess to, and ask forgiveness of the offended one; then God will accept of us, forgive us, and cleanse us from all unrighteousness. Let us remember that if we do not do this, that the broken point of the law will stand between us and God, and we never can become perfect in any other way; for, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—Isaiah 59:1, 2. We would suggest a careful reading of the whole chapter.

Now, dear reader, let us look at a picture: Here we see the world peopled, from one end to the other, with a people, each of whom loves all the rest of his fellows as himself; every one has this love in him; when we see this, we look in vain for the houses of correction, the asylums, the poor houses, the standing armies, and officers of peace. But instead we see grand and beautiful temples built to the most High, and Jesus Christ; God the eternal Father, and the armies of heaven, with the holy priesthood, administering blessings to mankind, according to their wants and needs. This would be the result if the perfect law was kept, or even mended when it became broken. This is what brings salvation, and is what God designs, and will bring about with all those who will submit to the mending process of the Almighty, but to no others. "For all have sinned and come short of the glory of God."—Romans 3:23. Much more could be written on this subject, but I trust I have opened a line of thought that will enable us all to

press forward to perfection toward "the mark of the high calling of God in Christ Jesus." SANTA ROSA, CAL.

WORDS FROM MANY STATES.

Editor Ensign:—I am strengthened very much by the letters we receive in the ENSIGN. It is a welcome visitor at our house. And this writing finds my wife and I still striving to live up to this great work in which we have engaged. We realize that the harvest is near and there is no time for delay, for soon the Lord will thrust in his sickle to harvest the earth. We would enjoy hearing some more good preaching now, as we have heard none since Bro. Waldsmith was here last November. All the preaching we have heard since is what teaching and scripture explanation we received in our Sunday School, but now the Sunday School has closed on account of some of the Saints living so far away that they could not attend during the cold, winter months; some were detained on account of sickness, while others seemed uninterested. There are not many of the Saints here at present, so many have found location elsewhere, and without an elder we are like sheep without a shepherd.

I am not sorry that I engaged in this good work, and my greatest desire is to do all I can for the cause, and to make my life a goodly example, worthy of imitation. A little over five years ago I obeyed this gospel message, and I have never had any desire to retrace my steps; but the longer I am engaged in this work, the greater my desire is to see it roll on. Pray for us that our Savior may yet send us a leader for this part of His vineyard.

Bro. Peak was with us in July and preached several times. He baptized my wife and my sister, Clara. How my heart rejoiced to see those two enter the fold; and there are others whom I have a great desire to see enter. Shortly after we attended the reunion at Shelton, Nebraska, and enjoyed a good meeting and heard fine preaching. While there my wife was taken sick, was administered to by Bro. Peak and Porter, and instantly the pains left her, and it was left for nature to strengthen her weakness. Our Lord is indeed a great physician, and we are so thankful that he does hear and answer prayer in these the latter days.

Pray for me brethren, as I pray for you all, that we may fight the fight of faith, and at last be crowned with the crown for which we have so long been fighting. May God add his richest blessings is my prayer for you all.

Your brother in the one faith,  
JAMES J. TEBERT.  
Fairfield, Neb., Jan. 31.

Dear Ensign Readers:—I have never yet noticed a letter from the Saints of this place in your columns, so I will try and visit with you a few moments this evening. We, like a great many others, are isolated from the church.

O yes! there are churches here, many of them, but of what good to one who has a knowledge of the truth. It affords a place to go and spend a few moments. But when they find you are a Latter Day Saint (Mormon?) they do not want you in their circle. You might hurt them in society if they associate with you, but I would rather be despised by the whole world than to give up the name and work in which I have enlisted. And my prayer is that we, as young people in this grand and glorious cause, may ever fight for our name and cause and may we ever be true to the colors which shine forth from the royal banner of King Emanuel. For the promise is if we are faithful and faint not we shall wear a crown of life. And may this work so grow from the rock bound coast of Maine to the sunlit shores of the Golden Gate; from the far north to the sunny south, and may foreign lands take up the sound and send the message around the globe on which we dwell—the truth as was taught eighteen hundred years ago; the truth that never changes, but is the same yesterday, today and forever.

A few weeks ago I received a number of Baptist papers, namely, *The Sunlight, Our Young People* and *Pure Words*. Around the outside next the cover was a dime novel and a piece entitled "Trunnel Bed Trash" carefully marked around; this excited my curiosity; thought I would sketch them over and to my surprise found it one of those ridiculous novel love stories not for one who professes christianity to read; still it was marked with a big "good," and away down in the middle of the roll I found two *Zion's Hopes*. I said to our folks, those look like our church papers, for we have some by the same name and they are much cleaner than the others, which were much soiled. When I send church literature I send it clean and the best I have. I looked and found they were printed at Lamon by the Latter Day Saints. I think perhaps they have done some one some good if the "Trunnel Bed Trash" did not do much for my conversion.

A sister in Christ,  
EDITH N. MONTGOMERY.  
DENISON, IOWA, Feb. 5.

Dear Ensign:—Your columns are filled with good reading each week. Through them we hear from the Saints of the different parts of the Union, but seldom from the eastern Michigan district. However, we are not all asleep. I know that most of the Saints in this vicinity are rejoicing in the gospel, "the beautiful gospel." How thankful I am to live in this dispensation when the gospel in its fullness is again preached among men, and that I was privileged to hear and obey the same in my early days.

I am now engaged in teaching school and find, since away from home especially, so many things trying to draw my mind from the things of God. It does not take much attraction to draw our minds that way as we are inclined to do so. This is truly a warfare; fightings without and fears within, but we have One to whom

we can go at such times. He has promised never to leave us. May we do our duties regardless of the consequences. My aim in life is to live in such a way always that I can put my trust in Him, come what may.

We had a very pleasant time during the holidays at home. A number of young Saints, also Elder Barr, spent Christmas with us and I shall never forget the peaceful time we enjoyed together. On Sunday we all attended meeting at White Rock, which is nine miles from our place; had a very good meeting. On Christmas night we had a meeting at our house, a grand sermon by Elder Barr, after which we had a social meeting, a goodly portion of the Holy Spirit being present the entire evening.

On December 27th we attended the pretty little wedding of Sr. Agnes Brown and Mr. Cook, both of Shabbona. The marriage ceremony took place at 4 o'clock in the afternoon, Elder Wm. Davis tying the knot. After congratulations a delicious supper was served. About seventy-five guests were present. Apparently everybody enjoyed themselves; as for me I had a very pleasant time. Quite a number of Saints were there, so some of the time was spent in singing the grand songs of Zion with a good spirit. It being prayer meeting evening in that branch we attended and bid the happy couple farewell.

Sincerely desiring the prayers of the Saints that I might not yield to temptations, but do my duty and make the progression I ought, I am,

Your sister in gospel bonds,  
EMMA VOLZ.  
MINDEN CITY, MICH., Jan. 17.

Editor Ensign:—The ENSIGN is a welcome guest and comforter to our home; it does me so much good to read the letters, and when I pick up the *Herald* and ENSIGN and read how the Lord is blessing the children of men today it fills me with joy to know that the Lord has a people today that he can use to make his power manifest; and when I read of the manifestation of his Holy Spirit it puts a greater desire in my heart to serve him.

The Lord is doing much for his people in this part of his vineyard; we have some grand privileges of serving the Lord. Our Sunday School is doing well, and we meet for prayer Sunday at 2 o'clock p. m. and Wednesday at 7 p. m.; Sisters' Prayer Union at 2 p. m., and the young Saints have prayer meeting every Friday at 7 p. m. They are progressing well, and the Lord is blessing them greatly. It does me good to see the young take such interest in the Lord's work.

I admire and appreciate the thought or prayer of Bro. S. W. Simmons in the *Herald*. Yes, Lord, call in all of the growlers, faultfinders, etc. I think that was wisely offered. If we take this and watch ourselves, there will be no such for the Lord to cast out. Bro. Simmons is a member of this branch, and is a faithful, patient servant of the Lord; on account of mission

work he is not permitted to meet with us often, but when he does come he always brings the Lord's Spirit with him.

On the 20th inst. my dear mother-in-law took her departure from this world to the haven of rest; she sweetly passed away without pain or struggle, she died in the hands of the Lord; but we lost a noble follower of Christ. We have the comforting Spirit of the Lord with us in our grief; we did all we could, but it was the will of our heavenly Father to call her away; she had completed her work on this earth for awhile. It seems hard to part with one so dear, but we should not murmur or complain. She leaves many to mourn her departure.

We have only been here eighteen months; we lived in Texas, and where there was no branch or Saints, and we all wanted to become members of a branch. We believe that by the Spirit of the Lord we were directed to this branch and thus far Zionward.

A sister in the one faith,  
MRS. ALICE SKINNER.  
MATSVILLE, Ark., Jan. 27.

To all the Saints, Greeting:—I have long felt like I wish to address you through the columns of our dear paper, the ENSIGN, for I know that many of you have read of my search for truth, and have followed my research through "Notes and Comments," and many have written me, to whom I have been unable to reply, and who, I know, will rejoice to know that at last my search is over, and I am in the fold of the True Shepherd. By the kindness of the editor I would like to recount some of my late experiences and conflicts, and hope what I write may help some other struggling soul to break loose from bondage, and come out of the shadows of Babylon into the clear light of truth. Long and sharp was the struggle. After I saw the truth could I bear to have dear friends turn from me with scorn? Could I endure the sneers and derisions I was certain to meet, should I accept the truth, and own it to the world? But it came to this point: Which do you love best, the friendship of the world, or the love and favor of Him who gave His Only Begotten to die for you, and the approving smiles of Him who died? I put them in the balance, the love of God and His Son in one side, and the deceitful, changing friendships and favors of this fleeting earth-life in the other, and, thank God, the former so outweighed the latter, as to throw them clear off, out of my sight, and I care no more for what "they say" than for the buzzing of a fly outside my window pane. Like the fly, it cannot reach me. I am so wrapped around and shielded by God's love, that the stings of scorn and the darts of calumny cannot touch me.

When I decided that I would obey the gospel there was no elder near. And once I received a letter from Bro. J. L. Goodrich, and before I opened it, it was firmly impressed on my mind that somehow in the future, the writer was to have a

wonderful influence over my life. I opened it with a tremulous curiosity, and found just a short note of inquiry as to the possibility and advisability of his trying to hold meetings there. That led to the correspondence between us, of which he published the greater part in his "Notes and Diversions." And I always felt that he would be the one to baptize me; so when the time came that I could say I was ready for baptism, I wrote to him, asking him when he could come to our place.

Meanwhile I had given a young man some of the church literature to read, and had many talks with him, and felt an anxious desire that he might see the truth, knowing he would make a fine, true Saint. I was almost surprised at the readiness with which he accepted the truth. He was a Baptist, but he soon saw the beauty and consistency of the gospel as restored in these latter days, restored to its first simplicity, stripped of the commandments and traditions of men, which had only served to hide its truths from the eyes of the world. And while I was praying that he might see, lo! his sister began to see, and instead of one to believe with me there were two. And they were baptized before I was.

Through what then seemed adverse circumstances, but now seems to have been the working out of God's plan for me, we decided to come to the city of Richmond and try our fortunes here. So, as I was expecting Bro. Goodrich to come to Clayville to hold meetings and attend to my baptism, I notified him of my change of residence, and when he came here he made his home with us; but before he held meetings here, he went on to Clayville and baptized the two of whom I spoke, Willie and Ocean Topham. Then he came back and held several services, but with small attendance.

When I first came here I attended a church calling itself the Apostolic church, claiming to be like the original church in faith and practice. It is a "split-off" from the Baptist church; the Rev. John W. Dougherty is its pastor, and he calls the other churches Babylon, and speaks of their having come out of Babylon. Well, he organized this church according to his own ideas and interpretations of the Scriptures; at least, I have never heard that he was shown how to organize, or that he claims any authority from God, and I believe they were led out of Babylon, indeed, after their search for truth, but how much better are they off, "out of Babylon" and still wandering in the wilderness?

I heard him preach and was much impressed with his apparent desire to give up all for the truth's sake, and hoped he might be led to allow Bro. Goodrich the church to preach in, but no! he could not feel to "accede to my wishes." But one of his members, who, thirty years before, had seen and read the Book of Mormon, and the life of Joseph Smith, and who always had retained a faith in the truth of his

#### A REMARKABLE GIFT.

\$40,000 GIVEN AWAY: THE BAINSTON PHYSICIAN AND SCIENTIST FRANKLIN MILES, M. D., LL. B., GIVES TWO DOLLARS AND A HALF WORTH OF HIS MARVELOUS NEW TREATMENT FREE.

Such remarkable generosity has seldom, if ever, been equaled by a physician. It will enable many thousands of people suffering from lingering diseases of the nerves, brain, heart, liver or stomach to obtain medicine free of charge and to test the marvelous curative properties of Dr. Miles' latest Personal Treatment.

Few physicians will permit every one of their patients to test their skill and their treatment free of charge, because few have such unlimited confidence in their remedies born of wonderful success. What can be fairer and more liberal?

Many hundreds of references from Bishops, Ministers, Business Men, and their friends, from all over the world, Dr. Miles' new Personal Treatment has cured many hundreds of cases pronounced "incurable." It is a most remarkable improvement on the usual treatment and is eminently scientific. The eminent divine and editor, Rev. Wm. H. Bell of Dayton, Ohio, writes editorially in the *Sunday School Union*: "We desire to state that from personal acquaintance, we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement in medical science. He is withal a thorough and conscientious gentleman, and his offices are constantly thronged with people who come from all parts of the country to avail themselves of his very great skill."

Mr. Julius Keister, of 350 Michigan Ave., Chicago, testifies that he was cured him after ten able physicians had failed. Mr. F. Held, 79 Curtis St., Grand Rapids, cured after failure of eleven physicians. Mrs. Lizzie Renfrew, Wedington, Ark.; Mrs. W. A. Warren, of Jameston, N. Y., were entirely cured.

Do not fail to write to The Dr. Miles Medical Association, 241 to 249 State St., Chicago, for examination blank, and \$2.50 worth of Treatment Free just suited to your case.

claims of being a prophet of God, did all he could to assist in finding a preaching place. Finally a hall was secured of one who did not care who preached, only so he got his pay for the hall. "So you see God can overrule even a man's covetousness for the good of this cause.

While I had hoped some might be led to obey the gospel with me, yet I could wait no longer, and was baptized the 17th of December, and confirmed the same evening under the hands of Bro. Goodrich and Dr. P. P. Starke. Up to that time they were the only Saints I had ever met, but since then we attended a little conference out at New Hope, Augusta county, and were the guests of Bro. and Sr. Coffman, and met a few other Saints. A few services were held, and a business meeting, and Dr. P. P. Starke of this city, and Bro. Goodrich appointed delegates to the General Conference.

I wish I could tell you of the visit, but it would make my already long letter, too long. Suffice it to say from the minute of my arrival, till the last minute of my stay, I could say "it is good for me to be here" in ways physical, intellectual and spiritual. The conversation was edifying and uplifting, the atmosphere of the home was indeed Saintry.

I cannot tell of any wonderful experience that came to me during my baptism and confirmation, nor since, and while it would have rejoiced my heart greatly to have had some greater manifestation of God's love and approval, yet I can see His hand so plainly in the past that I cannot doubt, even if no more is given. But He knows best what I need, and should I need  
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JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

We are hastily arranging for our departure for the East and the Zion land. The Santa Ana Saints, very unexpectedly to us, filled Bro. Pankey's spacious rooms on our last night with them. We appreciated the surprise, as it seemed to be one of those heartfelf actions, evinced upon every face, and expressed the fact that Sr. Pankey does nothing by halves.

The San Bernardino Saints also filled the elegant rooms of good old Sr. Burgen's residence, under the auspices of the Religio, to express to us their good will in no uncertain way, and as we leave them our heart is filled with gratitude to God and His band of noble Saints of Southern California, for their kindness to us. Bro. Griffiths, in re-organizing his workers and sending me here, made the assuring remark, "You will be blessed and do a good work there," which has truly been fulfilled.

We arrived here on the seventh day of July last, and will leave by the seventh of February, making seven months' labor here. I have opened up several new places, preached one hundred and ten sermons, baptized thirty-seven, and worked along all the lines that go to encourage both Saint and sinner in the work we have in hand. We can truly say we have learned to love the Saints of this mission and we are indeed loth to leave them; "We love thy rocks and rills, thy woods and templed hills," of this beautiful country, the land of sunshine and flowers. There is, indeed, a fascination about these mountains; one never wearies of viewing their snow-capped summits, and the ever-green canons bedecked with beautiful flowers; we have Italy and Switzerland both together; the pearly faced ocean, hazy islands, and Eden's gardens all within the vision of the eye. It's doubtful if the world affords another such a complete and magnificent panorama. Words and figures convey but a faint idea what nature and art have done for this fairy-land; at night the thousands of electric lights of Los Angeles; Santa Ana, Riverside and Redlands sparkle like diamonds and vie with the starry firmament in splendor.

We are, at the present, domiciled with Bro. and Sr. Earl, of Los Angeles, will remain here a few days and then on to Oakland and east to Iowa, to visit our aged and much afflicted mother, whose life is despaired of. We preached yesterday morning and evening to interested audiences in the new and beautiful Saints' chapel in this city. Bro. Williams is working very hard to bring our work before the people here, and his labors are being rewarded with success.

It will be remembered that during his defence in Washington, D. C., B. H. Roberts made the statement that the present administration had appointed polygamists to government positions in the state of Utah and

that they could not consistently deny him admission to Congress for having more wives than the law allows one man to possess at the same time. The following from the Salt Lake Tribune of February 1st will prove interesting reading:

VOLUNTARILY WALK PLANK. TRIBUNE BUREAU, } 501 Fourteenth St., }

WASHINGTON, D. C., Jan. 31, 1900. Representative Landis received word today that Dr. Tanner, president of Agricultural College at Logan, Utah, had placed his resignation in the hands of the Governor. Logan College receives aid at the hands of Congress to the extent of \$40,000 per annum.

In his recent speech Mr. Landis called attention to this institution by saying that President Tanher has three wives and living with them, that one of the leading professors of the college has four wives and that the chief financial officer has seven wives and thirty-nine children.

Mr. Landis has not yet received word that the two latter have resigned, but inasmuch as the college is a supplicant for \$40,000 a year, these polygamist teachers will probably feel called upon to walk the plank voluntarily.

Mr. Landis' mail continues to pile up applications for copies of his speech. These applications come in at the rate of 100 a day.

It will be recalled that some weeks ago The Tribune asserted that the appropriation for the college might be cut off. The resignation of President Tanner may save the appropriation.

Gov. Wells said last night that he had not received the resignation of Prof. Tanner, and had not been advised that it was en route to him.

Information Regarding General Conference, Board, Etc.

The rate of board has been fixed by the Lamoni branch at \$2.50 per week. The committee will have some places where free entertainment can be had, but no one should count on free entertainment and board unless they have made arrangements with the committee before arriving in Lamoni. We will try to aid any who cannot pay by helping them to secure such places, but arrangements must be made with the committee before coming.

All persons desiring the services of the committee should write the secretary or president in due time, stating what you desire, when you expect to arrive, etc. If you have preferences, we will try to give them due consideration.

Persons who accept invitations from friends and make their own arrangements, need not communicate with us, but when you arrive we will assist such to find their places, if desired.

When you decide to come, if you desire us to assist you in any way, write us early, so that as many as possible may be assigned to places before the sessions begin.

GEORGE W. BLAIR, Pres. L. G. ANTHONY, Sec. S. K. SORENSON, W. J. MATHER, J. A. GUNSOLLEY.

Those Primary Cards Again.

Everybody please take notice. The business manager of the Herald office informs me that there are many letters of inquiry and some sharp criticisms upon him for not filling all the orders for cards that have been received. In fact, they are so numerous that it would be well nigh impossible for him to write and explain it to all. We wish to make here an explanation that will remove all blame from the Herald office management, for no fault is theirs. They have done exactly as they were instructed.

1. The card illustrations were put out as an experiment, and it was not expected that we would reach every one that might choose to try them.

2. We took the mailing lists of the primary quarterlies and sent out about double the number of cards as Quarterlies. Some others were sent

upon request, but the supply being limited, we could not supply all. Many seemed to think that all that was necessary was to send in a very large order and "be sure to have enough." Some ordered who did not take the primary Quarterly and wanted a copy or two of the Quarterly "threwed in." We would gladly have complied with their requests had it been possible; but, as stated above, the cards were issued as an experiment, and to try the experiment sufficiently extensive to make it of any value we decided that it would be necessary to send them out free. They are very expensive; we, therefore, concluded to have but a part of the lessons of the quarter illustrated. And if you have a few sets of the lessons illustrated you have enough to give the system of illustrating the lessons a practical test. Give it a careful test, and when General Convention comes, be ready to express your views as to whether or not the system of illustration is a practical one, and, too, whether or not you can afford to pay for them as they cannot again be sent out free. There is no better way to test any method than by actual experience with it. This year soon will have had. Let us study carefully and see if it is wise to continue the illustrated cards for the primary grades.

We hope that this explanation of the matter may remove all thought of complaint that may have pervaded the minds of any. And, too, that all who have written to the Herald office for explanation will consider this as an answer to their inquiries.

Ever hopeful for the success of the work, we are

Your brother and co-laborer, T. A. HOTGAS, Gen. Supt. HENDERSON, Ia., February 5.

NOTICES.

The 4th quorum of priests are here-by requested to send in their report not later than March 15th, to include labors done in two years if possible. Also remember the president of our quorum has been dead to the quorum, and all attempts to locate him have been fruitless; not even a notice in church papers could find him; we need a live, spiritual man at our head to counsel us on lines of duty. Don't forget quorum fees 25c.

ELEN MILLER, Quorum Sec. Box 23, CLEVELAND, O., Feb. 10.

Conference Notices.

The Far West district conference will convene with the St. Joseph branch Saturday, March 10th, at ten o'clock a. m. Will the branch officers see that delegate credentials and branch reports be sent to the district secretary so they will reach him at least one week prior to sitting of conference. Remember, at this conference delegates will be chosen to represent the district at the coming General Conference.

T. T. HINDERKS, Pres. CHARLES P. PAUL, Sec. CLARESDALE, Mo., Feb. 12.

The Independence district conference will convene at Independence, Missouri, Saturday, March 10, 1900. I would like to have all of the priesthood who have been laboring in this district send in a written report to me about five days before the convening of conference, and also desire to have a statistical report from every branch in the district so that I can send to Bro. H. A. Stebbins the full report of this district before General Conference. Sunday School and Religio conventions will convene Friday, March 9, 1900.

D. ROBT. WINN, Dist. Sec. 2306 Bellefontaine Ave., KANSAS CITY, Mo., Feb. 10.

Convention Notices.

Sunday School convention of the Little Sioux district will meet at Magnolia, Iowa, Friday, March 2d, at 2:00 p. m.

Quarterly conference Saturday and Sunday following. Let the priesthood not attending report by letter. A priesthood meeting will be arranged for during the session. It is also time for electing district officers. A. M. PYRAMO, Dist. Pres. LENA STRAND, Dist. Sec.

A Great Name

In baking powder, in these days of unscrupulous adulteration, a great name gives the best security.

There are many brands of baking powders, but Dr. Price's Cream Baking Powder is recognized at once as the brand of great name, a powder of highest favor and reputation. Everyone has absolute confidence in the food where Dr. Price's Baking Powder is used.

Pure and healthful food is a matter of vital importance to every individual. Dr. Price's Cream Baking Powder assures the finest and most wholesome food.

Made from pure grape cream of tartar.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid the imitation baking powders. They are mostly made from alum, a cheap, caustic acid, dangerous to health when taken in food.

Webster cemetery. A large audience of neighbors and relatives attested their respect for her by their presence at the services. J. McK.

Advertisement for Ayer's Cherry Pectoral. It hangs on. If it was only health, we might let it cling. But it is a cough. One cold no sooner passes off before another comes. But it's the same old cough all the time. And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption with the long sickness, and life trembling in the balance.

Advertisement for Ayer's Cherry Pectoral. loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; the parts are put perfectly at rest and the cough drops away. It has no diseased tissues on which to hang. Dr. Ayer's Cherry Pectoral Plaster draws out inflammation of the lungs. Advice Free. Remember we have a Medical Department. If you have any complaint whatsoever and desire the best medical advice you can possibly obtain, write the doctor free of cost. He will promptly reply, without cost. Address, Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, FEBRUARY 22, 1900.

NUMBER 8.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.

Make all remittances, and address all communications to ENSIGN PUBLISHING HOUSE, Box 13, Independence, Jackson County, Missouri.

New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferred for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks. Letters should be addressed, and orders and drafts made payable to  
ENSIGN PUBLISHING HOUSE,  
Independence, Mo.  
Box 13.

## SUBMISSION.

One of the most trying tests to which those who profess to be followers of Jesus the Christ can be subject, is that of an entire submission to the will of their heavenly Father by which they can truly and sincerely feel that He knows best, and say unreservedly, "Thy will be done." It is no trial, and requires no effort on the part of the individual to do all this, when it so happens that the Lord's will and his own desires and disposition are in accord; it is easy to be submissive and acquiescent under those conditions. But when, for some reason not apparent to the understanding of the human mind, the plans marked out for an individual seem to him tortuous in detail and unnecessary in execution; when his burdens seem so much heavier than his neighbors—perhaps a less godly man too—it is a different matter; and under those conditions it is a test of his faith to cheerfully and meekly accept the situation and do the best he can under the circumstances, and to act in harmony with the designs of the Lord in the work appointed him to do.

It is sometimes a hard matter to exercise patience and continued faith in the goodness and wisdom of our heavenly Father, and languish upon a bed of affliction for weeks, months and years. When He, by the mere interposition of his power could, in an instant, dispel it all and restore the health at once. It is a test of one's faith in the promises of the Savior given in Mark 16: 18, wherein he declared that his servants should "lay hands on the sick and they should recover" when repeated administrations of the elders bring only temporary relief, and sometimes not even that is vouchsafed the suffering one when the ordinance of the Lord's house is performed,

and no healing is manifest until death relieves the sufferer; and yet such an experience is no evidence that God does not answer prayer, and that he does not heal the sick through this very ordinance of His house; for the testimonies are innumerable that He does so, and some of the cases are astonishing and wonderful to those who know not the power of God. Neither is a denial of the healing power in the case of some, an evidence that God is partial; but on the contrary, that because he desires the salvation of all, and for some it is necessary for their perfecting that they endure suffering; he sends to each one, or permits each one to undergo, the experience which will best subserve the purpose of their spiritual development and eternal salvation.

Notwithstanding the power possessed by the Apostle Paul by which miraculous cures were accomplished through him, he had to suffer all his life with an affliction from which he besought the Lord thrice to relieve him, but the only answer he received to his petitions was "My grace is sufficient for thee;" and though he had to endure many bodily afflictions and hardships, his faith in the goodness and justice of God was never weakened by those experiences; he rather gloried in them, because they brought the blessings of God by which his spirit was cheered, comforted and developed; blessings denied in one way were enlarged in another; and so it will be to every one; if not experienced in this life it will be when the other existence is reached; abundant reward will be meted out for every trial endured faithfully, and for every good work wrought; and surely to endure illness, pain and suffering patiently, when it is manifestly not the will of the Lord to relieve, is a meritorious work which will receive due recognition and kindly reward in the end.

The Pharisees were filled with anger when Jesus refused to heal all their sick, but he called their attention to the fact that God had so wrought before him.

And he said unto them, Ye will surely say unto me this proverb, Physician heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto one of them was Elias sent, save unto Sarepta, a city of Sidon [a city of Syria], unto a woman that was a widow. And many lepers were in Israel in the time of Elishus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled

with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.—Luke 4: 23-30.

Notwithstanding that Israel had been designated as God's chosen people, in whom, so long as they were faithful to their covenant with Him, the authority to administer for God in spiritual things among men rested; and while there were, as the Savior said, many widows and many lepers among them in the days when miracles were wrought upon the two Syrians, not an Israelite was so favored, and the people whom they despised were made the objects of this clemency. Thus it is demonstrated that while the Lord withholds at times, these blessings, as His wisdom directs; and while the Savior impressed those Jews with the lesson that it was not sufficient to simply be called the chosen people, he mercifully manifested his power in the healing of many (not all) of their sick—perhaps all who had faith in him sufficient to cause them to come to Him, and established as one of the ordinances of His church the "laying on of hands," that the sick might be healed, who were not appointed unto death, or who, for a wise purpose in the Father, were not to thus be relieved. Paul wrote on one occasion (2 Timothy 4: 20), that he had left one of the brethren (Trophimus) at Miletum sick, and there were, doubtless, many others then, as now, who were not promptly healed because it was not the will of God that they should be, of whom we have no record, but these are mentioned because of their prominence in the work.

To be patient and submissive under these circumstances and to cheerfully and sincerely say to the Father, "Thy will, not mine, be done," requires a high degree of self-control, and faith in the wisdom and love of our heavenly Father; to feel the assurance that He will not permit His children to be burdened beyond their strength, nor in vain, is a test of the love we have for Him, and the confidence felt in his watchcare and love, that will reap an exceeding great reward, when this probation is ended. But "who is sufficient for these things?" Surely it is not found in human strength, but in the grace and power of God, who will sustain those who trust in Him, and manifest their faith in His promises by rendering obedience to His gospel. All the promises of blessing to the human family are to the obedient. Search the Scriptures through, and in every instance blessings are only promised upon compliance with the will of the Lord as

revealed from time to time. This fact should be an encouragement to everyone who seeks to attain the highest glory, the celestial kingdom, to strive to bring themselves into that complete submission to what the Father considers best for them, that they can, with patient cheerfulness, accept whatever conditions such compliance imposes in the execution of the plans designed by the Father for their exaltation.

Blessed is the man that endureth [resisteth—1. T.] temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.—James 1: 12.

## MEDICAL ADVERTISEMENT.

CHICAGO, Ill., Feb. 13, 1900.  
MANAGER ZION'S ENSIGN PUBLISHING HOUSE, Independence, Mo.

Dear Brother:—At the district conference held at Plano, Illinois, February 10, 1900, by the Northeastern Illinois district, the following resolution was adopted:

WHEREAS, In the opinion of this conference, the insertion in the church publications of proprietary medicine and physician specialist advertisements is opposed to the spirit and genius of our work and the exercise of faith in the ordinance of the house of God; therefore be it

Resolved, That we disapprove the publishing of such advertisements in church publications; further be it Resolved, That a copy of this resolution be forwarded to the Board of Publication and the managers of the Herald and Ensign Publishing Houses for their consideration.

As secretary of this district I send this to you.

Yours in gospel bonds,

ELMER E. JOHNSON.  
1672 N. Marshall Ave.

Of the above we have this to say: It is a reasonable proposition that those who are entrusted with the conduct of the publishing departments of the church are in a better position to understand the necessities of that particular work, than those engaged in other departments; and it is at least fair to suppose that, being conscientious in the service they are seeking to give the Master and his work in this department, they are as anxious as are others, that it shall be conducted in a manner as consistent with the spirit of their calling as circumstances will permit; and it is also fair to presume they are doing that work in the very best way they can with the difficulties with which they have to contend.

So far as the ENSIGN is concerned, the present management would be only too well pleased to be able to refuse all advertisements except such notices as those of the faith should desire inserted for the information of the Saints; and when the brethren of the Northeastern Illinois district and others shall unite their efforts to put the subscription list of the ENSIGN up to 10,000 paying subscribers we guarantee to decline, if in this service at that time, all advertisements; but as we are at pres-

ent situated, advertisements are a necessity. During the past year if we had been confined to subscriptions alone there would have been a deficit to make up by some one; but with the advertisements and job work received, there has been a fair profit.

But, it may be urged, it is not so much the advertisements *per se* to which objections are made, as it is the class of advertisements. "Proprietary medicine and physician specialist," is the language employed in the resolution. We answer that the use of proper remedies by the Saints has never been made a subject of adverse legislation by our heavenly Father or his church. There are some good, faithful, loyal Saints who are imbued with the idea that it is not necessary to call in the elders for many of the lesser ills that often come to families, and that they are justified in using home remedies and doing all they can themselves to correct the disorders, as the elders have so many demands upon their time and strength; and when any remedy, proprietary or otherwise, is known to be beneficial in certain ailments, it would, to say the least, not be a lack of wisdom to employ them occasionally.

Again, there are thousands of readers of the ENSIGN not on its subscription list, who are not members of the church, and, hence, not likely to call for the elders in their light afflictions; these are benefited by the presentation of reliable remedies such as we publish, as in these advertisements, if we are unacquainted with the manufacturers, or their reputation, we try to investigate the merits, so far as we can, of the remedy offered, so that no imposition may be practiced upon our readers. "All have not faith to be healed," we are assured, and must be nourished by mild herbs, etc., and we presume the efficacy of decoctions from roots and barks will not be questioned in this respect, and we can see but little difference whether it is made by a "proprietor" or at home, except that the former is nearly always better because of utensils and conveniences for extracting and compounding being accessible in its manufacture.

We do not wish to be understood as objecting to the resolutions of these brethren. We are confident their motives were beyond question, and only intended for good, and they have the perfect right to express their convictions in the manner they have done; but we present the other side of the matter, and our readers may judge. We might add that these advertisers are good, prompt payers for the space used, and at best the pro-

priety of the insertion of these advertisements is merely a matter of opinion.

As illustrating another phase of the subject of "running" the paper, one subscriber, in renewing for the ENSIGN, recently, expressed the hope that the next conference would arrange the Herald, ENSIGN, Autumn Leaves and Zion's Hope so that they could be furnished as other papers are. He stated that some 10 page papers are furnished for 25 cents per year, and where one takes five he gets them all for a dollar, etc. Evidently this is the basis on which it is hoped the conference will legislate. He simply overlooks the fact that in the class of papers to which he refers the matter has all been used in the large dailies before it is put in the issues to which he refers, and it is a small task to put the matter in the forms for a weekly, or semi-weekly, and run it over again; there is no cost for the editing, or setting of the type. Then again, they have 25,000, 50,000 or 100,000 subscribers, and their advertisements more than doubly pay for the cost of getting out the paper. If our brother will wait until that many paying subscribers are secured for the church periodicals, he will have his desire for cheaper subscription prices gratified.

I speak as to wise men; judge ye what I say.—1 Cor. 10: 15.

ELDER I. N. ROBERTS, Perham, Minnesota, began a series of meetings eleven miles from Perham, on the 11th. Has good interest and anticipates "troubling the waters" ere long. House is full every night.

ELDER J. M. TERRY, Chicago, Illinois, February 12:

Our quarterly conference at Plano, Illinois, last week, passed off under a good spirit in general, and we hope and believe to the ultimate advancement of the work in this district. A very strong sentiment was manifested in favor of a higher moral and spiritual attainment for the Saints, and a necessity of a pruning and cleansing process, to all of which we heartily accord. Brn. Keck, Wildermuth, Southwick, Cooper, Moler, J. W. Adams, president of the Kewanee district, and the writer of the general missionary force, together with the president of the mission, Bro. J. E. Lake, were present; also Bro. J. C. Crabb, missionary in charge of the Kewanee district. A spirit of love and unity prevailed with but few exceptions, and the exceptions were not specially serious. The Sunday School and Religio work was done, consisting mostly in the transaction of business. There were four sermons preached by Brn. J. C. Crabb, J. M. Terry, P. M. Cooper and H. E. Moler respectively, with a prayer service on Sunday morning. Brn. Lake and Southwick presided over the conference. It adjourned to meet in June at Mission branch. The Saints of the Mission branch have raised by subscription, nearly two thousand dollars to erect a new church, the old one being too small to accommodate their large gatherings. They will begin the work in the early spring, and have it completed by the June conference, for use if not for dedication, the latter if possible. We were pleased to meet and form the acquaintance of our young and rising brother, J. W. Adams, of the Kewanee district. We love to meet these young, energetic stalwarts, whose aim is peace and good-will and the salvation of souls. Go on, brother, the humble servant is the successful one, and the peace-maker shall see God.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. Joseph Luff's health is improving somewhat. The present address of Bro. Geo. Essig, of the Independence branch is desired. Address ENSIGN office.

Bro. J. C. Foss arrived home at one o'clock Tuesday morning, from a month's visit in the Clinton district. He says he averaged about a sermon a day; he says the conference at Coal Hill was a good one.

Weather was rather rough Tuesday and Wednesday, beginning with rain and ending in a snow Tuesday night and Wednesday until noon, but cleared again in the afternoon, and today, Thursday, is fine.

Sr. Roy Newkirk continues very ill and it has been rumored several times that she had passed away. She is very weak and takes numerous fainting spells, but the Saints still have hopes of her ultimate recovery. Let your prayers ascend earnestly to this end.

Sunday was bright and pleasant; as noted elsewhere the eleven o'clock service was occupied in preaching the funeral sermon of little Estella Bartholomew, by Apostle Joseph Luff. At night Bro. Alfred White was the speaker. The afternoon meeting was a fairly good one.

Edna James, youngest daughter of Bro. and Sr. Thos. James, has been quite ill the past week or two from nervous prostration, her pulse being extremely rapid for days. Edna is a bright, sweet dispositioned girl, and her many friends all hope for her speedy and permanent recovery.

A special collection was taken up in the Sunday School Sunday morning, as that department's contribution towards paying off the church indebtedness. There were 301 in attendance and sixty dollars was raised; several scholars stating they had forgotten it and would bring their contributions next Sunday. In addition to this nearly four dollars was collected for Sunday School purposes. Sr. Lucy Young's class was the banner class in the church collection, they giving twelve dollars, all did well and are gratified at the success attained.

Brn. F. G. Pitt and Wm. Newton and families, arrived in New York Sunday morning, February 18th, on the steamer Campana, returning from their English mission. They were accompanied by relatives of Bro. Newton's, which swelled the number in the party to thirteen. They had a most pleasant and speedy trip, weather being remarkably fine all the way over with the exception of a day or two, when the sea became a little high. Bro. Pitt, on request, read the service Sunday, usually held on steamers of the English lines, and they were treated with the greatest respect and consideration by all, the Lord giving them grace and favor on their journey. Bro. and Sr. Pitt tarried in New York a few days, but Bro. Newton and party came through, arriving in Independence Tuesday morning. As an evidence of the

favor given them they were enabled to get half fare on the railroads for the entire party from New York to Chicago, and a reduced fare from Chicago to Kansas City. Bro. Newton looks well and the Saints are glad to greet him again.

Little Estella Bartholomew, only child of Bro. and Sr. George Bartholomew, Jr., gently and peacefully, without a sign of a struggle, fell asleep in the Savior Friday afternoon of last week about three o'clock, after a long illness. She bore her sufferings patiently and uncomplainingly. She had great faith in the promises of Christ and repeated administrations always brought temporary relief and improvement, but notwithstanding everything was done that loving hearts could suggest and willing hands could perform to restore her health, it was not the Father's will that she should remain and He very gently took her to Himself. While those to whom she was so dear have sought to be resigned to the will of the Father, they feel very keenly their loss. She had a sweet, lovable disposition and was a favorite with all who knew her. The funeral took place Sunday morning, the 18th, from the stone church, the little white casket being covered with flowers and a large wreath; a pillow of roses, lilies of the valley and calla lilies, with the name Estella in purple on a background of white carnations was also a prominent floral offering. Elder Joseph Luff preached the sermon, the church being filled with sympathizing friends. The interment was in the city cemetery.

LAMONI, IOWA.

The usual prayer and testimony meetings were held last week at the church and Mite Society hall. The Religians met at their appointed time and place to study, read and entertain each other and others.

Sunday morning, 18th, Pres. Joseph Smith was chosen to speak, his theme being "The mountain top." The afternoon service in charge of Elders Gunsolley and Gaulier was enlivened by a good number of the young brethren and sisters taking part. Those who assembled at night were spoken to instructively by Elder Gunsolley.

At the Home last night Bro. J. P. Anderson was the speaker, assisted by Bro. Oscar Anderson.

Sr. E. L. Kelley's parents, Mr. and Mrs. Bishop of Cody, Nebraska, visited a few days and departed to Omaha.

Elder Stebbins went to Greenleaf, Kansas, to perform the marriage ceremony of Elder Kent's daughter, and to minister there and at other points in the state.

Srs. A. E. Cobb and F. B. Blair and young Wayne returned from their eight months visit at Oakland, California, accompanied by Miss Verna Lyman, a niece of Sr. A. E. Cobb, from Portland, to visit here this summer.

Bro. R. J. Bailey was married to Sr. Adio Stephens on the 7th inst., at Davis City by Elder H. A. Stebbins.

Elders F. E. Cochran and M. M. Turpen held preaching serv-

ices at the Surprise school-house in Missouri on Sunday, 11th, conveyed thereto by Bro. Oscar Thomas.

Pres. A. H. Smith returned from Illinois and Elder Briggs from Michigan.

A LAMONIAN.

February 19.

ST. JOSEPH, MISSOURI.

Bro. R. Winning addressed the Saints yesterday morning, and Bro. Wm. Lewis in the evening. Both sermons were edifying.

Elder H. O. Smith attended the district conference held at Guilford, Missouri, Saturday and Sunday, 17th and 18th.

Sr. Mayme Whitehead was confirmed at the Wednesday evening prayer meeting, having been baptized the night previous.

Bro. C. H. Eldridge has been relieved of his affliction somewhat, but yesterday and last night had a very bad attack again.

Sr. Pearl Smith made a short visit at Rea, Missouri, last week, with Sr. Fannie Eiel.

We experienced last week the severest weather of the season. G. L. K.

February 19.

CHICAGO, ILLINOIS.

A telegram from Bro. F. G. Pitt announces their safe arrival at New York in good health after a pleasant voyage on the Campana. They will arrive in Chicago about March 1st. A reception has been arranged for Saturday evening, March 3d, at the hall, 716 Van Buren street.

Sr. Marie Clark took her departure on Monday night for Kansas City, her future home. She will be missed in Religio, church and Sabbath School work, which makes her departure a regret, but we cannot say nay to anything lawful that tendeth Zionward. We wish the family an abundance of success and peace as they will soon be located at that point near the borders of the gentiles.

We filled our regular appointment at West Pullman yesterday, speaking both morning and evening with good liberty and spirit, there being a goodly hearing on both occasions. The Religio, which met at 6 o'clock, was addressed by Bro. E. E. Johnson in an instructive way on the real purpose and workings of the Religio. He was besieged by many questions, but all passed nicely to the satisfaction of those present.

Bro. P. Pement occupied the hall, 716 Van Buren street, at the 2:45 hour and Bro. E. J. Lang at night. Both efforts are highly commended, for which we are glad. The Religio was good; a paper by Sr. Mable Sanderson was specially commended. Cottage prayer meetings are being held on the North side. The one last week was very good and spiritual. They will be held on Tuesday nights hereafter. An effort will be made to institute them in other parts of the city. The more prayer meetings the better for the Saints.

Our aged Bro. J. S. Keir is lying very sick in the city with a disense hard to cope with. Bro. Keir is a veteran in church work

and though seventy years old, his mind is as bright and active as ever. He is numbered among the general missionaries for the church, with labors in Michigan and Chicago. He is receiving kindly care in his afflictions.

Bro. F. M. Cooper occupied at the Lang mission on yesterday morning and has appointment at the Park Side mission for March 1st. Brn. Henley and Earl preached there yesterday.

Bro. R. C. Evans of the Canada mission will be in the city on March 11th, en route to Lamoni, Iowa. We venture for him the following appointments: Lang mission at 10:30 a. m.; 716 Van Buren street at 2:45 p. m. and at West Pullman at 7:30 p. m.

Love to all,

J. M. TERRY.

1402 Wrightwood Ave., Feb. 19.

ST. LOUIS, MISSOURI.

Our Sunday School and Religio convention the 10th and 11th passed off pleasantly. The Sunday night session, including exercises by both organizations, was complimented by many; the choir acquitted itself very creditably and Bro. Randall's solo was much enjoyed. Mrs. S. R. Burgess read an excellent paper on "Child Nature." Bro. J. J. Billinsky was re-elected Sunday School district superintendent; Jos. Jacques, of Belleville, assistant; Anna De Jong secretary and Bro. S. R. Burgess treasurer. The afternoon session was devoted to business. The district Religio convened at 7 p. m. The election of officers resulted as follows: E. M. Hitchcock, district superintendent; C. J. Remington, assistant; Granville Trowbridge, secretary; S. A. Burgess, treasurer.

Meetings have been held all of the past week at the Oak Hill mission; Brn. Barraclough, Davis and Hitchcock have been the speakers. The services were concluded there last night. Sunday, the 11th, Bro. J. C. Hitchcock spoke three times at different points. Bro. J. D. White has been away on a missionary trip; reports having baptized three one of the coldest days. The water was not warm, but Bro. White appears none the worse for the experience. He is in the city a day or two, then off again on church work. Bro. Ivor Davis was the speaker at our morning service; the effort was well spoken of by many. He also occupied the pulpit at Oak Hill mission in the evening.

Mr. and Mrs. S. R. Burgess left Saturday noon for the East; expect to return about the 10th of March.

The Mite Society will give a "poverty partie" Thursday night of this week at 2511 Slatery St. Everybody invited. The "raggedy raggedy man" will get the prize.

The Wednesday night prayer service was in charge of Brn. Noah Cooke and Jus. Swift.

The speaker at last night's service here was Bro. J. C. Hitchcock.

Bro. Wilcox of Shenandoah, Iowa, visited with the Saints yesterday. We understand Bro. Wilcox was down on a regular

business trip. He never misses the opportunity of assembling with the Saints. He assisted Bro. Hitchcock in the afternoon social service.

Wedding bells???

ETTA.

February 19.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather, up to about a week ago, has been very fine, the thermometer registering as high as 80 degrees, with but little moisture; but a change has come, and we have had winter for the past week, plenty of snow and very cold. Friday, the 16th, the temperature dropped to fourteen degrees below zero in some parts of the city, and on account of the change in the weather the attendance at the district conference was not so large as it otherwise would have been, but the session was a good one, the business being done without a jar; the thought seemed to be to comply more fully with the requirements of the law than heretofore.

The tent committee reported \$109.75 subscribed, most of which has been paid in, thus securing a tent for the district; now, if the different branches and scattered members will lend their assistance to meet the running expenses, a great work may be done in the district the coming summer. All those wishing to contribute to this expense can send their subscriptions to E. F. Shupe 2849 Curtis street, Denver, or C. R. Duncan, Conifer, Colorado. Come Saints, come up to the work of the Lord and let us make this the banner year for the work in Colorado.

The Sunday School work is moving in the district and the missionaries will push this department of the work wherever opportunity offers.

The Religio program rendered Friday night was A No. 1; it was intended to make it a joint program with the Sunday School, but the weather was too cold for the primary classes to be present. An excellent paper was read by J. B. Roush. It will be forwarded to the Religio department of the *Autumn Leaves* for publication.

The following brethren were recommended by the conference for missionary work the coming year: J. B. Roush, C. R. Duncan, O. B. Thomas, J. Frank Curtis and E. F. Shupe.

Bro. J. B. Roush resigned as chairman of the tent committee, and Bro. E. F. Shupe was elected to fill the vacancy.

The conference adjourned to meet with the Wray branch August 18th and 19th, 1900.

Several reporters of the city papers were present and gave us quite an advertising, some of which was very fair.

The preaching was by J. F. Curtis Saturday night, O. B. Thomas Sunday morning and C. R. Duncan Sunday night.

The prayer and sacrament service was a time long to be remembered; the house was well

filled with Saints and the Spirit was present in power; words of instruction and encouragement were given, and a time of rejoicing was had. Some of the Saints expressed themselves that it was the best meeting they ever attended; it was indeed encouraging.

February 19.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Branch business meeting was held Wednesday evening; officers reports accepted and work pertaining to conference attended to.

A pleasant and profitable time was had at the Sisters' Prayer Union Thursday afternoon.

Our district conference met in business session at ten o'clock Friday, February 9th. In the evening a prayer and testimony meeting was held, and was enjoyed by all present, the hall being well filled. Saturday morning business was resumed; seven members were expelled from the Stockton branch, and two others referred to the district president. One very important item was adopted. A motion was carried to take up a collection the last Sunday of each month to supply the ministry with tracts for their missionary work. Fred B. Blair was elected district president. The afternoon session was devoted to Sunday School work. In the evening there was preaching by Bro. Blair. Sunday School met at 10:30 Sunday morning. A very instructive discourse was given by G. T. Griffiths at eleven o'clock on priesthood. A chart of his own designing was used which made his remarks very impressive.

At 12:30 we had prayer and testimony meeting. It was a very spiritual session. Prophecy and tongues were given, and four persons spoken to, to their joy and great satisfaction. All present enjoyed the meeting and felt the Spirit's presence, and were strengthened accordingly.

In the evening, preaching by F. M. Sheehy. Our hall was crowded all during these services. Brn. Griffiths and Sheehy presided at the different sessions. We are all stronger in the work on account of these spiritual meetings.

GEO. S. LINCOLN.

February 16.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

District president, Roderick May preached to us at the eleven o'clock service last Sunday, giving much encouragement and instruction to the branch. He said he was pleased to see the progress the branch had made, and hoped they would continue. He also conducted the afternoon prayer meeting.

Bro. John Mayer was baptized at the Armstrong font by Elder M. B. Williams, and confirmed at our hall before the evening service by Brn. May, White and Williams.

In Elder I. N. White's discourse at the evening meeting we received a spiritual feast that was good for mind, body and spirit. Bro. White was blessed with the power of God and an outpouring of the Holy Spirit in the gift of prophecy. He said in substance that "the gathering was nearer than most Latter Day Saints believed, and that some of those who stand in high places, who hold the coffers of the world, God will move upon, and will show to them by night vision that this poor, despoiled people are the covenant people of God, and they will pour their treasure into the house of the Lord." He also stougly exhorted the Saints to keep the "Word of Wisdom" that they may be protected from the plagues and pestilences that are abroad in the world, and showed that we should keep the law of tithing in order that we might be free to stand before God in the last day.

JOHN C. GRAINGER.

February 19.

LETTER DEPARTMENT.

POMONA, Mo., Feb. 14.

Dear Ensign:—The Saints of Douglas county, Missouri, are making a commendable effort to build a church near Ava, the county seat of said county. Should the Saints from abroad see fit to aid in the erection of said church they may forward their mites to Sr. Rosa Morris, Ava, Missouri, as she is the treasurer.

Having been ordered by the powers set in the church to go east and remain in that part of the state for some time. I shall not be at the district conference to be held at John's Mill, March 17th, I hope, however, that all who can will attend, and that the blessing of God may be with you. Your brother in Christ,

C. J. SPURLOCK.

HEPPER JUNCTION, Ore., Feb. 5.

Editor Ensign:—I am stranded on the bank of the Columbia river for about nine hours, waiting for the train that will bear me to eastern Oregon. Just closed a short series of meetings at Heppner, beginning the 1st inst. Mr. Minor secured the use of the Christian church there, and in response to the joint invitation of himself and wife (Sr. Mae Minor) I gave them a call; not much interest manifest, but the work has a few friends there.

Before going there with Bro. W. A. Goodwin I held six services at Mayville, where a fine interest was manifested and we baptized two parties there. Bro. and Sr. Henry Cuendlet. I left Bro. Goodwin to continue the meetings until Sunday last, when the Baptists were to commence a revival there, and Bro. Goodwin was to commence operations at a school-house known as Buck Horn.

Brn. D. L. Harris and A. B. Moore were engaged in the work at Condon, when I came through, and reported a full house and some candidates for baptism. Bro. Holt is busy up on the sound and thus we are all trying to get the work rounded up for conference and the time when we shall leave this field to await orders.

My wife and little ones are in Seattle—or rather one of Seattle's suburbs—Green Lake. I am making my way to Malheur county, where I expect to labor until time to start east.

In bonds,

A. M. CHASE.

RIVINGTON, Ia., Feb. 14.

Editor Ensign:—Our Sunday School convention and district conference closed last Sunday night at Hamburg, and truly this conference was one among the best held for a long time. The convention more than average; the general Sunday School superintendent was with us; also his willing worker and superintendent of the

Sunday School work of this, the Fremont, district, Sr. Emma Hougas, with workers from Shenandoah, Thurman and Tabor, all enjoying the spirit of the work, making it interesting and enjoyable to all present. Quite a number of non-members of the church were in attendance at all the sessions; also at our business sessions during our conference and preaching services.

Our preaching services were well attended, house well filled all the time; audience, both Saints and outsiders, as expressed by both parties, were satisfied and interested. We trust that much good will result from this conference; all passed off peacefully and with the very best of feeling. The members of the branch did all they could to make all attendants happy as well as comfortable.

I. M. Smith had occupied for a week previous to this time, and we left him to continue as wisdom might direct, as the interest had not abated. Had a very good attendance here last night in the school-house, one mile and a half south of town. I shall, the Lord willing, hold forth again tonight, and then move on to Fontanelle, by way of Red Oak, where we have a few members with whom we expect to stay two nights. We expect to meet with the Saints in Fontanelle, helping to assist the president of district, also of branch, in arranging matters for the best interest of the cause; from thence to Council Bluffs to attend the district conference. So we move on, trying to keep pace with this wondrous work. We shall do what we can for its advancement in our field of labor, and I can vouch for my co-laborers that they will be found trying to do the same.

Our motto is "on, on to the victory."

Yours in the one faith,

HENRY KEAR.

CHICAGO, Ill., Jan. 30.

Dear Ensign:—Perhaps it would be well to drop you a few lines. Since January 7th to January 28th our protracted meetings were fairly well attended, for which we feel very thankful. I have had the promise of five for baptism just as soon as it is convenient for them; I most sincerely hope that they will stick to what they say; may God keep them.

I had to close my protracted meetings here on Sunday evening, January 28th, on account of moving my mission from 1802 Armour avenue to 608 37th street in the south part of this city about four miles from here, so I write to Ensign as perhaps some of the Saints abroad are interested in the colored work in Chicago, so please note No. 508 37th street.

I think that neighborhood will be better for me to build up the work. My wife's health is very poor yet; pray for us that our prayers may be answered. The fight is hard here, but I intend to fight on until the victory is ours.

Please send mail at present to No. 1806 Armour avenue, in care of Mrs. H. Bacon. Brn. J. M. Terry, William Strange, S. C. Good and F. M. Cooper preached for me. May the good work go on.

Yours in the one faith,

G. H. GRAVES.

WALLACEBURG, Ont., Feb. 15.

Dear Ensign:—As I have seen no letters from this part of the country, and hardly any from Canada, I thought I would venture a few lines; our branch is doing fairly well, considering that the majority of the members are in other places. The few who are left are trying to do the best we can, and encourage one another with the hope that the Lord will bless those who meet often to gather, and keep his laws. Like a good many of our brethren and sisters, we do not claim to be perfect, but hope to be some day, by striving to do that which is right in the sight of our heavenly Father, trusting in His sustaining grace to uphold us, and make us strong.

We have just received more spiritual strength by a visit from our dear Bro. Geo. Green, who is president of the Chatham district, and well beloved by all who know him; when he comes to see us he is loth to leave us, and we regret to see him go; he says

he always feels good when here, and I am sure we do, so come again Bro. George, you cannot make any mistake, no matter how often you come. He was telling us about his wife seeing about a dozen angels, during the time the writer was ordained to the office of an elder, she said they hovered over our heads, and were very fair to look upon; some had dark hair, and some fair hair, and wore loose sleeves, she could see their arms up above the elbows; and one came down and sat at a small table that was on the stand, and wrote with a quill pen after which they seemed to ascend and vanished from her sight. So you see, dear Saints, our heavenly Father, it seems, is aware of what is going on, and takes cognizance of the same, so it behooves us, as his people, to build up our characters, so that we will not be ashamed to meet him when he comes, and, judging by the signs of the times, the end is drawing near, when all will have to give an account of what we have done, it will be too late then to say, "Oh, I wish I had done better."

Dear Saints, let us all live, and let our light shine, that we may be able to say without fear, come, dear Lord, we are anxiously waiting for you to come and reign over us. That all may be able to say, I am ready, is the prayer of your brother.

JOHN G. SWAINSON.

WALKER, Mo., Feb. 5.

Editor Ensign:—While at Fort Scott I averaged my sermon a day, preaching eighteen times. I found some willing workers there, I stayed nights with Bro. Lee Quick, 11 Monroe street, he is a promising young elder, who, if faithful, will make his mark for good in the church, his dear, old father is president of the branch; Bro. Leaton and noble wife are also trying to push the work. Mr. Jordan and wife are always ready to help with their mite, to bear the expense of the elders, although they don't belong to the church, yet I believe Mr. Jordan delivers many sermons a year in his house and blacksmith shop, all of his people belonged to the old church. You ought to hear him talk about—as he calls it—"our church," and "Brother" Joseph, well he's a good man.

Bro. Joseph Wagner and wife keep a restaurant and are always ready to give temporal food to the ministry while they deal out the spiritual. Many thanks to them.

Since I came here I have spoken several times in the hall, which has been very well filled, especially last night. There were three ministers present, Baptist, Christian and a Reformed Catholic. I spoke with excellent liberty on "The Kingdom of God, and Who Had the Right to Minister the Word, and Officiate." At the close the Baptist minister said, "I think there are lots of ministers who ought to be planting corn. He expects to attend our conference next Saturday at Coal Hill; he and the Methodist minister attended our social meeting Sunday afternoon, and for the first time, they heard the Spirit speaking through Saints in tongues and interpretation.

I am yours truly,

J. C. FOSS.

DELTA, Colo., Jan. 15.

Editor Ensign:—Years of suffering, coupled with observation, has led me to the conclusion that the truth of "laugh and the world laughs with you, weep and you'll weep alone," has kept many a tongue silent.

"Many an arrow at random sent Finds a mark the archer little meant," has deterred others from pleading the cause they felt was just because of a misconception of the meaning of others, and, "as the world is so nearly akia" I thought that others might have had experience similar to my own, and for this reason I send the following lines, the theme of which came to me "mid scenes of affliction" from which I am beginning to rally, a long period of continuous prostration; and hoping that they may in some degree cheer and comfort others by pointing them to the fountain of mercy, and desiring the prayers of all I am

In hope,

R. H. WRIGHT.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE STONE KINGDOM.

BY J. I. YOUNG.

For a basis we will use a portion of scripture found in Daniel 2:44: "And in the days of these kings shall the God of heaven set up a kingdom which shall not be left to other people but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Some have taken it for granted that this kingdom was set up by Christ in his day, but we will show that it was to be after his day, for the language of the prophet Daniel indicates that there was to be more than one king; he says that in the days of these kings, showing there was to be more than one. Let us see what caused the prophet to give utterance to this language; we find from the preceding verses that he had been called upon to interpret the dream given by the God of heaven to King Nebuchadnezzar; we pass the dream and notice the interpretation. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

The reader can see that there was only one universal king at that time. "Thou art this head of gold." The Babylonian was the first of these kingdoms that is mentioned by the prophet in his interpretation of the dream, and it was fitly represented by "the head of pure gold" on account of its great riches, and Babylon, for the same reason, was called by Isaiah "the golden city" (Isa. 14:4). "After thee shall arise another kingdom inferior to thee." This kingdom was considered as nothing, nor do we read of anything good or great that was performed by them; "and after thee shall arise another kingdom inferior to thee." It is very well known that the kingdom that arose after the Babylonish was the Medo-Persian, the two hands and shoulders of the image. The Babylonian empire was to be dissolved by two kings—the Medes and Persians—whose powers were united under Cyrus, he being son of one of the kings, and son-in-law of the other king, who besetled and took Babylon, put an end to that empire, and on its ruins erected the Medo-Persian, or the Persian as it is more usually called, the Persians having soon gained the ascendancy over the Medes. This empire is said to be inferior as being less than the former; it is because neither Cyrus nor any of his successors ever carried their arms into Africa or Spain as far as Nebuchadnezzar is reported to have done; or rather, inferior as being worse than the former as Dr. Prideau asserts, and I believe he may assert very truly that the kings of Persia

were the worst race of men that ever governed an empire.

The third kingdom of brass which was to bear rule over all the earth, was the Grecian, under Alexander the Great. "And the fourth kingdom shall be strong as iron." This kingdom was to subdue all other kingdoms; it was to break in pieces and bruise; that is, it was to subdue all of the other empires that had been before it. Let us see what the prophet has to say about it: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."—Dan. 2:41-43.

The kingdoms that have been described would eventually be broken up and be divided into ten kingdoms, of which three were to fall before one that was to arise. Daniel 7:8. The fourth kingdom was to be divided, and from it there were to arise ten others, and out of one of the ten one was to arise and overthrow three. (See Daniel 7:8). Besides the image which Nebuchadnezzar saw (verses 34, 35), he beheld, "hill that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." This was thus interpreted and explained by Daniel (verses 44:45): "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. [Never change the form of government that it had when it was set up by the God of heaven; no elections every four years to put first one party and then the other party in power, but the party or form of government is to continue forever]. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and gold." Notice, if you please, that these first kingdoms were all left to other people; the Babylonian was left to the Medes and Persians; the Medes and Persians were left to, or overcome by the Romans; the Romans were divided and broken into eastern and western Rome, from which there has sprung up ten others; and it was in the days or times of their existence that the God of heaven was to set up a king-

dom that was to consume all of them; they were to become like the chaff of the summer threshing floor. We know that chaff is scattered by the wind and cannot be found; so, likewise, the kingdoms of this world are to be scattered, overthrown, by the kingdom of the God of heaven. For the Lord says: "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." (Haggai 2:22).

How plain, how graphic this description, when we look around us and see the commotion in other countries; look at France and England, and the other powers; the "stone kingdom" or stone was to smite the image on the feet and brake them in pieces; the ten toes represent the ten forms of government that were to arise, and as the stone was different from the image, so will the kingdom which the God of heaven establishes be different from all of the other kingdoms or governmental powers. Other kingdoms were raised by human ambition and worldly power, but this was the work, not of man, but of God; this was the kingdom of heaven, a kingdom not of this world; its laws, its powers were all divine. The kingdom was never to be destroyed as the Babylonian, the Persian, the Macedonian and the Roman empires have been; but this kingdom was to break in pieces and consume all the kingdoms, to spread and enlarge itself so that it should comprehend within itself all the former kingdoms; this kingdom was to fill the whole earth, to become universal and to stand forever. The image stands upon its feet, the toes of iron and clay; the kingdom of Christ is yet a stone of stumbling and rock of offense, but the stone will one day smite the image upon the feet and toes and destroy it utterly, and will itself become a great mountain and fill the whole earth. Or, in other words, the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever. We have, therefore, seen the kingdom of stone, but we have not yet seen the kingdom of the mountain.

Daniel, in his interpretation of the dream of Nebuchadnezzar, tells him of what shall be in the latter days. The kingdom spoken of by him was to be in the latter days. Some claim that it was the kingdom set up by Christ in his day, but we will examine the Book of books, and see if it did continue till our time. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."—Amos 8:11, 12. We learn from this language that there is to come a time when the work of God shall

not be found; that no one will be preaching the doctrine of Christ. For further proof of this we quote Matthew 11:12: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." Here is a statement made by the Savior; the kingdom of heaven was to suffer violence, and the violent were to take it by force. The violent slew John and all of the apostles; there was no one to administer in the holy ordinances of God's house. Those who held the authority were slain; for proof that this was to be we quote Acts 20:23-31: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The reader will notice that grievous wolves were to enter in and not spare the flock; if the flock is not spared, how many are there left? To illustrate: We go to Bro. A and ask him to loan us a dollar and he says that he cannot spare us any; how much will we get? You will say that we would not get any. Well, Paul said that grievous wolves would enter the flock and the flock would not be spared; we come to this conclusion that there was not any left who had the right to administer in God's house. Then Daniel evidently saw by that Spirit which Jesus said should guide into all truth, that away down in the latter days, the God of heaven would set up a kingdom that would not be left, or overcome by other people; but it would stand forever. "In the days of THESE kings shall the God of heaven set up a kingdom." Let me say that in the days that Jesus was upon the earth, these ten kingdoms were not in existence. In that day the Roman government was one, not ten; it was one and one only; it was not divided at all.

We read in the second chapter of Luke that the proclamation went forth from the Roman emperor for all the world to be taxed; this proclamation went forth from the iron ruler, Cæsar Augustus; this Roman government was not then divided; it was one government, only one, not ten. It was the one iron kingdom that was to break into pieces and bruise, and after this iron kingdom should have ruled for a long time—for many hundreds of years—it was to be divided into ten divisions represented by the ten toes, and to be ten kingdoms instead of one. We discover further, that this kingdom was one for hundreds of years after the death of Jesus; it then became gradually broken; one kingdom arose in or about the year 356, and after this on down to about 450, or a little later, we can trace the ten very distinctly, but the reader will notice they had no exist-

ence when Jesus was here; the toes were not yet developed, and it was more than three hundred years before they were developed, and the Roman government divided. The language of the prophet is. "In THE DAYS OF THESE KINGS shall the God of heaven set up a kingdom." Now, if the kingdom of Christ was established in the days of these ten kings, it could not be before the year A. D. 350. These kingdoms passed through many changes it is true, but in their varied conditions they can be traced down through the history of the past to the present age, and it was in their times that the God of heaven was to set up a kingdom that was never to be thrown down.

How vastly different from the one that Jesus set up; it was warred against, overthrown, and the saints of God were worn out. Daniel 7:25 says: "For a time and times and the dividing of time." Suffice it to say that the kingdom of Christ was disorganized and scattered, and to remain so 1260 years. At the time of the fulfillment of the 1260 years the God of heaven was to set up his kingdom that was to destroy all of the other kingdoms. We read in Isaiah 32:13-17, "Upon the land of my people shall come up thorns and briars; yea upon all the houses of joy in the joyous city: because the palaces shall be forsaken: the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

That will be the condition of things when the Lord shall come to take his kingdom; we find that before he shall come, there is an angel to come from heaven with the everlasting gospel to preach to all nations. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The reader will notice that the angel is to have the gospel; if the gospel has continued from the days of Christ, what is the use of an angel bringing it? But as we have shown, the gospel was taken from the earth. For further proof that the gospel was to come from heaven, let us look at Deuteronomy 32:2: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." We find that the rain comes from heaven, so in like manner was the gospel

and the doctrine of God to come from heaven. That the angel has come with the gospel we do not hesitate to affirm; the kingdom is set up for the last time, and it will subdue all other kingdoms, and it will stand forever. How the other kingdoms will be destroyed we cannot say, as God has not been pleased to reveal it. We see the remains of the ten horns which arose out of the Roman Empire; we see the little horn still subsisting, though not in full strength as at one time, but we hope upon the decline, and tending towards a dissolution; and having seen so many of these particulars accomplished, we can have no reason to doubt that the rest will be fulfilled in due season, at the time of the end. We are not as wise as some, for we do not pretend to know how it will be accomplished, but have faith in God that it will be done in his own way and time. There is one thing that we do know, and that is that the kingdom of Christ is set up, and as he said that the gospel of the kingdom was to be preached in all the world, then the end should come (Matt. 24:14), the gospel of the kingdom could not be preached if the kingdom was not here; if the kingdom was not here, it would not be the gospel of the kingdom, but would be the gospel of man. We are striving to preach the gospel of the kingdom of God as best we can, hoping that we may surmount all of the obstacles of life, and gain the reward that is promised.

**VARIED EXPERIENCES.**

*Dear Ensign:*—How encouraging to isolated Saints are the letters in the church papers; for nearly two years we have been without church privileges to speak of, and we have found it very lonely indeed; we feel that we can't spend any more time away from the church so have decided to locate near the Nebraska City branch that we may be with the Saints, as it is so lonely to be away from the people of God.

Sweet the time, exceeding sweet,  
When the Saints together meet;  
When the Savior is the theme,  
When they joy to sing of him.

We once had a small branch here, but through various reasons it has been disorganized. We can't stand still in this work; we either must go backward or forward, and by experience I find one of the greatest helps to live faithful is to be in the company of the Saints and have church privileges; one's mind is then more on spiritual things than when we are mingling with the world all the time; my greatest desire is to live faithful to this latter day work, for I know, without a doubt, that it is the work of the Lord. How glorious are the promises to those who endure unto the end. I was sorely afflicted for almost nine years; at times it seemed that it would be impossible to live longer, and that death would be sweet instead of so much suffering. I often would grow faint and weary trusting in the Lord, and would put my trust in the arm of flesh, thinking I never could be healed according to the pattern laid

down in James, but it seems that when God's appointed time came the blessing was not withheld any longer. One year ago last fall, through one of God's appointed servants, Bro. T. J. Sheldon, the blessing came with power and much assurance; I was healed then and there, and today stand as hearty and healthy as I ever was in my life, with no sign of my old trouble. Was there anything with which I was to comply? O'yes, to be sure. I was told that inasmuch as I keep the Word of Wisdom, and keep the commandments of God, and live obedient, I should be blessed. This has been a great blessing to me, and my desire is to live faithful to the teaching of our dear Savior, that I may be acknowledged of him when he comes to make up his jewels. This work is worth all, and the longer I live in the church the more blessed it seems to me; many are the blessings received by living faithful to his teaching. May we ever be on the watchtower faithfully performing our duty, is the prayer of

Your sister,  
MRS. AMELIA SELF,  
BENNETT, Neb., Feb. 12.

*Editor Ensign:*—It is always my habit to look for the letter department first to see who has written, where they are from, and what each one has to write, before looking elsewhere; and of late the thought has come to me, Why don't you write too? Perhaps some one would like to hear from here as well as we from others, and I think sometimes we are rather selfish, for the letters are written mostly by isolated ones. We claim to live in the regions of Zion, and I think we should be more sociable to our isolated ones and invite them here with us and tell them what we think of this land. The Book of Mormon says that the Saints should possess a land choice above all other lands, and the Lord, through our prophet, has told us this land of Missouri is that land; and as we look around about us and see the many advantages we have above others, we can truly say this is the land of promise. We find coal, lead and ore in abundance; and the book of Ether says that much gold and silver were found also, and I believe that will be found here too some day.

We are only eight in number here, and have a little church; we have had our Sunday School here almost every Sunday for two years; but most of the time there is but two little girls, beside our own children, who come, so it is hard for us to keep going; we can hardly keep up interest among ourselves, and outsiders think it hardly worth coming to see, as there are two other churches here of one hundred scholars each. I write this hoping some of you Saints who have large families would come, and those who have none are welcome also.

There are twenty-eight hundred acres of land held by heirs to be sold at Lamar and Joplin, and seven hundred in Jasper county to be sold at sheriff's sale in the court yard the first day of February, and the rest at

Lamar the second and third day of February; terms one-third down, one-third in one year, and the rest the second year. It is timber land, and some prairie, and some improved farms sold in forty and eighty and one hundred and sixty acres; it is supposed it will go cheap under circumstances. Any of the Saints wishing to know anything further of this will please address W. M. Royer, Nashville, Missouri.

Hoping that I may live to see the day when we will be blessed in this land of Zion, enjoying the comforts that are promised the faithful in Christ

Your sister,  
E. J. ROYER,  
NASHVILLE, Mo., Jan. 22.

*Editor Ensign:*—Thinking a few lines for your columns from the "Old Dominion" mission, would be read with interest by many of your readers, I thought I would essay the task. I have just read a letter written by Sr. Herick to Sr. Taylor, and find she knew nothing about any of my meetings or labors in this 'state, as she has not been taking the *Herald*, and my reports have been in that since I came here last November; and as there may be some others in the same condition, I will just say that the prospects seem more favorable for a work in this state now, than at any other time since I have been in the mission. I have baptized four souls and expect one or two more before going home, some of whom are uncompromising workers. Especially is the prospect brightening in the city of Richmond, as will be seen by the following letter received from Sr. Corson, of that city; I here copy a part, as it, no doubt, will be read with interest:

"RICHMOND, Va., Feb. 2.

*"My Dear Brother:*—Your card received today. I was saddened indeed to read of the death of Sr. Orr. Oh! it seems so sad that you could not have gotten to her sooner; I felt like Martha did when she said, 'If thou hadst been here my brother had not died,' although it is most likely that she was appointed unto death, but the thought would come. But 'God moves in a mysterious way His wonders to perform,' and this may be one way to further the cause she loved. I had to weep in sympathy with the bereaved ones, as I realized how anxiously she waited your coming. I have many things pleasant to tell you concerning our work here in Fulton [this is a suburb of Richmond.—J. L. G.]; Mrs. — told me she was getting ready to come to our house Sunday, to meeting, when company came in. Said she was anxious to hear you preach. She said, 'I believe if he will come back now and get a hall, he will get a good many out to hear.' I told her that I expected the people were so sure that we were Mormons of the Utah type, that I thought most any one was too prejudiced to investigate for themselves. She replied, 'No, they did think so, but they are finding out better, but I tell you we had some strong talks with some of them before

I could make them think he was not one of that sort.' These are her words as nearly as I can remember. I saw her today and had a good long talk with her, and dropped, I trust, a few more seed thoughts. Mrs. — has been in every day since you went away, or has called me in there, to question me, until today, and she is not there today. She says she must have the *ENSIGN*; she sent some *ENSIGNS* and tracts to her friends, and to her pastor (she does not live in Richmond). Oh, my brother, how great is my responsibility. [Yes, dear sister, but how great the reward in the end, if we perform our duty. I would to God all others felt their responsibility, and were performing their duty as this sister who is alone in a great city, except one brother in the faith. But the Lord is wonderfully blessing her, in both health and wisdom, and will enable her to do a wonderful work for Him, though she may feel weak and unable for the work at times; so do we all. But the Lord will never fail to give strength and wisdom when we trust and work for him.—J. L. G.] Who is sufficient for these duties? If any faith on earth has a tendency to make one feel their littleness and entire dependence on Christ more than ours, I would like to know what it is, and yet those who don't know say that it leads its devotees to depend on their own efforts, a belief in works. I read such a grand sermon in one of those *ENSIGNS* you left me, an old one, and the reasonableness of the faith was so plainly set forth, and I could now respond, amen, to every sentiment in it; whereas when I read the same sermon a few years ago, I could only wonder if these things were so. A 'reason for the hope that is within you,' how good it is to have it. I used to hope in Christ, but with not much reason that I would give, only that he had said 'Believe.' Now, I can give as a reason that I have 'believed and obeyed,' and hope to continue believing and obeying. \* \* \* Brother, I wonder if we can have a series of meetings when you come back? Several have said they will try to come out next Sunday. One lady said she could listen to you all night. Don't think I am trying to swell your head; I am not. It is not you, it is the grand message you have to deliver. \* \* \* I hope you will be back by the second Sunday, and remain over the 17th [I have so arranged and go tomorrow]. Hoping soon to see you, I remain

"Yours in gospel bonds,  
"ALICE R. CORSON."

I have held a few meetings here since the death of Sr. Orr. Not much interest manifest in Newport News or Hampton, but nowhere can better Saints be found than the few here. I have just returned from the piers of the C. & O. railroad, where Mr. Rand (husband of Sr. Rand), oversees the work of Pier, No. 5. Mr. Rand kindly showed me the places of interest and gave me information about the vast amount of business conducted there by the C. & O. railroad.

I went with him over an ocean steamer which he was loading with flour for the Boers. He informed me that he loaded more flour for export from this one pier, last month, than any port in the United States. Besides this, he gave us some very substantial aid financially. He believes the latter day message, but has not obeyed it yet; I certainly would be pleased to be called upon to administer the gospel ordinance that would add him to our fellowship and brotherhood.

I expect to go to New Hope the 19th, and about the 26th go to Centerville, West Virginia, after a few days there on to Lagrange, and from there home, by the 19th of March, to remain a few days, and then on to General Conference, the Lord willing.  
NEWPORT NEWS, Va., Feb. 9.

LATER—I arrived at Richmond on the 10th and found arrangements had been made for services at 4 p. m. Sunday. Several were out who were never here before to hear the gospel message. We continue here over Sunday. I will send you communication for *ENSIGN* soon, in reply to a sermon preached in one of the churches here, which I desire to distribute to several of the members of said church.

May the blessings of God attend the mission of the *ENSIGN*, for though great and good as is the *ENSIGN*, its mission is greater and better.

Yours truly,  
J. L. GOODRICH.

February 12.

*Editor Ensign:*—It is with pleasure I write you; in the first place I feel grateful for the weekly visits of the *ENSIGN*. I feel I could not do without it for the many good letters and sermons. I shall never be without it. I have thought it right and proper to give to the readers of the *ENSIGN* my experience. My father and mother belong to the United Brethren church, and I had heard him speak of the Book of Mormon and condemn it; I was not posted in such matters, on religion, but father said he would burn it up if we got one in the house.

I took a trip from Ohio to this place, having previously united with the M. E. church, where I remained until I found I did not receive the blessings that God promised to believers; so I asked the preachers why they did not preach on the gifts of the Spirit, and the gift of prophecy, and they would say they were all done away; I asked them to show me the chapter and verse, and then they told me I couldn't expect such things in this late day of the world; I left them and went into the Baptist church with an open Bible in my hand, and I used it to be sure, and I soon found them not in harmony with Paul's teachings, for I read that God set some in the church, first apostles, secondarily prophets, and after that all the gifts of the Spirit (1 Corinthians 12:28, 29), and again I find how long they were to remain there in Ephesians 4:1-10, so I could not stay in the Baptist church.

Elder Leonard F. Daniels, of the  
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Reorganized church, came to me with the angel's message, and I said I will obey that message and if I don't receive the gifts and blessings I will step down and out of the churches, and say it is all a humbug and gotten up to make money. I was baptized June 20, 1892, and can say of a truth with Peter, "He that feareth Him and worketh righteousness is accepted with Him" (Acts 10: 35), so I am firm in the faith.

Two or three years ago I took a trip to Ohio, and my father wanted to know in regard to the Latter Day Saints, so I got him interested and sent for an elder, and they sent me Bro. F. C. Smith, who told them words whereby they can be saved, and then they obeyed the message.

Bro. F. M. Slover with us last Sunday, preached three times in the church; I also got the town hall in Brubaker, Illinois, and Bro. Slover preached three times with good liberty and good interest, but small crowds of about twenty-three, it being the first time that our elders have been there, and then the weather was against us, but I think that the honest in heart will obey. Ever praying for the spread of truth and Zion's triumph.

Yours in the one faith,  
W. O. FISHEL.  
KINMUNDY, Ill., Feb. 11.

*Editor Ensign:*—When we read and so much enjoy reading letters from other parts, the question comes, "Why not drop a word from our branch of the church militant, Laird, Colorado, that others may know that we are striving by the help of God to so live that we may meet with the finally faithful in the church triumphant. And although we sometimes feel the sentiment of the hymn, "Ah, this heart is void and chill, 'Midst earth's noisy thronging," yet we feel to say, "Through the furnace, through the heat, there beneath the hammer's beat; through temptations manifold and amidst affliction's burning flame, yet we glory on his name."

We feel very thankful to our heavenly Father that we are so situated that we are able to heed the admonition not to forget the assembling of ourselves together and of exemplifying those who feared the Lord and spake often one to another and who thought upon his name. A means through which we feel is derived great spiritual strength and blessing; so much do we appreciate this great privilege that frequently the sentiment of different ones in our testimony meetings would seem that we claim the promise made us to "sit together in heavenly places in Christ Jesus" is being verified upon us. And while we so much enjoy our privilege, our hearts should be lifted to Almighty God in prayer that he might "put his signet on their breast, and on the isolated ones let his Spirit rest."

We are having a well attended and interesting Sunday School under the superintendency of Sr. A. E. Tabor, whose heart is in the Sunday School work. Our

Sunday School has been most regularly attended, some of the Saints coming and bringing little children a distance of nine miles; the primary teacher of our school, a lady, is one of those who drives nine miles. We have preaching and prayer meeting each Sunday alternately. Preaching by Bro. E. D. Bullard, our local elder and branch president.

To Bro. Bullard is due the first preaching and greatly the keeping alive of the work in this part of Colorado in days of greater prejudice and more nearly alone than we now are. We have been made to rejoice and feel strengthened by an occasional sermon and fireside talk from Bro. O. B. Thomas and Roush during the winter. We also flatter ourselves that we have a partial claim on Bro. J. B. Roush, owing to his wife and baby being located at Wray.

Our meetings are not much attended by outsiders owing to considerable prejudice in the locality; our neighbors are in no way backward about saying the elders they have heard are smart men all right, no mistake about them being smart, well posted, and such expressions as that. Some of them went as far as to say of one of them, that they liked splendid to hear him preach but that they did not believe a word he said. The comment on that speech, however, was (and that by a non-church member), that if they did not believe what he said, surely they did not believe the Bible. A little encouragement to us after all; so while we do not see the interest among outsiders that we should like to see, and sometimes feel a little discouraged at this, yet we feel that there is great need that we pray earnestly for a deeper work of grace in our own hearts. We believe the burden of the soul of some of our branch is, that the gifts and blessings promised to God's faithful children may be poured out upon us to a greater degree. And we should keep always before us and lay hold by faith on the words of Jesus when he said, "This kind goeth not out only by prayer and fasting," and associate with them the scripture found in Luke 18: 7, 8, and we have Christ's own words that God will speedily hear and answer prayer when we fast and pray and cry unto him night and day, though he bear with us long.

As I sit writing the text comes to me, "If we say we abide in him, we ought also so to walk even as he walked." And as my mind turns to the study of how Christ walked, it seems to my mind to mean nothing less to us than to follow on to perfection by obedience to the doctrine, as he said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness;" by sacrificing self, as he said, because "I seek not mine own will, but the will of him that sent me;" by trying to be always found doing those things that are pleasing to our heavenly Father, as he said the Father hath not yet left me alone, for I do always those things that please him," and finally, "be ye therefore perfect even as your Father which is in

heaven is perfect."—Matt. 5: 48. Let us each strive earnestly and feel to say with Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus."

With a daily desire for an increase of the faith once delivered to the saints, I remain,

Your sister in bonds,  
MRS. W. J. WELLER.  
NORTH WILLOW, Colo., Feb. 13.

*Dear Ensign:*—I want to say a word or two through your columns to all the Saints and especially to those who I know are interested in the advancement of the cause of truth in this part of the harvest field. When Bro. J. L. Goodrich was here in December he could only get a very small hearing, but after he went away many to whom I talked and loaned the papers and tracts and books, of the church, expressed a desire to hear him. He came back and held two services at my house, one on Saturday night and one on Sunday afternoon, both of which were quite well attended, several of the members of the Apostolic Church being present, whose pastor refused us their church, but his members will hear when they can; that is, some of them.

I feel that God has indeed witnessed of the truth of Bro. Goodrich's claims to being a messenger sent of God for one lady who had heard him; talk just a little while when he was calling at another lady's house, told me that she felt that he was a good man and that she wanted to hear him preach, and that she had had several sharp talks with people who would insist we were the same as the Mormons of Utah. So it seems she was defending us even before she had fully investigated our claims. Another lady, a Methodist, said she felt while looking at him that he was a man of God, and that she ought to ask him to administer to her, as she is a firm believer in faith healing. She stayed awhile to converse with Bro. G., asking many questions. Although a Methodist, yet she is not fully satisfied with their teachings as a church, and seems wonderfully impressed with the idea of authority to administer in the ordinances of the church, never having given the subject any thought before because she had never had her attention called to that phase of the gospel plan. She requested some tracts and ENSIGNS to send back to her friends in Baltimore, Maryland, as she is only visiting her brother here, who lives only two doors from me and whose family are much interested in this work since hearing Bro. G. preach. One young lady of the family requested me to loan her the Book of Mormon, which I did. That is the second family that has had it to read since I came here. I do feel to rejoice that prejudice is giving away enough at least so we can get, the truth before the people. I think a few will hear and heed the gospel message and

if others will not, yet our skirts will be clear.

I heard there was a Utah Mormon family near me, so I made inquiries of their whereabouts and found them just "two doors around the corner," while mine was the fourth door from the corner. So while I had felt a great anxiety to see her and find out if she was satisfied with her faith, yet not till yesterday did I learn more than they "live somewhere on the other street." So straightway I went and made myself known to her, told her my faith and that I heard she was a Latter Day Saint too. "That is what we are," she replied. Then I told her that I belonged to the Reorganized Church and asked her if she was of the Utah Church. She admitted that she was, but she believed there was not much difference between us. She said, "You are what they call the Josephites." I said, "Yes." We had a pleasant talk through a plain one on my part, as I was not "mealy mouthed" at all in telling her of the differences, or a few of them, between the Utah church and ours. She said, "Well, one thing I know, they teach the Bible more correctly than any other preachers I ever heard." "Yes," I said, "just as long as they confine themselves to the principles of the gospel." "But," I said, "I am certain you do not believe in polygamy." "No, indeed," she replied, "I never believed in that, and our elders never taught it to me." They have always owned though that their church had taught it, but had stopped it now. I assured her that their church still believed and still practiced it to some extent. She said, "I have often wished I could know the real difference between us and your church." I replied, "You shall know if you will read what I bring you;" that I would let her have some reading right away and would send for more as she needed it. She thanked me, said she was glad I called. I told her I felt anxious to know her as soon as I heard of her, for I was sure any one who was enough concerned about their future welfare and earnest enough in their search for truth to join a church on which was resting such a reproach, must indeed be honestly seeking the truth, for it took lots of courage to join a church that was "evil spoken of" even while undeserved, and certainly as much when one knew positively that their reproach had been merited. She said she would come and see me and would go and hear Bro. G. preach, as he will be here again next week and I have secured a hall. I ran in this morning with a few papers (*Ensigns* and *Ensigns*) with marked articles that I think will prove eye openers; also a few tracts.

Now, if any of the Saints have any reading matter to send me for this lady I will see that she gets it, especially anything to show what the Utah church is, and has been, and what Joseph Smith really did teach and practice. She is a very pleasant woman with two lovely little children; for their sake as well as hers I hope she may be enabled

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to see the truth. "One thing," she says, "I am certain of, that is that nothing can ever get out of me the gospel truths that I have learned from them. They are there (in the Bible) in black and white. I can read my Bible as well as any one." I assured her we held all those truths and that we knew they held them also. "But," I said, "you know there is such a thing as holding the truth in unrighteousness." She admitted the fact. Now, dear Saints, you will help me by your prayers and by sending me helps to the end that she may receive a fuller light. Oh! I feel that God is indeed helping me in this work, and I pray daily that he may use me for the good of this people. Join your prayers with mine that I may find sufficient grace for all that awaits me, be it labor for Christ and his cause or be it to bear persecution; as yet I have had none to bear. Working and praying for Christ's kingdom to advance, I am, In joyful bonds,

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Here in thy shades sweet rest is found;

The lily of the valley grows Upon these banks; and Sharon's rose

My garments, earth stained though they be,

When sorrow's hand doth sorely press

Such cordial on my fainting heart

And sometimes when I hunger so

And when the lamp of faith so dim

When sorrow's hand doth sorely press

By cares weighed down, by doubts

And find these favors all thy own.

No matter if thy need be great,

The invitation is to all— To high and low, to great and small,

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QUIPPAQUE, Tex., June 4, '99.

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST.

TRAIN EAST. No. 95—Wichita and K. C. Mail, 12:45 a.m. 99—Kansas & Nebraska Lim. 4:34 a.m.

LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. 71—Lexington Branch Pass. 6:40 a.m.

CHICAGO & ALTON. EAST BOUND. No. 101—Local Way Freight, 8:40 a.m. 47—St. Louis & Chicago Mail 8:27 a.m.

Reduced Railway Rates to General Conference.

Notice is hereby given that reduced railway rates to the coming Religio and Sunday School conventions and General Conference, to be held at Lamoni, Iowa, have been obtained over the lines of the Western Passenger Association—a rate of one and one-third fare for the round trip, subject to the usual terms and conditions.

Other associations have not yet been heard from, but efforts are being made to cover as much territory as possible.

Tickets on the going passage may be purchased from April 3d to 9th inclusive (good on any of those dates, but those dates only), and will be good for returning passage as late as April 23d. Further particulars next week.

R. S. SALLYARDS, Church Sec. LAMONI, Iowa, Feb. 19.

Information Regarding General Conference, Board, Etc.

The rate of board has been fixed by the Lamoni branch at \$2.50 per week. The committee will have some places where free entertainment can be had, but no one should count on free entertainment and board unless they have made arrangements with the committee before arriving in Lamoni. We will try to aid any who cannot pay by helping them to secure such places, but arrangements must be made with the committee before coming.

All persons desiring the services of the committee should write the secretary or president in due time, stating what you desire, when you expect to arrive, etc. If you have preferences, we will try to give them due consideration.

Persons who accept invitations from friends and make their own arrangements, need not communicate with us, but when you arrive we will assist such to find their places, if desired.

When you decide to come, if you desire us to assist you in any way, write us early, so that as many as possible may be assigned to places before the sessions begin.

CONFERENCE MINUTES.

The conference of the Northeast Illinois district convened at Plano, Illinois, February 10, 1900, at 10 a. m. Bro. J. H. Lake, missionary in charge, elected president of conference, with Bro. Henry Southwick, district president, as assistant; E. E. Johnson, secretary. Ministerial reports were read from the following: J. H. Lake, Henry Southwick, J. M. Terry, J. C. Crabb, C. G. Lanphear, F. M. Cooper, H. E. Moier, A. J. Keck, E. M. Wildermuth, Thomas Hougas, J. Midgorden, F. J. Earl, S. C. Good, Wm. Strange, G. H. Graves, E. J. Lang, F. T. Haynes, Priests H. J. Atkins and F. M. Pitt. Deacon A. J. Fisher.

Branch reports: Sandwich reported present number 74, loss of 2; Plano, 188, loss of 3; Mission, 130, gain of 2; Unity, 25, loss of 2; Ladd, 30, gain of 7; Wilmington, 57, loss of 7; West Pullman, 61, gain of 5; Chicago, 173, gain of 20.

District secretary reported members of broken branches on "scattered list," etc., 235, making a total membership of district 963. Petition requesting return of Bro. J. M. Terry to Chicago was endorsed by the conference.

Resolution requesting that if possible, some special provision be made for the missionaries laboring in large cities, in view of the large expense connected with city life, etc., adopted. Fifteen were elected delegates to the General Conference.

Bishop's agent John Midgorden reported receipts, \$234.67; paid out, \$119.14; balance on hand, \$75.43.

It was resolved, that it is the sense of this conference that the members of the church are entitled to know the moral and spiritual standing of such officer or officers as may have charge over them, as shown by their personal and official conduct and that therefore when a proper court of the church has passed upon the conduct of such officer or officers, the members of the church are entitled to know the de-

cision of such court; and further be it Resolved, That when an officer of the church has been convicted of personal or official misconduct by a proper court of the church, we hold it to be out of accord with the law of God and the best interests of the church and its membership to permit such person to have any official charge in the church until he has made legal restitution or been exonerated by a higher tribunal.

A resolution protesting or disapproving against the insertion in the church publications of proprietary medicine and physician specialist advertisements, was adopted, and copies of said resolution ordered sent to the Herald and Ensign Publishing Houses. Committee on reunion was continued, with power to arrange for joint reunion with southern Wisconsin district, if practicable; if not, to arrange for reunion in this district.

The First Presidency was petitioned to return Bro. J. H. Lake to this mission. Resolution instructing delegates from this district to request a general priesthood council during General Conference, if practicable, was adopted. Elder F. M. Cooper was elected district president, Henry Southwick assistant, E. E. Johnson secretary, John Midgorden sustained as bishop's agent.

A petition was addressed to the Twelve, requesting return of Bro. F. M. Cooper to this district. Carried that we adjourn to meet at Mission, Illinois, exact time to be set by district president.

E. E. JOHNSON, Dist. Sec. 1972 N. Marshall Ave., Chicago, Ill. February 16.

The Northeast Missouri district conference convened at Bevier branch February 10-11, 1900. J. A. Tanner in chair, assisted by Wm. E. Summerfield; Geo. A. Tryon, secretary.

Branches reporting: Bevier, Higbee, Salt River and Pollock.

Ministerial reports were read from Elders J. A. Tanner, W. E. Summerfield, R. M. Elvin, J. F. Petre, R. R. Jones, J. T. Williams, A. Allen, Wm. Vaughan, Priests F. T. Mussell, R. Thurtley, W. C. Chapman. Teachers J. W. Morgan, E. E. Petre. Bishop's agent's and treasurer's reports were read, audited and found correct. Bills allowed: District president, \$23.94, and secretary, \$2.45.

Delegates chosen to General Conference. R. M. Elvin, Wm. E. Summerfield, Carrie Richards, A. Allen, Ellen Davis, J. A. Tanner, Louise Palfrey, G. A. Tryon, J. T. Williams, D. L. Morgan, Margaret Davis, Nydia Thomas, Anna Williams, J. F. Petre, J. W. Rudkin, F. T. Mussell, Maggie Frye, Albert Blinder.

Bra. F. Palfrey, J. F. Petre and R. Thurtley were appointed as a committee to solicit means to purchase a tent for the district. On recommendation from Bevier branch Bro. Fred. T. Mussell was ordained an elder; Bro. David L. Morgan a priest, and John Wm. Rudkin a deacon. Time and place of next conference was left in hands of president and vice-president of the district.

G. A. TRYON, Dist. Sec.

The Northeastern Kansas district conference convened at Netawaka, on February 10, 1900, at 10:30 a. m. Peter Anderson was chosen as chairman, and J. W. Burns clerk. Visiting Saints were granted the privilege of taking part in the session.

Ministry reports: Elders, S. Twombly (district president), Peter Anderson, J. Arthur Davis, J. W. Hudgens, Bro. Gowell, H. Parker, H. Green, A. L. Gurwell, Wm. Gurwell, Phineas Cadwell. Priests, N. S. Dunnington, C. E. Thillinghast, Wm. S. Hodson, L. G. Gurwell, H. Thomas, John Cairns. Deacons, I. McCalliard, J. W. Burns.

Branch reports: Netawaka, last report 45, present 65; Fanning, last report 83, present 87; Topoka, last report 21, present 17; Scranton, last report 99, present 105; Atchison, last report 78, present 77; Baker, last report 27, present 27; Centralia, last report 18, present 18.

Bishop's agent's report: Total receipts \$168.00; total expenditures \$122.30; balance \$45.80. John Cairns, bishop's agent. Treasurer, J. W. Burns, reported balance on hand \$5.52.

L. G. Gurwell, Peter Anderson, J. Arthur Davis were chosen delegates to General Conference, and were instructed to labor to have Independence, Missouri, selected for place of next General Conference.

The tent was placed in the hands of the sub-missionary in charge and district president. One and a half dozen song books were ordered purchased for the tent.

The recommendations of Charles Ethredge and August Ehlers, of Netawaka and Fanning, to be ordained to the office of a priest, and L. G. Gurwell, of Fanning, to be ordained to the office of an elder, was referred back to their respective branches for reconsideration.

Peter Anderson, Henry Stebbins and Bro. Gowell were speakers.

JAMES W. BURNS, Clerk of Dist.

Convention Minutes.

The Northeastern Kansas district Sunday School convened at Netawaka, February 9, 1900, at 11:30 a. m. Wm. S. Hodson, chairman, and J. W. Burns, clerk.

Treasurer reported balance on hand \$5.74.

Schools reporting: Scranton, Netawaka, Fanning, Atchison.

The Baker School was accepted as a member of the district association.

Wm. S. Hodson presented a bill for traveling expenses of \$1.85 which was ordered paid.

A program was made for next convention. The superintendent was requested to prepare a paper or ten minutes talk on the benefits of an organization. The superintendent was authorized to appoint some one to prepare a paper on the best methods of teaching the primary class. J. W. Burns was requested to prepare a paper or ten minutes talk on how to review a school.

The following brethren were chosen as district officers: District superintendent, Harry Thomas; assistant superintendent, Wm. S. Hodson; clerk, James W. Burns; treasurer, J. McCalliard.

L. G. Gurwell was chosen as delegate to the General convention. Convention adjourned. An extra session was called to approve the district's report to the General Convention. Number of schools last report 4; number of schools at present 5. Present number in district 218. Cash on hand \$5.74.

JAMES W. BURNS, Clerk of Dist.

The Kewanee District Sunday School Association convened at Kewanee, Illinois, Friday, February 2, 1900. Session opened at 2 p. m. with District Superintendent F. A. Russell in the chair. A very profitable meeting was enjoyed, everyone present feeling that they had learned something and been benefited by being present.

The following officers were elected for the ensuing year: Bro. F. A. Russell, district superintendent; Bro. S. A. Whitehouse, assistant superintendent; Mrs. Ed. Lamb, district secretary; Miss Clara Francis, treasurer.

The following delegates were appointed to the General Convention at Lamoni, Iowa, in April: Bro. F. A. Russell, Bro. and Sr. Ordway, Bro. Epperson, Bro. and Sr. Clark, Bro. Adams and Bro. Crabb. Delegates present being authorized to cast full vote of district.

Mrs. ED. LAMB, Sec. 722 N. Walnut St., Kewanee, Ill. February 14.

Convention Notices.

The Far West District Association of Zion's Religio-Literary Society will meet at St. Joseph, Missouri, March 9, 1900, at 5 p. m. All societies in the district are requested to send delegates and reports. St. Joseph local will render program.

H. O. SMITH, Pres. ST. JOSEPH, Mo., Feb. 15.

Program Far West Missouri Sunday School convention to meet at St. Joseph, Missouri, March 9th.

10 a. m., report of district officers; local superintendent; other business. 10:30, election of officers, discussion of amendments in Herald of December 27th, also notice of improvement committee in Herald of January 17th.

2 p. m. Papers on, and discussion of the following subjects: "The necessity of a still hour during the week, or communion with God;" "The way to God, or to the work;" "Thoughts on spiritual life." 1, Pledges of His love. 2, Prayers and promises. 3, Thoughts of union with Christ. 4, Thoughts on Christian sanctity. Normal Lesson; Doctrine; "Prevailing Prayer."

The evening session will be given over to the Religio by consent of superintendent and assistant superintendent.

Mrs. D. H. BLAIR, Sec. Far West District. 1124 Henry St., St. JOSEPH, Mo.

NOTICES.

We, the Saints of Kingsley branch, have considered the gathering of the Saints to Zion. We believe the time is near at hand when peace will be taken from the earth (Doc. & Cov. 1: 6), and he that will not take up sword against his neighbor must flee to Zion for safety (Doc. & Cov. 45: 13). And whereas Zion must be redeemed by purchase (Doc. & Cov. 63:8),

We believe we should do something for its accomplishment.

We believe that many difficulties are to be encountered and to be overcome; therefore

We believe all things should be done with due consideration and in a systematic way; therefore be it

Resolved, That we adopt the resolution of the Southern California district.

F. S. BRACKENBURY, Chr. Com. KINGSLEY, Mich., Feb. 11.

Daughters of Zion.

All local societies are requested to report to the recording secretary before the 1st of April, giving present number of members, with names of all losses and gains. Societies organized since 1897, please send full list of members. Where a society has been disorganized, or is holding no meetings, will some member write in regard to it, stating whether the members wish to retain their membership in the general society. This is permissible where there is no local organization.

CALLIE E. STEBBINS, Recording Secretary.

Notice to Second Quorum of Elders.

On the 15th of February I mailed a blank report and letter to each member of the quorum. You will please fill out same and return to me by the 25th of March. If any fail to receive blank report and notify me I will send them another. After 15th of March my address will be Holden, Missouri, Box 397.

ARTHUR ALLEN, Sec. 2320 Montgall Ave., Kansas City, Mo. February 15.

First Quorum of Priests.

All members of the First Quorum of Priests are requested to send in their reports to the president so as to reach him not later than April 1st.

The secretary has mailed you a blank form for reporting; if same has not been received, please notify him at once.

DAVID J. KRAHL, Pres., 1715 Edmond St., St. Joseph, Mo. W. C. DUNCAN, Sec. Maysville, Mo.

Second Quorum of Priests.

The officers of the second quorum of priests desire that each member of said quorum will send in a written report to the secretary, stating the amount of work done, so that all reports can be entered on record. It is desired that every one will respond to this request, not later than March 20th; many of the members have not been heard from for many years. Hope all will be prompt in reporting.

S. K. SORENSEN, Sec. LAMONI, Iowa, Feb. 5.

MARRIED.

GODFREY-WOODS.—At the Everette range, Grant county, Nebraska, at 12 m., February 12, 1900, Bro. William F. Godfrey and Sr. Nellie I. Woods were united in marriage. Elder C. H. Porter officiated in the ceremony, in the presence of the parents of the contracting parties and a few friends.

DIED.

RIDGE.—At Argentine, Kansas, February 15th, 1900, Lottie May, infant daughter of Mr. and Mrs. Frank Ridge, aged 5 months and 9 days. She was born at Miami, Indian Territory, September 6, 1899. Funeral services at the residence by Elder F. Warnky, assisted by Priest F. Parker.

BARTOLOMEW.—At Independence, Missouri, February 16, 1900, Estelle, daughter of Bro. and Sr. George Bartholomew, Jr., aged 9 years and 6 months. She was born at Camden, New Jersey, August 17th, 1890. Funeral services at the Saints' church Sunday morning, February 18th. Sermon by Apostle Joseph Luff. Interment in Independence cemetery.

"Of such is the kingdom of heaven."

SKINNER.—At Maysville, Arkansas, January 20, 1900, Sr. M. J. Skinner, wife of Pinckney Skinner, deceased; she was sick one week and four days. She came from Coryell county, Texas, to this place. She was born August 29, 1843, was married February 23, 1861, baptized October 7, 1885, at Oenaville, Bell county, Texas, by Bro. A. J. Cato. She tried to live a true Saint and bore a faithful testimony to the truthfulness of the gospel. Sr. Mary was a kind and affectionate mother, loving in life, faithful unto death. She leaves a family of nine children, and many friends to mourn. Funeral conducted by Bro. B. N. Simms.

WARNKY.—At Argentine, Kansas, February 6, 1900, Mr. Henry Warnky, brother to Elder F. C. Warnky, aged 80 years and 4 days. He was born in Malcho, Germany, February 2, 1820.

Coming to America he made his home in Moberly, Missouri, until last June when he came to reside with Bro. E. C. Warnky, passing peacefully away as above noted. In early childhood he united with the Lutheran church and remained a consistent member until he decided to live a life of usefulness and uprightness. Funeral services from the Saints' church, Independence, Missouri, February 9th, Bishop G. H. Hilliard preaching the sermon.

Advertisement for 'Ayer's Hair Vigor'. Includes text: 'STARVED', 'Slow growth of hair comes from lack of hair food. The hair has no life. It is starved. It keeps coming out, gets thinner and thinner, bald spots appear, then actual baldness. The only good hair food you can buy is — AYER'S HAIR VIGOR. It feeds the roots, stops starvation, and the hair grows thick and long. It cures dandruff also. Keep a bottle of it on your dressing table. It always restores color to faded or gray hair. Mind, we say "always." \$1.00 a bottle. All druggists. "I have found your Hair Vigor to be the best remedy I have ever tried for the hair. My hair was falling out very fast, so I thought I would try a bottle of it. I had used only one bottle, and my hair had stopped falling out, and it is now real thick and long." Mrs. J. A. YOUNG, Yonkers, N.Y., July 28, 1888.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 1, 1900.

NUMBER 9.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.

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## THIS DO.

Remember that Saints should be cheerful in their warfare that they may be joyous in their triumph.—D. & C. 119: 6.

It is a weakness common to most individuals to fret and chafe under restrictions. Ordinarily it is a very easy matter to be cheerful when everything is moving along exactly as one desires it should; but when the even tenor of life is interfered with, and obstacles to plans well matured, as one thinks, arise more or less numerous and unexpectedly, it becomes exasperating, and impatience is the natural result. Experience is so constantly impressing the lesson upon all that this life is full of trials and disappointments that it would seem as if they should be expected in the natural course of events, and such a preparation of mind be made that our equanimity would not be disturbed when they arise. But we are slow to learn, and though the lesson is often fraught with bitterness and pain, it has to be repeated again and again, until the purpose intended in the experience shall have been wrought out, or the pupil reaches the end of his probation.

To be prepared to meet with cheerfulness and composure every exigency which may arise in the warfare of life, reflects credit upon the aptitude and wisdom of the one who thus exemplifies that he has been a good scholar in the school of experience; but to needlessly grieve over and make many complaints about those unpleasant events over which we are unable to exercise control—those beyond our forethought and action—is to evidence that we have not learned by the things we have suffered, and we are just so far short of the perfection of character it is possible for us to reach, and to which we must attain before we are fitted for the glory our heav-

only Father desires we shall inherit. In the school days of childhood the diligent scholar who applies himself understandingly to his task, makes the progress and is earlier fitted for the more responsible positions of life; while usually the careless, indifferent pupil fills the lower walks of life, and makes one continual complaint at his "ill luck." True, capacities differ, and the same tasks assigned each, may be more difficult to one than to another; but equal diligence and work will bring corresponding success and the same results, though one may reach them more quickly than the other because of greater capacity to understand and hold what he learns; but whether rapidly or more slowly, the same end must be reached by each if the same diligence is used; for the same information in the lesson is attainable to both.

Again, some lines of study are more difficult of mastery to the scholar than are others. To one the elucidation of mathematical problems is a delight, while to another it is a burden and annoyance; and this is true of all the branches considered essential to a thorough education. So of the lessons we are given in spiritual lines. Often that which seems a trial and burden to one is a pleasure to another; the gifts or capacities differing as each are given qualifications for their work. It is to those disagreeable and unpleasant features that a cheerful spirit should be joined; it lightens the tasks both to the toiler and his associates. Grumbling never did do any good towards lightening a burden or making a hard task less arduous; the same amount of labor always had to be done to finish the work when a spirit of grumbling dominated the worker, as it required to do it without that feature. Besides being wearisome to the listeners, it seems rather to be an exhibition of a small spirit, and unworthy of intelligent beings. On the other hand, a brave, cheerful spirit brought into action upon any work, however difficult and unpleasant, always lightens the burden and makes that work easier of accomplishment, because the spirit is not depressed and weighed down, though the endurance of the physical man may be heavily taxed in its performance.

"No cross, no crown," is an apothegm expressing the sentiment inculcated by the Savior when he said, "And whosoever doth not bear his cross and come after me, cannot be my disciple" (Luke 14: 27); indicating that unpleasant experiences will arise in the service given the Father, and that they must be met in a proper

spirit, that benefit, instead of harm, may result to those who are rightly exercised thereby. The very word "warfare," as it is given in the Scripture, evidences a contest; that opposition will be manifest; and to those who love peace, opposition is always objectionable, but however unwelcome these experiences may be, a good, earnest opposition is a strength builder, and a developer of resources and powers, so that in permitting his people to encounter the efforts of the adversary and his ministry, he, by adding grace and power as necessity demands, makes the Saints stronger in character, and develops those principles in them by which they approve themselves unto Him, and to the heavenly host, if they properly use the opportunity afforded.

The test or mark of a disciple of the Lord Jesus is a fruitage of the character manifested in His beautiful life among men; and no individual will ever show the image of the Master until they perform the works which he indicated they should. Neither will it be possible for any one, as His follower, to do the works which he did, without correspondingly reflecting his image and characteristics to the extent that the human will is made subservient to the divine. In coming into the kingdom of God every one is given a work to do corresponding to the capacity they have, and which they may acquire by magnifying their calling in the rightful and diligent use of their talent or talents; in this work the Father expects and requires faithful service from each, promising reward as merit shall appear.

The Apostle Paul affirms that the Lord Jesus was "in all points tempted as we," but where can the instance be pointed out, in all the testimony concerning his life-work, where he grumbled and complained because the burden was heavy, the experiences trying? It is stated that in bearing the heavy cross placed upon Him by His executioners on their way to Calvary, He fainted, or grew faint with the exertion required, yet no word of reproach passed His suffering lips, of which we have any account; He was simply submissive under His trials. When upon the cross, suffering the pains of the crucifixion and feeling the weight of the persecution which there had its dreadful culmination, He cried out, "Eli, Eli, lama sabachthani;" the recorder seemed to interpret it, "that is to say, My God, my God, why hast thou forsaken me" (Matt. 27: 46); but it is not certain he made even that complaint, for some of those who stood by and heard it, thought, and said, that He called for Elias,

and wanted to wait and see if Elias would come to His assistance. He uncomplainingly endured "the contradiction of sinners," "against himself and his work, forever setting the example for whosoever essayed to be his follower.

Let every Saint make an earnest effort to always be cheerful in their warfare; give it a good, honest trial and see how much more weighty for good will be the service given the Master. It is profitable to heed the admonitions of the Lord in all things.

## EDITORIAL ITEMS.

BRO. H. A. STEBBINS preached at Greenleaf, Kansas, three times February 18th, and was to speak at Fanning the next evening. He also filled appointments at Idylwild and at Netawaka conference. Had pleasant experiences at all points.

SR. ROSA MORRIS, Ava, Douglas county, Missouri, says the Saints of that locality are trying to build a church which they hope by the blessing of the Lord may be ready for occupancy by the time warm weather comes. Some of the non-members have been very kind in assisting the Saints, who are few in number, in the work. They will thankfully receive any contribution any may feel like sending them.

The Kansas City Journal is, by far, the foremost morning paper of Kansas City. It is republican in politics; its telegraphic columns the most reliable and complete, and its general news full, fresh and up-to-date. It does not have to "fill up" by running the same articles in two or more issues, as is quite frequently seen in some other papers. Its editorials are on live topics, clearly and interestingly presented, and altogether it is a first class daily, furnished by carriers at ten cents per week.

In another column, under the heading of "Mormons vs. Gentiles," we copy an article from the Viroqua, Wisconsin, Republican, which some one has put out as a circular, relative to a discussion which is now being held between Bro. I. N. White and Elder Clark Braden, of the Christian church. Elder Braden, as usual, has got upon the ground and tried to influence the minds of the people to favor his side by lecturing against the Saints. It has not availed him, however, in the past, and will not now. At the close of this debate, as in others, he will probably have the majority of the members of his own church on his side, but those of other faiths, and of no particular faiths, who are unprejudiced, will not be deceived by the kind of argument and material Elder Braden has to present. The work Bro. White is defending is

the Lord's own work; He knows how to take care of it, and we have no fears or uneasiness as to the results of attacks upon it from any quarter whatever.

## EXTRACTS FROM LETTERS.

BRO. H. J. PAULSON, Kamas, Utah, renewing his subscription for the ENSIGN, says:

I like the Savior's doctrine as you put it in your paper; that is what I believe will be the right road for the people to follow. I am well pleased with ZION'S ENSIGN, and I want to read it so long as I can.

SR. RETTIE SMITH, Portland, Oregon, requests the prayers of the Saints in behalf of Fannie Hudson, who is afflicted with partial paralysis and almost entire loss of speech. She adds:

There are twelve of the Saints around here, and if a minister should come through here, if he can stop over, inquire for Mr. Joseph McKinney, Albain Russell street, over Shrader's store, or S. Smith, Woodlawn, all in Portland.

SR. (MRS.) INA A. SCHALL, Monte Vista, Colorado, feels sadly the isolation of her condition, having recently been called upon to part with a dear little daughter and to have its obsequies conducted without the comfort of those of like precious faith. She says:

It is hard to bear these troubles being among strangers, as it were, and have to ask of them to officiate in the services which were held over our loved one. We feel our loneliness in this isolated condition, but trust the time is not far distant when an elder can come here and gather the honest in heart into God's kingdom.

We sympathize with our sister and her companion in their bereavement, and echo her wish that their hearts may be comforted in the preaching of the everlasting gospel, by one of the Lord's servants, at an early day.

BRO. J. H. BANFIELD, Monday, Ohio:

We are alone, there being no Saints here besides myself, wife and son. We have no elder and the ENSIGN is the only encouragement we have, so we could not afford to do without it. We are still strong in the faith of this latter day gospel.

That is the proper way to view it. No live Saint can truly afford to be without the church papers. Even where they have all the church privileges, it keeps everyone in touch with the progress of the work in general, and brings them information, concerning the truths of this work, of great value, which they cannot, and do not, receive from local sources. It is a fact, no Saint can afford to be without the ENSIGN. We ought to have, at least, 10,000 subscribers, and would have if all were as wise as this brother in this regard. Send in your subscriptions, only \$1.00 per year, 50 cents for six months, or 25 cents for three months. We need your assistance, as you need the help the ENSIGN offers.

SR. MAY FIELDS, John Day, Oregon:

There is no branch here now, but I hope with God's help, there soon will be. Bro. W. A. Goodwin and Bro. Harris were here last fall and held meetings about a week. But little interest was shown and few would come out to hear the gospel.

Mr. J. R. HELM, Schell City, Missouri:

I do not want my paper discontinued for I don't know how we would do without it. While I am not a member of the church, I am a lover of truth. Still there are some things that I don't fully understand, but that is no reason that the work is not right; at least I shall endorse it till I find out that I am wrong. Hoping it is all right, I am yours in the faith.

SR. (MRS.) FRANK FISHER, Fernandina, Florida:

We are alone in this part of the state so far as we know; there are three of us who belong to the church, and we wish we could have the privilege of attending meetings. There are Saints in the western part of Florida whose address we would like to obtain, so that we could correspond with them; we do not know where they are located. Please ask them through the ENSIGN to send us their address.

BRO. JOHN S. KIER, 778 66th street, Chicago, Illinois:

I am being kindly cared for by my children, and by Bro. and Sr. Blakely who have shown by their works that they are truly children of God. We are told, if any among you are sick let them pray. This I have been doing, and truly expect my heavenly Father to hear my prayers, for it is said that the prayer of faith shall save the sick, and the Lord will raise him up. I am glad for the knowledge I have received concerning the Lord, and to know that the gospel is the only means he has ordained by which we can become acquainted with him, and know him as he is.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Sr. Roy Newkirk continues in a very low condition, better some days and relapsing again on others.

Sr. Letitia Crick, mother of the brethren Crick, had the misfortune to break one of her arms by a fall on the walk a few days since. She is getting along as well as could be expected.

There have been a number of cases of grip among the Saints recently, but all seemed to yield readily under administration. A number of others are suffering from heavy colds and coughs.

March took possession of the calendar this (Thursday) morning like a lamb, calm, clear and sunshiny. The probabilities are that things won't be so pleasant out of doors when he bids adieu to 1900.

Burglars visited Bro. Bert Peterson's house Monday night, but fortunately were discovered and frightened away before securing anything. Several other houses were visited the same night, not among the Saints, however.

Sunday was a nice day, and there was a pretty good attendance at the Sunday School, though it is said there were an astonishingly and unusually large number of "tardies," 102 we believe being the number. Somebody was caught "napping" sure. Bro. Joseph Luff occupied at the eleven o'clock service and delivered a splendid discourse, edifying and instructive all the way through. At night

Bro. I. N. White was the speaker, and having good liberty, also preached an interesting sermon. The afternoon service was fairly good.

Bro. R. May, district president, preached at Armstrong, Kansas, last Sunday morning, and at Chelsea Park in the evening. There is seldom a Sunday that Bro. May is not engaged in the Master's work in some of the branches of the district away from Independence, his home.

A sad accident occurred on the Missouri Pacific Railway on the outskirts of Independence, during the storm Tuesday about 6 p. m. A local St. Louis train was run into by the express also from St. Louis. Two ladies were killed, one being burned to death, the parlor car which was run into being destroyed by fire, and six others were more or less seriously injured. The first train had the snow to fight and lost time, the snow being so thick that an object could hardly be discerned at that time twenty feet away. The injured were given attention at the wreck and were taken to Kansas City for further assistance.

Jos. S. Lee and a gentleman named Holabaugh arrived in the city Saturday afternoon of last week attending services at the stone church Sunday. They requested the use of the church to present their issues but were refused. We understand that effort will be made to obtain the Hedrickite church, failing in which a private house will be sought. They are giving out a circular without signature making "protests" against the Reorganized church, one of the statements being that those holding the Melchisedek priesthood have "robbed" the Aaronic priests of the "right" to "lay on hands," etc. The other "protests," some two or three in number, seem to be about on the same line of reasoning.

The heaviest snowstorm of the season visited this locality shortly after midnight Tuesday morning, and continued without intermission all day Tuesday until some time during the night. About twelve to fourteen inches fell, but as it drifted considerably it was much deeper in places and locomotion was attended with much labor and difficulty. The electric line to Kansas City was badly blocked, although the sweeper made two trips in the morning, and section men were also employed in shoveling and sweeping the track, but the snow fell so fast that cars could only be run at long intervals, one car not reaching Independence until five o'clock in the morning, some ladies being among the passengers. By Wednesday morning, however, the storm had passed and tracks were cleared so that cars ran on schedule time. It required much hard work to clear paths on the walks for pedestrians, as the snow had drifted along the fences, but this was also accomplished Wednesday in most places, and everything assumed more of its normal condition. The eastern mails, however, were badly delayed Wednesday.

##### LAMONI, IOWA.

Some snow and cool air. District conference closed last night. Religio- and Sunday School convention was held the 22d and 23d.

Bro. James R. Bagley died on the 13th and was buried on the 14th. Sermon by Apostle H. C. Smith, assisted by Elder J. A. Gunsolley.

Elder David Wight returned from the West and on the 21st was married to Sr. Mattie Brown near Blytheville, Missouri, by Elder H. N. Sively.

Pres. A. H. Smith departed to western Iowa expecting to minister at Logan, Little Sioux, Magnolia and other points in that region.

Elder Frank Criley went to Pittsburg, Pennsylvania, recently, and returned on the 18th.

Elder I. P. Baggerly arrived from the South.

Prof. Harmless delivered an instructive address to the students in the college chapel at Graceland our day last week.

Preparations are being made in the city and country around to entertain elders, delegates and visitors to the coming General Conference in April.

Elder Stebbins arrived from Kansas.

Members of the apostolic quorum are expected to arrive from the east, north, south and west early in March to counsel on church matters and arrange business for the General Conference in April.

##### A LAMONIAN.

February 26.

##### ST. JOSEPH, MISSOURI.

Bro. C. P. Eldridge is very ill, but has from time to time been wonderfully relieved from pain by administration.

Bro. Myron Newman was taken very sick just at the close of the evening prayer meeting a week ago yesterday. He was administered to and greatly blessed then and the next day.

It being such a stormy evening there was no meeting of the Religio Tuesday night, much to the disappointment of our young president.

On Wednesday, February 21st, at the home of the bride's mother, Sr. Mayme L. Whitehead and Mr. Wm. T. Dugger were united in marriage, Elder G. J. Whitehead officiating. The bride was becomingly gowned in navy blue cloth and carried a large bouquet of bride's roses. The attendants were Miss Violet Whitehead, sister of the bride, and Mr. A. Mayor. Josephine Isleib presided at the piano and to the sweet strains of the wedding march the bridal wended their way through the parlors to an alcove formed by a drapery of smilax and palms where the ceremony took place, witnessed only by the immediate relatives. A large reception followed, at which was served delicate refreshments. The numerous and beautiful gifts which were presented show the high esteem in which these young people are held. They left on the 9 o'clock train for a short trip to Kansas City and other near by points.

The oyster supper given by the Willing Workers' Association occurred on Thursday evening

and was largely attended. We think the net proceeds will amount to about \$25.00.

Bro. Adam Jessiman and Mrs. Emma M. Seever were united in marriage February 22d at the residence of Elder H. O. Smith, Elder Smith officiating. They will reside in the city at 1214 Farnam street.

A luncheon will be given at the home of Sr. G. W. Best Friday from 2 to 4 and 7 to 9 p. m. for the benefit of the Ladies Aid Society.

Sr. J. W. Nanny has been quite sick for several weeks. She is strong in the work, but feels just now the need of great faith. Will the Saints please remember Sr. Nanny.

Elder F. B. Blair who is en route to Lamoni, Iowa, spent Sunday in St. Joseph, preaching to the Saints at the morning hour in a very edifying manner.

G. L. K.

February 26.

##### CHICAGO, ILLINOIS.

Sr. "Kitie" Hick, well beloved by the young Saints of the Chicago branch, in the bloom of womanhood, fell a victim to that monster enemy, consumption, passing away on the 24th, after a protracted illness superinduced by her long vigil at the bedside of her mother, who preceded her to the spirit world last autumn. This sad removal strips her father of his entire family. He has the sympathy and prayers of his brothers and sisters in Christ. She will be taken to Wisconsin for interment.

Sr. Tessie Williamson, of Independence, is in the city on her annual visit to gather millinery lore to enable her to cater to the fastidious in the latest styles. She has just recovered from a severe attack of sickness being able to attend divine services yesterday.

Bro. George Howard, of Sandwich, was among the Saints yesterday and assisted in the services. He has a good word for the work in Sandwich.

That violin is a happy addition to the musical part of our worship, when we hear it. Can't we hear it oftener, Bro. Bachelder.

Next Sunday is reunion day again and an unusually good time is expected and desired. Among the important features will be the ordination of Bro. Grabsky, of Pullman. Bro. F. G. Pitt will be the speaker in the morning at the Lang mission, a preparatory sermon to the ordination and should be heard by as many as possible. Let the Saints rally their forces, and stir up their latent energies and make this meeting a happy success. Bro. F. G. Pitt will occupy at the branch headquarters, 716 Van Buren St., on Sunday night if able; at which place a reception will be tendered Bro. and Sr. Pitt on Saturday night, of an entertaining and social nature.

Bro. and Sr. S. C. Good were received into branch membership on letters of removal last evening at the preaching service by unanimous vote. We bid them welcome to the happy, busy united band of Zion's children.

Our son, J. M. Jr., is still held a prisoner to disease. We are hoping, praying and watching for the happy day of release, and expecting it in God's own time. We are very grateful for the many expressions of deep interest in his behalf upon the part of the Saints.

In good cheer and strong hope I am still for Zion's weal.

J. M. TERRY.

1402 Wrightwood Ave., Feb. 26.

##### SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Religio is moving along steadily in its particular line of work, good interest is manifest and new members are added nearly every meeting. The society directed that ZION'S ENSIGN and a copy of the large type Book of Mormon be placed in the reading room of the Railway Y. M. C. A. at the union depot.

Elder J. C. Foss discoursed to the branch at the eleven o'clock Sunday morning service. The experiences, observations, and testimony of this man would make an instructive and interesting pamphlet. Bro. Foss also spoke to us at the evening meeting on the "Pre-existence of our spirits and the origin of man."

After preaching our president, Elder Joseph Emmett, announced that he had some tracts for distribution by those of the branch who wanted them. Our branch has a tract fund to supply church literature to those who want it.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., Feb. 26.

##### PROVIDENCE, RHODE ISLAND.

Elder W. H. Kelley preached a real typical Latter Day Saint sermon in the chapel here last Tuesday evening, with quite a number of Saints and friends present. His effort was complimented on all sides.

Good, spiritual meetings are the order of the day at Dennisport.

Elder John Smith has labored in Attleboro and Plainville of late, and expects to be in Haverhill, Massachusetts, soon. Elder R. Bullard recently preached a series of sermons in Plymouth. We learn at the latter place that the Religio meetings are of special spiritual import and interest.

Bro. Henry Arnold preached here a week ago Sunday evening.

Sr. Florence Fisher of Boston was the guest of the local Religio last week. She gave an interesting talk.

Elders Kelley and Bond left for Chicago and the West yesterday.

##### UNCLE BURNSIDE.

February 22.

Our "Historical Engraving" at fifty cents, is a very desirable picture to have in your home. It shows the martyrs, three witnesses, presidency, twelve presidents of seventy, high council, and a number of other interesting features. A study of this picture by those having but a slight acquaintance with the Saints, will remove prejudice, and assist in rendering a presentation of the everlasting gospel effectively. Can you afford to be without it? A key accompanies each picture.



ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE KINGDOM OF GOD.

BY ELDER JOHN H. LEE.

The organization of the kingdom of God is a matter of utmost importance, and should be well understood by those who are authorized to administer in sacred things. The Lord says, "For I am God, I change not." His purposes are fixed and are not frustrated. Therefore, he will do his own work in his own way. He will always be like himself, perform his work in harmony with divine counsel, and when he sends a counselor he will instruct him in his "strange" work. He will do nothing but he will first reveal himself to his servants, the prophets, that they may know just what to do in any work that they are called to perform, for they must build according to the pattern. It is, therefore, necessary to dig deep and place the foundation upon the rock, that when the storms come it may not be shaken. God will manifest himself to his servants, and reveal to them things that are past, present, and things to come, so that they may understand just what he wants them to do to build up the kingdom. He organized the earth, placed man upon it, and gave him his law, which law was the gospel. He gave unto his chosen servants authority and power to administer that law. And for this reason he has organized his church or kingdom, and revealed himself to his servants the prophets, that they should present it in such perfect order that the way-faring man, though unlearned, may not be deceived with regard to the law and order of God's kingdom; that he may know just what to do in order that he may have eternal life, enter into celestial glory, and see the Lord and be perfect even as he is perfect. Therefore, he gave unto man a perfect law which cannot be added to or taken from, and what he does he does forever; nothing shall be added to it, and nothing can be taken from it. And now to the law and to the testimony, and if they speak not according to this word it is because there is no light in them. Isaiah 8:20.

The time has come when a kingdom shall be set up by the God of heaven as revealed to Daniel (Dan. 2: 44, 45), called the stone kingdom, that shall break in pieces all other kingdoms. It was to be in the time of the end of the former kingdom. And the kingdom shall not be left to other people, but it shall stand forever. Daniel 2. John the Revelator saw in his vision the beginning of this kingdom, and said of this important event in the fourteen chapter, sixth and seventh verses: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judg-

ment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." The reason that it is necessary to set up this kingdom is because "the earth is defiled under the inhabitants thereof." "They have transgressed the law, changed the ordinance, broken the everlasting covenant." Therefore, the earth is under a curse, "and few men [of God] are left."—Isaiah 24: 5, 6. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."—Jer. 6: 16. "Seek first the kingdom of God." This was the command of the Savior while he was on the earth teaching the people.

The kingdom of God is unlike all other kingdoms or systems of religion as taught by most men. There are certain powers, privileges and blessings pertaining to the kingdom of God which we find in no other kingdom, nor enjoyed by any other people than the people of God. The kingdom of which I speak is organized for the best of purposes, and calculated to elevate mankind to the highest state of perfection possible, that mankind may enjoy the highest glory in the celestial state. And as man is the master-piece of his Maker's workmanship he should best understand his Master's will in all things, and in such plainness that he cannot mistake his Lord's meaning. God gave a law to Father Adam and revealed his will, commanding obedience, fixing a penalty for disobedience.

Thus Adam had a direct knowledge of God, and it was not necessary to have faith that "He is," but that he should fulfill his divine purpose. God must have revealed himself to Adam's posterity or Abel would not have known what kind of an offering would please Him. Enoch must have kept God's revealed law, for God translated him and his city, Zion. Noah was a preacher of righteousness, made a proclamation of righteousness, and by the preaching of the gospel the world was condemned, and all but eight souls perished because they rejected God's counsel. After the flood, Melchisedek, king of Salem, and Abraham, the faithful of God, had this knowledge by revelation; also Jacob and his posterity.

Especially to Moses and Aaron, his prophet and priest, did God reveal himself, and testified to their authority in many ways by writing the commandments on stone tablets; by giving the law; and many wonderful manifestations in confirmation of the work assigned them. Also to Joshua, Samuel, and a host of others along the line until the coming of the Savior, do we find God revealing his will to his faithful subjects. "Surely the Lord God will do nothing, but he [first] reveleth his secret unto his servants the prophets."—Amos 3: 7.

The kingdom of God is an order of government established by divine authority, with divinely chosen officers to administer the law and ordinances of the

kingdom, chosen by the king. It is the only legal, spiritual government that can exist in any part of the universe. All others are illegal and unauthorized by the king. And any people attempting to govern themselves in spiritual things by laws of their own making, and by officers of their own appointment, are in direct rebellion against the kingdom of God. The antediluvians were destroyed by the flood because they rejected the law of God (gospel); Noah and his family alone were the only legal subjects of the king, and as such were saved. This should be an example to the world, and sufficient evidence that the people ought to be subject to the law of the Almighty. But alas! the posterity of Noah soon became rebellious, and set up for themselves forms of government of their own invention. And coming down the stream of time, but a few centuries go by until we find only a few loyal subjects, such as Melchisedek, Abraham, and a very few others keeping the revealed law.

From that time until the present, at various times, God has asserted his rights, endeavoring to establish the authority and laws of his own government among the children of men, but so great was the opposition manifested by those illegal, rebellious powers, that the adherents to his government while on earth, were very limited in numbers. The majority of mankind made war against it, overcame, killed and destroyed the officers and loyal subjects, until not a vestige of it remained on the earth; the church went into the wilderness, and the man child (authority) ascended up to God (Rev. 12), for 1260 years, until the same should be restored by an angel flying in the midst of heaven, having the everlasting gospel to preach to that dwell on the earth (Rev. 14: 6, 7). For the last 1260 years, before A. D. 1830, the earth has been destitute of the "kingdom of God," entirely destitute of the true, legal government and officers legally authorized to instruct and govern. During that long period of darkness all have acted without authority, not one having been called by the God of heaven. For "no man taketh this honour [authority] unto himself, but that is called of God, as was Aaron [that is by revelation]"—Heb. 5: 1-4. Not one of them received revelation, commandment or communication from the rightful King, the God of heaven. All other authority is assumed and originated in man, and is in direct opposition to the kingdom of God.

The kingdom of God is the only form of government which promises to redeem and save mankind. Therefore, it is necessary that every person should be rightly and thoroughly instructed in regard to its true nature and general characteristics. The beauty, glory, power, wisdom and order of the kingdom of God may be more fully understood by a careful consideration of its parts. We will examine first the nature and the character of the king. God is

the king, in him exists all legal authority. He alone has the right of originating or organizing a system of spiritual government on the earth. He claims this right by virtue of creating man and the earth he inhabits. Man is indebted to God for his creation, and if, by virtue of his superior wisdom and power, he could form such an intricate piece of machinery as the earthly tabernacle in which the immortal Spirit dwells, then we must admit that it is sufficiently evident his wisdom and power qualifies him to reign as king, and establish a government calculated to promote peace and happiness, and the best possible conditions for his subjects. This king in former ages visited his subjects; was seen by Adam and talked with Cain; Enoch walked with him more than three hundred years. He commanded Noah, gave authority to Melchisedek, dined with Abraham, talked with Moses face to face, answered Elijah's prayers, manifested himself with evidences to Job and David, gave wisdom to Solomon, and revealed himself to a host of prophets from Adam to John the Baptist.

He then sent his Son, born of a virgin, and he, at the age of thirty years, came to the porter (John the Baptist) who was an authorized officer to admit citizens of the kingdom, and as he, the Son of God, was to be an example for us, he was admitted through the door (baptism) by the porter, to walk in the narrow way, and when he became obedient, God acknowledged him as his Son in whom he was well pleased. After that God manifested himself to his Son by angels and his authorized ministers (Moses and Elias) and said in audible voice to his select and chosen apostles, "This is my beloved Son, hear him." Christ remained three and one-half years as prince to organize his kingdom. He organized it by choosing and setting in this kingdom apostles, prophets, sevens, elders, bishops, priests, teachers, deacons (also seers, revelators, evangelists), helps, governments and divers gifts.

So we see he manifested himself to his legal subjects all the way down the stream of time, and has promised to do so to the end of the world. He set those officers in the church for the "perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ:" (How long? Let Paul answer). "Till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body [church] fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of

the body unto the edifying of itself in love."—Eph. 4: 12-16. The ministry needs this work, and the body needs edifying as much now as at any time in the history of the church; hence, the necessity of all these officers in the church, every one in his proper place to do the work at the proper time and place, and in perfect order in harmony with God's counsel, that the church may be built upon the solid foundation.

As an evidence of their acceptance with him Jesus said, "I have chosen you and ordained you." "And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth [in all the world], and is baptized shall be saved; but he that believeth not shall be damned. And [as evidence of acceptance] these signs shall [in all the world] follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark 16: 15-18). Now, if this means anything, it means just what it says. Paul said to the Galatian brethren: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we [apostles] or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we [apostles] said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. \* \* \* For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1: 6-9, 12). So you see from the word of God, that if apostles, angels or men go contrary to the word they are under condemnation, and that is not all; the Lord has set watchmen upon the walls to give the people warning, and if they neglect to warn the people He will require their blood at their hands; or if any man shall take the Lord's name in vain, not being called of Him to do his work, he shall be as a blind leader of the blind, and be under condemnation; therefore there is great necessity for present revelation, for He works not with the children of men "only according to their faith." Jesus said that the apostles should not only do the works that he did, but greater. He also said, "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 16, 17). "What doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him? shew me thy faith without thy works, and I will show thee my faith by my works. For as the body without the spirit is dead, so faith without works is dead also." (James 2: 14, 18, 26).

"Thou believest that there is one God; thou doest well: the devils also believe and tremble." (James 2: 19). Those, therefore, who claim salvation is by faith alone, have made themselves like the devils, not being justified by works; a man is justified by works and not by faith only. (See James 2: 24).

The first work is the exercise of faith which comes by hearing the word of God, preached by ministers sent of God and authorized of Him to act in the name of Christ. Second, repentance from dead works and actual (personal) sins; and the first fruit of repentance is baptism; and baptism comes by active faith unto the fulfilling of the commandments; and the fulfilling of the commandments brings remission of sins; and the remission of sins meekness and lowliness of heart; and because of this comes the gift of the Holy Ghost, in the way that God has ordained, viz., the laying on of hands by those in authority. "And besides this giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but he that lacketh these things is blind. \* \* \* Wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Peter 1: 5-11.

I will now introduce Matthew as a witness. Jesus said in his last commission to His apostles, "Go ye therefore [into all the world] and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. Amen. (Matthew 28: 19, 20). After faith comes repentance, "Bring forth therefore fruits, meet for repentance." (Matthew 3: 8). " \* \* \* Thus it be- loved Christ to suffer and to rise from the dead the third day: and that repentance and remis- sion of sins should be preached in his name among old nations, beginning at Jerusalem. And ye are witnesses of these things."— Luke 24: 46-48.

We now come to baptism as a work essential to salvation, it being part of the work to fulfill all righteousness (Matthew 3: 15), and bring St. John as a witness, who, in his testimony, declares that the Lord Jesus taught, "Ex- cept a man be born of water and of the Spirit, he cannot enter in to the kingdom of God." (John 3: 5). A new creature is brought into existence at a birth, so a man is a new creature when he is truly born again, that is, when he is baptized of water and the Spirit; to him all things have be-

come new because he is a new creature; therefore he has power to become a son of God because he believed on His name and was obedient. (John 1: 12, 13). James wrote this in his testi- mony, "Of His own will begat He us with the word of truth, that he should be a kind of first fruits to His creatures." (James 1: 18). And God's people, even the publicans, justified God by being baptized of John; but the Pharisees and lawyers of that age (and the man-made preach- ers of the present age), reject the counsel of God against them- selves. They say that water baptism is not essential to salva- tion. However, they have one promise, and that is, they shall be condemned. Poor consolation indeed.

The last commission was, "Go ye into ALL the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16: 15, 16). In this commission we see the ab- solute necessity of baptism. When the first apostolic sermon was preached, and they were baptized with the Spirit, or Com- forter, which should lead into all truth, and when the multi- tude was convicted, and the question was asked, What shall we do? Peter said, "Repent [that's right], and be baptized [that's wrong, says the man- made preacher, and ought not to have been translated because it is not essential to salvation] every one of you, in the name of Jesus Christ, for the remission of sins, and [as a testimony of your doing this] ye shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many [gen- tiles and all] as the Lord our God shall." (Acts 2: 38, 39). Another testimony is, that an angel told Cornelius to send for Peter, and when he came "He com- manded them to be baptized in the name of the Lord." (Acts 10: 48). These testimonies should settle the matter forever. John the Baptist, Christ, Peter, Ananias and Paul all say that bap- tism is for the remission of sins. God said he was well pleased with His Son, and commanded us to obey Him, and if these wit- nesses testify to the truth, then all high church authorities who teach to the contrary ought to be set aside as false teachers.

Now, as to the mode of this important ordinance, we exam- ine some witnesses and find that the evidences are strongly in favor of immersion.

"They went into the water."— Matthew 3: 5, 6; Mark 1: 8, 9; John 3: 23.

They were buried with Christ in baptism. (Colossians 3: 12; Romans 6: 3-5). "Therefore we are buried with him by baptism into death," etc.

And now we come to the fourth, a most important prin- ciple, the laying on of hands; this important principle has been observed since the earliest his- tory of the church, and is for the gift of the Holy Ghost. God set it in the church and com- manded it to be observed; "Go

ye therefore, and teach all na- tions, \* \* \* teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matthew 28: 19, 20). Now, as the laying on of hands is part of the all things spoken of, it is of the greatest importance to know ex- actly what it is for. Christ came to do the will of the Fa- ther, and said, "If a man love me he will keep my words. (John 14: 23): "For this is the love of God, that we keep his commandments."—1 John 5: 3.

To establish this fact I will of- fer this evidence. First, in early Bible times the laying on of hands was observed for specific purposes, viz., Jacob laid his hands on Ephraim and Manas- seh, and blessed them; Moses laid his hands on Joshua and blessed him as his successor in leading the Israelites.

Second, It was used in apos- tolic times: "Jesus ordained the apostles, and the apostles or- dained others, also they laid on hands for the gift of the Holy Ghost," (see Acts 8: 19); also for the healing of the sick, see Mark 16: 18, also James 5. We are informed that Paul laid his hands on Timothy and prayed; God respected his prayer and sent the Holy Ghost upon them, which enabled Paul to predict concerning Timothy's future usefulness, if faithful, and man- ifest his most excellent gift; not by Paul's wisdom, but by the Holy Spirit of God. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21.

Third, The laying on of hands is one of the principles of the doctrine of Christ, and a com- mandment, and is therefore es- sential to salvation. No Chris- tian believes that the Savior would impose a doctrine upon mankind which is not for their spiritual good. "Therefore, [not] leaving the principles of the doc- trine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgment." (Heb. 6: 1, 2). Here the laying on of hands is declared to be a prin- ciple of the doctrine of Christ, and Jesus said: "My doctrine is not mine, but his that sent me." (John 7: 16). "For I have not spoken of myself, but the Father which sent me. He gave me a commandment what I should say, and what I should speak, and I know his commandment is life everlasting." (John 12: 49, 50). These teachings of Christ were the commandments of the Father wherein is promised "ev- erlasting life." Hence, Paul, who did not shun to declare the whole counsel of God, said, "I neither received it of man, nei- ther was I taught it, but by the revelation of Jesus Christ." (Gal. 1: 12). Paul taught this fourth principle of the gospel; who, then, can say that the lay- ing on of hands is not necessary for the reception of the gift of

the Holy Ghost? That is the earnest of the Spirit, whereby we may know that God is our Father. For if He gives us any of these good gifts, such as "wisdom, knowledge, faith, he also gives gifts of healing, working of mir- acles, prophecy, discerning of spirits, gift of tongues and in- terpretation of tongues (1 Cor. 12: 8-10), as all are included to- gether in the description given by Paul. "Thy word is truth," nothing must be added to it, and nothing taken away. It shall accomplish the thing whereunto it is sent, and shall not return unto God void.

A message of truth sent from God, published by divine author- ity, through divinely inspired men, penetrates the mind with undeviating exactness, dividing between truth and error; be- tween the doctrine of Christ, and the doctrines of men. It is easily seen that every argument of human learning that may be ar- rayed against it, opinions, creeds of uninspired men, and doctrines originating in the schools of divinity, will all vanish like morn- ing dew, will all sink into insignificance, when compared with a message direct from heaven. Such a message shines upon the understanding like the splendors of the noontide sun; its sound comes to the ears of mortals, saying, "This is the way, walk ye in it." Certainty and assur- ance are its constant compan- ions; it is unlike all the plans and systems invented by human au- thority, it has no fellowship with any of them; it speaks with au- thority, and all nations are re- quired to obey. He that receives the message, obeys the com- mand and endures to the end shall be saved, but he that re- jects the counsel of God shall be damned.

And now, as light has come in- to the world, and God's church has been organized, messengers sent forth to make the proclama- tion, he that hears and rejects the message cannot be excused. I hope this may edify the honest in heart, and be a warning to those who reject the counsel of God. We have sought to bring forth the testimony of the wit- nesses in this kingdom, and the witnesses are: Matthew, Mark, Luke and John, who all testify of these things according to their knowledge; we find that John the Baptist, Jesus and God are all in harmony in doctrine, and that Peter, James and John, at the mount of transfiguration, testifies that God was well pleased with Jesus for obedi- ence. Peter, Ananias and Paul testify that baptism is for the remission of sin; Peter, James and Paul recommend good works, and that Peter, James, Paul and others practiced the laying on of hands for the recep- tion of the Holy Ghost which are all essential to salvation.

SOME "FACTS."

REVIEW OF AN ARTICLE ENTITLED "INVESTIGATION," IN THE MEXICO, NEW YORK, Independent, JANUARY 31, 1900.

The Independent having by edi- torial notification closed its col- umns after the appearance of

two articles on each side of a contention, publication is sought for this in the interest of truth and fact.

Some one whose standing and courage, one, or both, is lacking so much as to wish not to be known after making an assault through the public press, and whose name has been as publicly asked for, still signs as "In- quirer." "A soldier of the cross" who dare not be known. Is he recommending well his work?

The purpose of the previous, as well as the article now being reviewed, was to make out that the Reorganized Church of Jesus Christ of Latter Day Saints, and Utah Mormonism were one and the same. Whether designedly or accidentally, much to my advantage, occurs this in his own words, "The principal difference was plural marriage which the Iowa church condemns, and which the Utah church does not mention in its articles of faith, but as strongly believes that Joseph Smith had what were called spiritual wives." Thanks, verily, "Inquirer," for stating the difference so nicely on one point. You will get right if you just keep on—keep on, please do.

Utah Mormons have tried much longer than you, "Inquirer," to fasten upon Joseph Smith the having had "spiritual wives;" they have as gloriously failed.

In two important court decisions Joseph Smith stands exonerated, one of them being a United States Circuit Court decision; and thus is the purity of the writings of Joseph Smith emphasized. "In- quirer," I do not envy you your company and assistants, the Utah Mormons, in trying to fasten upon a man dead for half a century that of which his *life's record and court decisions show he was innocent.* The Book of Mor- mon translated by Joseph Smith says (Jacob 2: 6): "There shall not any man among you have save it be one wife, and concu- bines he shall have none." Not anything differing from this can be found produced by Joseph Smith, you and the Utah Mor- mons to the contrary notwithstanding.

A host of infidels and Jews be- lieve Christ was an illegitimate son of Mary, but that does not happen to make it so; nor would it if they were as numerous as "the sands of the seashore." Whatever Utah Mormons believe, and as many others as wish, about Joseph Smith, that does not change the facts. To fasten the name "Mor- mon" (since "Utah Mormonism" means polygamy) has been at- tempted by many before you, "Inquirer," as a "make-weight" against the Reorganized Church of Jesus Christ of Latter Day Saints; but eternity, if at your command, and all the world's apparatus for printing as well, would not make it possible. Ig- norance, prejudice and bigotry have their day and devotees. People of pure motives and honest purposes will investigate for themselves and reach their own conclusions. The name of the original church was "The Church of Jesus Christ of Latter Day Saints." The "Reorganized

Church of Jesus Christ of Latter Day Saints" is its legal successor—so declared by the courts in addition to its legalization of same by incorporation according to the laws of Illinois and Iowa.

So, "Inquirer," it is still "not Mormon at all," much as you would like to have it so. The word "Mormon" applies to the Book of Mormon because a man named Mormon compiled what now comprises the Book of Mormon, many centuries ago on this continent. Because one time believers in the Book of Mormon went into polygamy under Brigham Young, does not change the facts of the book. Book of Mormon, Jacob 2:6 still reads: "There shall not any man among you have save it be one wife, and concubines he shall have none." No person or persons should ever have been called Mormons for that matter, for believers in the Bible are not called Bibles.

The Book of Mormon story of the wonderful past of this wonderful continent is supported by the facts of sixty years discovery. Any amount of comparisons have been made before yours, "Inquirer," the Cardiff giant, Korau, work of Confucius, etc.

The Book of Mormon is being sold in larger quantity constantly and its reasonable story believed as a result.

The Book of Mormon is neither the Bible, nor a Bible, nor does it take the place of the Bible. It was the same to this continent that the Bible was to the other, as the Bible was not here till Columbus brought it, or some one since. Should the myriads of millions which the architectural ruins show were here, highly civilized and developed, have had no revelation of God's will? Are only the people of the other continent and those of this, since the time of Columbus, to be judged in the great day to come? or will all be? If all will be, should they all have had a record so as to be informed equally as to God, etc.?

You are bad off. "Inquirer," not to have a name. What is worse, you have undertaken what all the world cannot do. And so you say of my predecessor, "In the church at Palermo he said, 'In my opinion if it were not for the Book of Mormon, in fifty years the Bible would be of no more use to us than a last year's almanac.'" Now don't you see, "Inquirer," since you have no name you cannot be sworn as to whether he did, or did not, and if you were and did so swear, no doubt more than a score who have names would be found to swear in justice that your statement was untrue. None but a shorthand reporter could have got that sentence of so many words just that way. It is just probable that my predecessor never had a shorthand reporter there as a listener. But let me show you a point if there was, and he recorded it. You say he said, "In my opinion." You see then, he did not say in the opinion of our church. Should he have stated so unlikely a thing, it would have only been his "my opinion." The church does not so believe.

I think, "Inquirer," if you

ever get old enough, large enough, or courageous enough, or whatever else you lack and be named, you will then get on better with such a difficult task—by telling it alone!

Wishing you, "Inquirer," health, happiness, prosperity and all that is good for mortals and among the rest, the acquisition of a name. A real nice one, I have the pleasure to be,

Respectfully,

R. ETZENHOUSER.

Elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

Are You the One? Is it You?

"Study to show thyself approved," was Paul's advice to Timothy, and the same advice is fitting many of the servants of the church today.

One of the lines in which much improvement could be made is to learn to speak properly and study variety. It becomes monotonous for one to pray the identical prayer in opening preaching services for another, until the assembly who has heard him pray so often, knows what he is going to say before he gives utterance to the words, and are amused at the repetition of the same they heard on each previous occasion. Repetitions become unpleasant to the lover of variety and evidences thoughtlessness. Some never vary the wording when offering thanks at the table, whether it be the morning, noon or evening meal. They have learned the song and never vary from it.

Others have the habit of saying "do you see?" when talking to any one on most any theme. Every few words the "do you see?" will be put into the song, let it be what it may. It becomes very annoying to the delicate ear and the frequent repetition of "do you see" destroys the force of the balance said. Still others use "you know" between every few words whether speaking on themes understood by the person or persons spoken to or not. There are those who seemingly could not talk to any one a few moments without using "you know" a number of times. And to hear a Latter Day Saint bear testimony in Saints' meeting and speak at length and about every fourth word use "you know" would amuse most any one, especially those given to levity. The phrase should seldom be used in testimony lest it become a habit; those who use it most do not seem to notice themselves doing so.

Some so mispronounce words and thus destroy the force of the proper word that the effect is bad on some hearers; instance, "everlasten" for everlasting; "un" for them; "git" for get; "airth" for earth; "drowneded" for drowned; "borned" for born; "vineyard," emphasizing the last syllable, while the accent should be on the first, with the e silent; "children of men" is read "children of min" by some. The city of Samaria where Philip preached is called by some "St. Marys." We have heard the 3d verse of hymn No. 129 in the Harp read thus:

Sing the Son's amazing love,  
How he left the "rans" above.

It was amusing to numbers who heard.

Not a few have the words "sez zi," "sez za," "sez zhe" very pat, and those who use these phrases seem to have more than an average gift of conceit, highly esteeming their ability as conversationalists. "I am here to tell you," is a pet phrase with some and being often repeated becomes unpleasant to cultured ears.

Some have a habit of relating their dreams and visions very, very often; even these become stale after being rehearsed so frequently. Another grating sound is in hearing Isaiah pronounced "Izaur," and Jeremiah called "Jeremiur."

What a pity that parents will continue all their lives using language in the presence of their children (who will of course imitate father and mother) such as calling potatoes "taters," onions "inguns," horseshoes "hosses" or "hoss," and cows "keows," and children "kids," but if the parents look upon themselves as being Billy and Nanny goats, then of course their offspring must be "kids." Does it not sound horrible to hear parents using such expressions as "dogon," "I'll be dogon," or "I'll be dogged," or "I'll swear," or "I'll be witched." The children catch all these and use them, thinking it right because Pa and Ma does. O! why are not parents thoughtful of their example?

Some pray in an unnatural voice or tone and ask blessings at the table in a different tone or voice than they use in common conversation. I think the better way is to be natural in voice and tone in prayer as well as anywhere else, and to draw out the words in a pathetic or unnatural tone makes one think of the Pharisees Jesus spoke of praying in a way of which he did not approve.

Another unpleasant feature about some is, they seem to delight in conversing in a loud and boisterous way, not trying to control the voice and talk in a pleasant, agreeable tone. Voices can be cultivated and made sweet and pleasant if the proper care is taken relative thereto. Have we not met persons whose voices were so sweet and agreeable that it was a great pleasure to hear them converse? while the voice of others was so unpleasant to the ear that we could not enjoy their presence.

In all these lines we could improve and become more agreeable to others who are free from many of those things to which reference has been made as disagreeable and far behind the times in which we live, with facilities so numerous and within our reach to get free from unbecoming phrases, words and actions. My object in referring to these things is to arouse in some an effort to improve themselves by being thoughtful and careful.

B. THOUGHTFUL.

READ "Money Saved" in another column, every one should be interested in that proposition.

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on page 7.

## MORMONS vs. GENTILES.

VIROQUA TO BE THE SEAT OF A DISCUSSION BETWEEN APOSTLE WHITE AND MR. CLARK BRADEN.

Some time ago we published an article in regard to the Mormon religion, the topic being suggested by the presence, in this vicinity, of a young Mormon elder, who was upholding that religious faith on Pleasant Ridge. The young man finally left the neighborhood for a time, but recently returned. His presence in the neighborhood was so odious that the friends of the Christian religion sent to Illinois for a man well posted on the Mormon system of religion, to come and discuss the question with the follower of Jos. Smith.

Mr. Clark Braden, president of the Southern Illinois Christian College, responded and arrived here last week. He spoke three times in the hall at Pleasant Ridge, but Elder Wildermuth refused to discuss the Mormon question with him, but telegraphed for Apostle White, who has challenged the world to a discussion. Mr. Braden also wrote Mr. White, accepting the challenge, and, as a result, the apostle has promised to be here in Viroqua next Tuesday to debate the question with Mr. Braden.

The meetings will be held in the church of Christ and will begin Tuesday evening if Mr. White arrives. The debate will probably draw a large audience, and if Mr. White is as good a speaker as Mr. Braden there will be "hot time" in Viroqua in religious matters. All who are interested are invited to attend.

Agreement for a public discussion between I. N. White, of Independence, Missouri, one of the twelve apostles of "The Reorganized Church of Jesus Christ of Latter Day Saints," and Clark Braden of Alma, Illinois, president of the Southern Illinois Christian College, in Viroqua, Wisconsin:

I. The discussion shall commence at 7:30 o'clock, Tuesday p. m., February 27, 1900, and continue twelve successive nights, six sessions of two hours each being given to discussion of each proposition.

II. Each session shall be composed of two speeches by each disputant, to be alternate half hour speeches, excepting the opening speeches on each proposition, which shall be an hour each, the affirmative opening and the negative closing the discussion of each proposition.

PROVIDED: That in the final speeches no new matter shall be introduced, except by mutual consent.

III. Each disputant shall choose a moderator, and these two shall choose a third, who shall act as chairman. The duties of the moderators shall be the usual duties of moderators of such assemblies.

IV. Each session shall be opened and closed by prayer, the disputants alternating, in person, or by representation.

V. From the time the chairman shall call the meeting to order until he announces that the audience has been dismissed, there shall be no manifestations of approval or of disapproval whatever, by any one whatever.

VI. In the discussion of the issues the Bible shall be the standard of authority; all other

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evidence to be received on its merits, subject to the rules governing such evidence in courts of law.

In all matters not provided for in these special rules, the discussion, shall be governed by "Hedge's Rules" as published in the "Braden-Kelley Debate."

The propositions discussed and the order of discussion shall be:

(a) "Was Joseph Smith a Prophet of God?"

I. N. WHITE, Affirms;

CLARK BRADEN, Denies.

(b) "Is the Christian church (commonly nick-named Campbellites), in fact the church of God; harmonizing in faith, doctrine, organization and practice, with the Church of Christ set up by divine authority 1800 years ago?"

CLARK BRADEN, Affirms;

I. N. WHITE, Denies.

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AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address

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DR. BYE.

Kind Friend.—I received your letter of the 20th and was glad to hear from you. I didn't think I would write you a letter every week, as I am well. My face has been well a long time, and it has healed up nicely, and did not leave much of a scar on my face. I remain your friend,

W. G. SMITH.

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CONFERENCE MINUTES.

Massachusetts district conference convened at Fall River Saturday and Sunday, February 10, 11, 1900. Apostle W. H. Kelley was chosen president, High Priest Richard Bullard, vice president, M. C. Fisher, and W. A. Sinclair, clerks.

Ministerial reports: E. Bullard, high priest; M. H. Bond, John Smith; seventy; Nathan C. Eldridge, N. R. Nickerson, A. N. Hoxie, Geo. Burnham, G. H. Gates, John Gilbert, G. S. Yerrington, elders.

Branch reports: Fall River, Boston, Providence, Plainville, Plymouth, Brockton, Little Compton, New Bedford, Dennisport, and Cranston.

Bishop's agent's report from October 20, 1899 to January 31, 1900: Balance last report \$701.93; income to January 31, 1900, \$378.43; total \$1,500.36; expenses, \$971.31; balance \$529.05. Audited and found correct.

Election of officers for 1900: R. Bullard, district president; G. H. Gates, vice president; M. C. Fisher and W. A. Sinclair, clerks. R. Bullard was sustained as bishop's agent and district treasurer.

The following delegates were elected to represent Massachusetts district at General Conference: Joseph Luff, W. H. Kelley, Richard Bullard, John Smith, K. E. Smith, H. J. Davison, M. H. Bond, G. W. Robley, Florence Fisher, Sadie M. Fisher, Dr. John Gilbert, Wm. Bradbury.

The following resolutions were passed:

Resolved, That the ministry laboring in the Massachusetts district not only furnish a baptismal certificate to each person baptized (as law requires) but that they be required to keep a stub voucher record of all baptisms, and forward items of the same immediately to the district clerk.

Resolved, That when a member moves from one branch to another, that the letter of removal be sent directly to the clerk of the branch to which the party is moving, and not given to the individual moving.

(Signed) W. A. SINCLAIR, JOHN GILBERT.

Auditing committee on bishop's books for 1900: P. P. Busiel, E. H. Fisher, L. H. Lewis.

Adjourned to meet second Saturday of reunion.

M. C. FISHER, W. A. SINCLAIR, Clerks, February 20.

The Fremont district conference convened at Hamburg, Iowa, February 10th at 10 a. m. In the absence of the district president the opening exercises were in charge of the district secretary, after which Bro. H. Kemp and T. A. Hougas were elected to preside. The following branches reported: Thurman, Keystone, Shenandoah, Henderson, Tabor, Hamburg, Glenwood, Riverton.

Ministerial reports: Elders A. Badham, G. F. Walling, J. Comstock, E. Becksted, G. W. Needham, J. B. Cline, Wm. Schick, J. V. Roberts, A. T. Mortimore, W. W. Gaylord, N. Mortimore, M. W. Gaylord, H. Kemp, T. A. Hougas, G. Kemp, I. M. Smith, J. Claiborne. Priests L. C. Donaldson, F. G. Dangle, A. J. Davidson, C. Fry, F. Goode, C. C. Case, J. B. Lentz, Jos. Roberts. Teachers Jos. Goodé, C. M. Roberts, S. Dyke, E. S. Wilcox. Deacons L. White, E. F. Wilcox, S. S. Clark. These reports show a total of 217 sermons. Verbal reports were given of each branch, all reporting the work in a prosperous condition.

Election of officers resulted in Elder D. Hougas being elected president and Chas. Fry secretary. Bishop's agent Wm. Leeka was sustained by vote, as also our missionaries and other church authorities. The following were elected delegates to the General Conference: Henry Kemp, Geo. Kemp, Anna Kemp, W. W. Gaylord, M. W. Gaylord, Philinda Gaylord, T. A. Hougas, Emma Hougas, D. Hougas, Mary E. Hougas, Mary E. Pace, A. J. Davidson, Wm. Leeka, C. Fry, A. Badham, J. Comstock, Ora Becksted, Poca Vanderpool, I. M. Smith.

Bro. I. M. Smith requested and was granted a few minutes in which to read a deed to the Saints' chapel at Hamburg in order to correct some

misunderstanding in regard to it. Adjourned until 2 p. m.

After appropriate opening exercises at 2 p. m. the following missions were appointed: Bartlett, A. J. Davidson, W. W. Gaylord, Glenwood, G. F. Walling, Shenandoah, J. B. Cline, J. V. Roberts, E. S. Wilcox; Stonnett, G. W. Needham; McPaul, J. C. Moore, L. D. Frederickson; Hastings, A. Badham. C. Fry was sustained as a district appointee to labor as circumstances permit under direction of district president and missionary in charge. Henderson was the place appointed for the next conference to meet at the call of district president. A communication from Shenandoah recommending the ordination of Bro. E. S. Wilcox and J. F. Redfield to the office of elder was read and adopted by unanimous vote and missionary in charge, H. Kemp, appointed to provide for same.

Some remarks were made by the chairman regarding the future ministerial work of C. Fry. It was thought that the district should recommend him to the quorum of Twelve. By motion T. A. Hougas was appointed a committee to write said recommendation and present to Conference.

Moved that we petition the quorum of Twelve to return Bro. H. Kemp and I. M. Smith to their present field of labor; carried.

The matter of collecting means to send our missionaries to General Conference was to be presented to branch presidents with the request that such means be collected.

The evening service was in charge of T. A. Hougas, preaching by Chas. Fry. Sunday, 9:30 a. m. Sunday School in charge of local superintendent, Sr. Ora Becksted. At 11 a. m. preaching by I. M. Smith. The afternoon social service was in charge of H. Kemp and M. W. Gaylord, in which a profitable time was had, the visiting Saints from Nebraska City taking an active part. At the close Bro. E. S. Wilcox was ordained an elder and by vote ordered to be given a license. It was also moved that Bro. Jos. Roberts be granted a priest's license. T. A. Hougas, committee on recommendation, reported and the recommendation adopted as the voice of the conference. A vote of thanks was tendered the Hamburg Saints for their kind hospitality. The evening service was in charge of A. J. Davidson, sermon by H. Kemp, after which a motion to adjourn prevailed.

CHARLES FRY, Dist. Sec. TABOR, IOWA, Feb. 24.

The Northern California district conference met at 320 Post St., San Francisco, California, February 9th, 1900, G. T. Griffiths presiding, F. M. Sheehy and C. A. Parkin assistants, E. S. Chase clerk.

Reports were read from Elders C. A. Parkin, Geo. S. Lincoln, Wm. Hart, J. H. Parr, and Geo. Daley; reports reported by F. M. Sheehy, F. B. Blair, A. Haws, and F. W. Wille. Report of bishop's agent: Balance on hand December 31, 1899, \$178.69; receipts \$1,944.82; disbursements \$1,548.22; balance due church \$475.19.

District officers elected: F. B. Blair, district president; C. A. Parkin, assistant district president; E. S. Chase, district clerk; C. A. Parkin district treasurer and bishop's agent.

The deliberations and findings of an elders' court pertaining to certain members of Stockton branch, owing to said branch being in a disorganized condition, were presented to conference, which, after due deliberation, sustained recommendations of said court, thereby referring cases of two members to the district president for further action, and expelling seven members of said branch from the church.

San Francisco branch recommended John A. Saxe for ordination to the office of elder, and Gustave E. Balch to the office of priest. The chair recommended E. S. Chase to office of elder. The foregoing being adopted by conference the ordinations accordingly followed.

The following was adopted: Resolution sustaining the general church authorities, Prayer Union, Daughters of Zion, Sons of Zion, Sunday School Association and Zion's Literary So-

ciety; petition addressed to First Presidency and quorum of Twelve asking for the return to this mission of the following named brethren: G. T. Griffiths, F. M. Sheehy, F. B. Blair and A. B. Phillips; resolution creating and maintaining a tract fund by donations from the branches comprising the district.

Branch reports accepted except Alameda Creek and Lower Lake which were referred back to committee who referred them back to respective branches to be returned to district clerk after being corrected.

West Berkeley branch was declared disorganized and members requested to join branches nearest to them. Stockton, Walnut Creek and Livermore branches referred to district president as relating to their continuance.

The following were chosen delegates to General Conference: Bro. G. T. Griffiths, F. M. Sheehy, F. B. Blair, A. Haws, A. B. Phillips, C. C. Joehnk and Sr. L. S. Billups and Edna Rina. Conference adjourned to meet in connection with district reunion at Oakland, September 5, 6, 1900. E. S. CHASE, Clerk.

The Clinton, Missouri, district conference convened at Coal Hill chapel (El Dorado Springs branch), February 10th, at 10 o'clock. Elder A. Lloyd, district president, in the chair. Bro. A. C. Silvers was chosen secretary pro tem in the absence of the district clerk, and Sr. Lucy Wright, assistant.

Short talk was given by Bro. Lloyd, after which the minutes of previous session were read, but not approved, because of the absence of Veve and Lebanon branch reports therein, and on motion the district clerk was appointed a committee to correspond with said branches and obtain said reports. (Explanation.—They had reported, but by some accident I overlooked them when copying the minutes into the district record.—Ella Miller, Dist. Clerk.)

Ministry reporting: Seventies, J. C. Foss (baptized 7), R. T. Walters (baptized 3), D. C. White and F. C. Keck. Elders: W. H. Mannerling, A. Lloyd, district president, G. W. Beebe, Sen. (baptized 2), S. C. Andes, M. L. Sory, Lee A. Quick (baptized 1), J. B. Gouldsmith, C. P. Welsh (baptized 5), and W. H. Lowe. Priests: A. S. Leeper and A. C. Silvers. Teacher M. M. Leaton.

Moved and seconded that this conference demand the license of Bro. G. M. Shearer. Carried.

Branch reports: El Dorado Springs, gain 7, loss 7, present number 180; Rich Hill, gain 8, loss 4, present number 153; Veve, gain 5, loss by death 1, present numbers 124. Walker, no change, present number 22; Nevada, no change, present number 50; Taberville, no change, present number 30; Deepwater, loss 1, present number 19; Lowry City, gain 2, present number 86; Lebanon, gain 3, present number 41. Scattered members, including those of disorganized branches, 82. Total number of membership in district \$82, including 5 seventies, 20 elders, 17 priests, 18 teachers and 23 deacons. Clinton branch disorganized.

Report of bishop's agent: amount received since last report \$232.80, expended \$187.68, balance on hand \$45.12.

A collection was taken by order of conference, for the purpose of purchasing a wagon frame on which to haul the tent seats; collection amounted to \$3.05, the cost of frame \$1.00.

Report of Bro. Walters, on tent seats, shows a balance of \$3.35 due last conference, amount received since 65 cents, amount paid him at this (Feb. 10) conference \$5.70, balance due Bro. Walters \$2.23.

The following were chosen delegates to the General Conference, April 6: F. C. Keck, R. T. Walters, D. E. Tucker, M. L. Sory, W. H. Mannerling, C. P. Welsh, G. W. Beebe, Jr., S. M. Andes, A. C. Silvers, Lucy Wright and Lizzie Walters.

Bro. S. C. Williams was ordained to the office of priest, by J. C. Foss and F. C. Keck, at the afternoon prayer service Sunday.

Preaching by Lee A. Quick, J. C. Foss and F. C. Keck.

Adjourned to meet with the Veve branch June 9.

ELLA MILLER, Dist. clerk. VERDELLA, Mo., Box 11, Feb. 24.

General Conventions.

The General Convention of Zion's Religio-Literary Society will convene at Lamoni, Iowa, Tuesday, April 3d, 9 a. m., closing 12 m. Wednesday, April 4th.

The convention of the General Sunday School Association will convene at same place commencing Wednesday, April 4th, at 2:30 p. m., continuing over Thursday, the 5th.

This arrangement as to time is made that those attending the meetings of the Religio may get the benefit of the reduced rates on the railroads. Watch for further notices of programs, arrangements, railroad rates, etc. Let us remember these meetings in our prayers.

T. A. HOUGAS, Supt. General S. S. Association. J. A. GUNSOLLEY, Pres. Zion's Religio-Literary Society. February 22.

NOTICES.

To the Elders and Priests of the Northwest Missouri District:—Will you please forward to me March 1st a full and complete report of labor done during the year ending February 28th. Be prompt as the data in your reports are to be included in the missionary's report to the General Conference. Address me at Pollock, Missouri. Your servant in Christ, ROBT. M. ELVIN.

POLLOCK, Mo., Feb. 20.

Wanted.

The address of A. M. Starkey of the third quorum of priests is wanted. When last heard from he was at Nordhoff, California. Any one knowing of his whereabouts will please report same to W. T. Shakespeare, Lamoni, Decatur Co., Iowa. W. T. SHAKESPEARE, Pres. of Quorum.

Conference Notices.

The Northwest Kansas district conference will convene at Idylwild, March 17th, at 10 a. m. Delegates to General Conference are to be appointed. Scattered members are requested to send their names to the secretary that we may know how many delegates we are entitled to. E. M. LANDERS, Sec. GREENLEAF, Kan., Feb. 18.

Convention Notices.

The Sunday School Association of the Northwest Kansas district will meet at Idylwild, March 16th, at 7:30 p. m. Superintendents of schools are asked to send a written report. Secretaries will please fill out report blanks as completely as possible and send in time to reach us before the meeting day. There will be the annual election of officers. ELLA LANDERS, Sec. GREENLEAF, Kan., Feb. 18.

The Independence, Missouri, district Sunday School convention will be held at Independence, Mo., Friday, March 9, 1900, at 2 p. m. Please send in your school and superintendents' reports, also credentials for delegates promptly; and local secretaries will take notice of the general secretary's instructions in ENSIGN, February 1st. All interested are invited to be present. Following is the program:

Songs 144, 157. Prayer. Credentials. Minutes. School reports. Officers' and committees' reports. Election of officers. Song 126. Benediction. 7:30 p. m.—Anthem. Invocation. Song 78. Unfinished business. Proposed amendments (Herald, December 27, 1899). Quartette. "Shall We use the Illustrated Primary Cards?" "Shall we Provide Programs for Holiday Entertainments?" "Shall we Follow the International Committee's Outlines for Lessons to be Used in the Quarterlies?" "Shall we Have a Sunday School Missionary?" Vocal solo. "How Shall we Secure Space in the Church Publications to Represent the Sunday School Work

as it should be represented?" (Herald, Jan. 10, 1900). Song 212. Benediction. ABRAE A. HORTON, Sec. INDEPENDENCE, Mo., Feb. 20.

MARRIED.

FRAZIER-KENT.—In the Saints' chapel, Idylwild, Clay county, Kansas, February 14, 1900, Sr. Laura E. Kent, fourth daughter of Bro. and Sr. Alma Kent, was united in marriage to Mr. J. F. Frazier, Elder II. A. Stebbins of Lamoni, Iowa, officiating. Prior to the ceremony he preached a sermon upon the divine institution and purpose of marriage as God gave it for the happiness of mankind. After the dinner at the home of Bro. and Sr. Kent, the couple left for Audubon, Iowa, to there make their home. The groom is a photographer in business for years in that place.

DIED.

MOES.—At Hamburg, Iowa, Bro. William H. Moss. He was born September 30, 1826, at Halifax, Virginia; came to Iowa in 1851; was baptized into the Reorganized church of Christ December 10, 1894, and was 73 years, and 5 months old at his death. After baptism he lived a consistent life, truly devoted to the cause he dearly loved. He leaves to mourn a wife, a mother, one son and daughter, and a host of friends. Funeral services at the Saints' church, Hamburg, conducted by Elder I. M. Smith, sermon by Elder Henry Kemp.

SCHALL.—At Monte Vista, Colorado, February 4, 1900, after an illness of two weeks, from teaching and bowel trouble which resulted in spinal meningitis, Bertha Eleanor, daughter of Mr. J. L. and Sr. Ina A. Schall, aged 1 year, 5 months and 4 days. Funeral services from Methodist church, February 5. One of earth's loveliest little maidens has gone to dwell with the angels in heaven, and our home is left lonely and sad without her.

"I take these little lambs, said He, And lay them in my breast; Protection they shall find in me, In me be ever blest."

S.

THROAT REST. You can cough yourself into bronchitis, pneumonia, and consumption. Bandaging and bundling your throat will do no good. You must give your throat and lungs rest and allow the cough wounds to heal. There is nothing so bad for a cough as coughing. Stop it by using AYER'S Cherry Pectoral. Even the cough of early consumption is cured. And, later on, when the disease is firmly fixed, you can bring rest and comfort in every case. A 25 cent bottle will cure new coughs and colds; the 50 cent size is better for settled coughs of bronchitis and weak lungs; the one dollar size is more economical for chronic cases and consumption. It's the size you should keep on hand. "All families ought to be on the watch for sudden attacks of croup or whooping cough. Every country house in the land should keep Ayer's Cherry Pectoral constantly on hand to provide against an emergency." J. C. Ayer & Co., Lowell, Mass., U.S.A. Dec. 14, 1893. Holland, Mich.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 8, 1900.

NUMBER 10.

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## EVIDENCES.

It is a wise individual who, before taking any action affecting his welfare or happiness, whether for time or eternity, has carefully considered the matter in all its bearings so far as his capability may permit and the opportunities afford, and satisfied himself from the evidence thus adduced that it is for his best interest to adopt the measure contemplated. But he is unwise who neglects to seek for information as to the truth or falsity of any matter, the accepting or rejection of which is of serious import to him. Every one's character is the result of teachings and theories imbibed from childhood. Some ideas which have been adopted, and some theories which have been received as truth because of having confidence in the knowledge and integrity of others, have had to be changed and rejected as better experience manifested their falsity, or accumulating evidences established their untenableness; and the character has been more nearly perfected by the substitution of that which has been demonstrated as truth. And yet, what is sometimes accepted as strong and indubitable evidence of a truth, may in reality be deceptive and erroneous, leading to an adoption of that which is quite the opposite of the truth.

The servants of Christ, when presenting the promise of the Lord (Mark 16: 17, 18), that certain gifts of the gospel, or manifestations of the Holy Spirit shall follow the obedient believer now, in this day and age, the same as in earlier times, are often challenged to work a miracle, or show the people a sign, that they may be convinced by ocular demonstration that the preacher is telling the truth; and though these same individuals, as a rule, have decided in their minds that the

work which these ministers are presenting is a fraud, and those engaged in its promulgation deceivers, yet notwithstanding all this, if these servants of Christ will only perform a miracle they say they will accept it as evidence that the signs shall follow those who obey the gospel, and they will thenceforth join in that which they believe is fraudulent, and assist to perpetuate it. Fine philosophy that. The devil is looking for opportunities of that kind, and as he is an adept at working miracles, having been engaged in that business for over four thousand years, he can and will show these sign seekers some things so marvelous in their character, and so utterly beyond their ability to account for them except upon the theory of the supernatural, that they will be led to offer themselves as devotees to any preposterous doctrine connected with that miracle-working power; but it will not be the "law of life in Christ Jesus" nor will it save them; but on the other hand will work their condemnation in the end.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7: 22, 23.

Miracles or the gifts of the gospel serve a good purpose in the gospel economy as a confirmation, comfort and strength to those who have obeyed the gospel; but there is no warrant in the Scripture for the assertion or the belief that they ever were intended to convert the unbeliever, being a sign to him that the doctrine taught by the one working the miracle was true. As shown, this would be a very dangerous and improper test, for the adversary of all righteousness is thoroughly proficient in that line. Hence, a sign would not be conclusive evidence of the divinity of the doctrine taught by any man independent of that which he taught, and those who are so unwise as to pin their faith to supernatural manifestations alone, are offering a challenge to the adversary which he is more than likely to accept, to the final discomfiture of the challenger. The blossoms on the tree in the spring cannot be said to be life, but it is undeniable evidence that life exists in the tree and its branches. So while the signs of the gospel as indicated by the Savior, and enlarged upon by the Apostle Paul in his letter to the Corinthian brethren, are not the gospel itself, they are, nevertheless, the conclusive evidence of truth when accompanied by the doctrine of Christ, but never, otherwise.

Many signs in the events daily

transpiring evidence that we are now living in the evening of time, almost the end of the last dispensation; consequent upon this fact, important changes are taking place in the conditions governing among men, and the power, of both God and the devil, is being increased marvelously. Among the Saints it has been witnessed that we are now in the "hastening time," and an increased activity has been called for all along the line. But while the Father is bestowing an increase of spiritual power and blessings upon His people, exhorting them to "come up higher" in spirituality and devotion to the principles of righteousness, the adversary has not failed to note these conditions and to make strong efforts to meet them; he also has increased his power in the world, in many instances causing his servants to counterfeit and duplicate—apparently—many of the marvelous signs from the Lord, as in the case of James and Jambres, who withstood Moses, the servant of God, with their astonishing and deceptive miracles, to the confusion of those who were witnessing the contest, hardening the hearts of the unbelievers: so that today, where the Saints can refer to an instance of miraculous power manifest upon God's people as evidence that the truth is with them in the gospel they preach, others can point to scores of similar manifestations, perhaps done in the name of Jesus the Christ, and assert them as evidences of the truth being with them. Under such conditions, existing as they now do, something other than miraculous powers alone must be produced as evidence of the divinity and stability of that which presents claims to being the doctrine of Christ. This is found in that which is "written," as practiced and taught by the Savior and His apostles, and such example and doctrine, united with the spiritual manifestations authorized by the Lord, may be depended upon as being worthy of acceptance and testing, for the personal witness of the Holy Spirit promised to those who obey the gospel—do the will of the Father.

Evidence is necessary to a right understanding and adoption of any matter; but the character or class of such evidence needs to be closely investigated when vital interests are at stake. A great many things pass for, and are sometimes accepted as, evidence, which are wholly unreliable and unworthy of the name of evidence; for instance, the numerous writers of so-called exposes of Mormonism (?) all testify, in one form or another, that Joseph Smith, the martyr, was, in his youth, idle, su-

perstitious and unlearned; and then, a few pages farther on, will show him to have been one of the most diligent, hard-working, as well as intelligent youths of his age, digging for money (?) in his earlier days, and later on compiling from a romance (?) a book that the combined wisdom and learning of the world for seventy years has been unable to overthrow. Yet, notwithstanding these and other inconsistencies and contradictions, minister and laymen, the learned and unlearned, accept such unreliable vapors, and name it evidence, and we may, perhaps, agree that in a certain sense, it is evidence, not relating to the truth or falsity of the mission and work of Joseph Smith and his associates, but of the folly of these individuals in permitting their intelligence to be so misused as to base their investigation of that which claims to be divine, upon such flimsy and unstable authority.

"By their fruits [teachings and works] shall ye know them," is an admonition to all to search carefully and "prove all things; hold fast that which is good."

## EDITORIAL ITEMS.

MR. W. E. ALDERMAN and wife, Stafford, Kansas, who have been members of the Brighamite church, have recently been investigating the teachings and belief of that body a little more fully than they had previously had opportunity to do, with the result that they have withdrawn from that body and returned their certificates of baptism to Elder W. T. Jack, president Southwestern States mission, St. Johns, Kansas. There are others who are investigating along these lines and will probably take the same action. Bro. John C. Conner, of the Independence branch, has been corresponding with them and has succeeded in showing up the true position of the Brighamite church. They are said to be fine people, and they have certainly shown their integrity by leaving the Brighamites when the unsoundness of that faith was shown to them. They would be pleased to hear some of the elders of the Reorganized church preach.

COL. JOHN DONIPHAN, of St. Joseph, Missouri, read a paper before the "Old Settlers' Society," of Kansas City, in room J of the Public Library building, Thursday evening of last week, March 1st, taking as his subject, "Mormonism in Missouri." There were quite a number of elderly people present and the paper was listened to with close attention. The colonel began by stating that fifty-six years ago he stood on the banks of the

mighty Missouri (river) when Kansas City had but three stores, and Randolph six, contrasting the splendid growth of Kansas City since then, to its present dimensions and importance. He then took up the subject proper and gave what purported to be a history of the "Mormons" from the time they first arrived in Independence until their expulsion by the mob. The lecturer disappointed some of his audience in that what was presented was not his own personal experience and recollections, but the statements and recollections of others. The first part of the narrative, concerning the Saints at Kirland, Ohio, he quoted from memory, the statements of Rev. Jasper J. Moss who, he said, had for some time lived at Kirland. He also quoted a letter from his uncle, Gen'l A. W. Doniphan, giving his recollections of events that occurred in Missouri with which he was personally connected. Brn. R. May, M. T. Short, T. C. Kelley and W. H. Garrett were present at the lecture, the two former brethren presenting some criticisms on the lecture at the close, correcting some of the inaccuracies read. They were treated courteously, and while Col. R. W. Hilliker, vice president of the society, who was in the chair on that occasion, stated that it was not a debating society, and that they were interested simply in the history, yet the Saints would be given the privilege of giving their side of the matter in a lecture before the society at any time, so that those who came after these members would have opportunity of judging which was correct. We shall probably give our readers the lecture in full next week; it will at least serve to show how some who passed through some of the early experiences, view it after a lapse of many years.

## EXTRACTS FROM LETTERS.

ELDER C. P. WELSH, Quincy, Missouri:

The Lord's work in the Clinton (Missouri) district is still progressing. I held services at Monegan Springs the first part of January, which tended to remove prejudice and lay bare a great amount of error. Baptized one lady and others are much interested. From there I went to Hickory county, preached six sermons in the branch there and baptized one young lady. Thus the good work goes on.

ELDER I. N. ROBERTS, Perham, Minnesota:

I have just closed a two weeks' meeting at the Dead Lake school-house. Had good attendance and interest. Some got mad and called the doctrine rotten, but they took good care not to tell me of it. We will get some members there in the spring. I had good liberty. Bro. F. D. Omas baptized Miss Katie Jepsen, a school teacher, at Evergreen two weeks ago; she was confirmed one week ago by the writer, the good Spirit being present in the confirmation.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Presidents Joseph and Alexander H. Smith are expected to be with us over Sunday, and possibly Bro. Heman C. Smith, of the apostles.

Sr. Roy Newkirk still lingers in a very weak condition and subject to hemorrhages. Everything possible is being done for her and we still hope to hear of her ultimate recovery.

Bro. Joseph Westwood, Sr., has been quite ill the past week. He is an aged veteran in the Lord's service who is waiting the summons of the Father to come home to his rest. He has wrought a good work.

Bro. and Sr. Burr Lohr are the proud possessors of a much prized little daughter who made her advent Sunday afternoon last. May she live to be a comfort to all around her and a useful member of the Lord's fold.

Bro. and Sr. Gomer Wells and baby reached Independence Wednesday evening. They were warmly greeted. Having been traveling the past thirty days they are naturally glad to be at the end of their journey for the present. They are guests of Bro. and Sr. R. G. Smith on North Delaware street.

We regret to hear that Bro. Bruce, son of Bro. and Sr. M. B. Williams, of Kansas City, Missouri, is very low with typhoid-malaria fever, and from a human standpoint no hopes are given for his recovery. We trust, however, that through the administration of the gospel ordinance he may yet recover and do good service in the Master's cause.

Sunday was a fair day, and there was a good attendance at the services at the church. At eleven o'clock Bro. Joseph Luff occupied along lines canvassed in his effort the previous Sunday. It was instructive and enjoyable. At night Bishop Hilliard preached a good, practical discourse which was interesting and uplifting. The afternoon service was profitable.

We forgot to mention last week that a very enjoyable surprise party was tendered Sr. Cordie Short, eldest daughter of Bro. and Sr. M. T. Short, Monday night of last week. About fifty of our young people were present and had a very happy time. Sr. Cordie is a very estimable young lady and has made many friends since she with her parents, took up their residence in Independence.

Monday night the branch met in regular monthly business session, President G. E. Harrington in the chair, J. W. Luff, clerk. After the usual reports of officers were read, the treasurer's report was presented, showing total receipts for February, \$41.72; expenses, \$21.85; balance, \$19.87. Tract fund, \$9.87. Auditing committee reported, building committees treasurer's accounts examined and books correctly footed; report adopted. A recommendation that the collector of the building committee make an itemized report of amounts collected, at the same time that the treasurer makes his report,

so that there may be something from which the auditors may check the books of the treasurer, was adopted. Statistical report was read as follows: last report, 1018; present, 1024; net gain, 6. Letter of removal from Peoria, Illinois, to Kewanee, Illinois, branch for Bro. Wm. Rhodes, which was not presented to that branch for membership, was read, and membership in this branch requested, which was granted. The following delegates to district conference were named; G. E. Harrington, H. H. Robinson, R. J. Parker, M. T. Short, G. H. Hilliard, W. H. Garrett, Josiah Curtis, Joseph Luff, Wm. M. Aylor and W. T. Bozarth. Brn. H. H. Robinson, O. S. Noble and Sr. Flower were appointed a committee on entertainment, and adjournment was then taken.

Religio and Sunday School conventions of the Independence district meet in the stone church tomorrow; the Religio at 10 a. m., and the Sunday School at 2 p. m. On Saturday at 10 a. m. the district conference will commence its sessions. Committees of entertainment have been appointed so that visiting brethren and sisters will be cared for. There should, by all means, be a large attendance of Independence Saints at ALL these sessions, so that visitors may see that the Saints here, not only have, but manifest a deep interest in the Lord's work and in doing their duty for its progress. Arrange your work, all who possibly can, and attend all the meetings. We only have them here once a year, and the occasion is worthy a little extra effort.

## CHICAGO, ILLINOIS.

A sample of the Illinois winter weather of our boyhood days has visited us, bringing much snow and a zero atmosphere. As we write it snows very hard.

Bro. and Sr. F. G. Pitt arrived in the city on Friday morning on a belated train. They look well physically, and feel glad to return to home and loved ones. To them was tendered a reception on Saturday night at the meeting place, which was well attended, and a happy evening was spent in entertainment and social handshaking.

Our union service yesterday, was fully up to the average in attendance and spirituality. During the meeting Bro. Grabsky was ordained to the office of priest by Brn. Cooper, Pitt and Pement.

There will be a reception and luncheon on Saturday night next at the Lang mission, 3411 Cottage Grove avenue, in honor of the return of Bro. F. G. Pitt and wife, also the uniting of Canada and United States, as Canada's representative man, Elder R. C. Evans, is expected to be present and add interest and zest to the occasion. All are invited.

Bro. F. G. Pitt preached at the Lang Mission Sunday morning, and Bro. S. C. Good at night. Bro. Pement occupied at Park Side, and Bro. Pitt at 716 Van Buren, at night.

Bro. R. C. Evans is expected to preach at the Lang Mission at

10:45 a. m., Sunday next. At 716 Van Buren street (branch headquarters) at 2:45 p. m.; and at West Pullman, at 7:30 p. m. Chicago is a poor place for missionaries to come to rest. Everlasting vigil is our motto.

Bro. Wm. Pitt and family, of the center city, are visiting in Chicago with relatives, coming to greet the return of his parents. They will remain a few days before returning to their Zion home.

We held a three hours private controversy with Elder Kelsch and five of his associates on Wednesday night, by special appointment. The chief point at issue was the "presidency," not having time to reach the "abominable features." Elder Kelsch thinks the ENSIGN stretched the truth in intimating that he ran away from the reply at Independence, stating that he had an appointment in St. Louis. He accused us of making the statement that their elders were afraid to meet ours in debate. I replied that I thought I had made such a statement, and would make it again here and now, and asked him if he was willing to enter into an arrangement for a public debate in Chicago. He answered it would do no good, and thus refused. Fairness and justice toward all.

I am still for the "Reorganization and the books."

J. M. TERRY.

1402 Wrightwood Ave., March 5.

## SECOND KANSAS CITY BRANCH.

Corner Sixth and Chestnut and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Elder Wm. Newton and wife, from England, visited the branch last Sunday, and Elder Newton led the afternoon prayer meeting, a good, spiritual time being enjoyed.

Last week the Religio and Sunday School elected delegates to the district convention at Independence, Missouri, on March 9th. The branch will elect delegates to conference next Thursday, and they will have an encouraging report to carry up.

Some of the Saints here expressed an intention of going to General Conference, and some will attend General Convention of Sunday School and Religio on 3d, 4th and 5th of April.

JOHN C. GRAINGER.

March 6.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Sunday was cool and damp; the weather man predicted snow but it has not come yet.

Elder C. R. Duncan came down Tuesday, and, with the writer, has been arranging for the new district tent; we expect to have it ready to move as soon as the weather will permit of tent work.

Elder A. C. Barmore, of the Pacific Slope mission, gave us a call Thursday and left for Omaha after the Literary prayer meeting Friday night.

Elders Anderson, of Lamoni, and Phillips, of Boston, arrived

Sunday just in time for the evening sacrament service.

Bro. Duncan was the speaker at the morning service, and Bro. Anderson in the evening. Bro. Anderson is the only one of the elders from west that has called at Denver in time to preach for us; we hope we may fare better as the elders return to their western missions after conference.

Bro. Duncan has arranged for meetings at Lakewood, a suburb about eight miles out, beginning next Sunday.

We had a grand-daughter of Heber C. Kimball at the Sunday evening service; I guess they intended to find the Utah church, but did not learn the difference till after the meeting, but I guess they were not any the losers by the mistake. S.

March 5.

## ST. LOUIS, MISSOURI.

We had our share of the blizzard, and now the rain promises all manner of colds and malaria.

Our "Povurty" social was a success in every way, we believe. Very nearly \$25 was realized, and those present appeared to have a very enjoyable time.

Bro. Geo. Hitchcock and two little daughters, Myrtle and Ethel, of Kansas City, spent two days with relatives, the 34th and 25th of February.

The funeral of Mr. William Lane was taken charge of by Bro. J. C. Hitchcock, Tuesday of last week. He was sick but a few days with pneumonia.

Preaching service here yesterday morning by Bro. Geo. Barracrough, at night, J. C. Hitchcock. Other appointments yesterday, Bro. Barracrough, Cheltenham, at night; Bro. Elliott at Oak Hill; Bro. Christenson, Belleville. A goodly attendance at the sacramental service yesterday afternoon.

We are expecting Bro. Bond very soon; indeed there are two appointments for next Sunday awaiting him.

Sr. Lewis has been teaching Sr. Burgess' class during her sojourn in New York.

Prayer Union this week at the home of Sr. Elliott, 2519 A University street. ETTA.

March 5.

## LETTER DEPARTMENT.

PHILADELPHIA, PENN., Feb. 19.  
Editor Ensign:—The city is white with snow and the wind comes from the north corner of the state.

I returned to this city from Maryland about two weeks ago where I had been holding services at Cowtown, Baldwin and two services at Bro. Carter's house near Baldwin. We had tried to get a number of places to preach in, but the people seemed to be so eminently religious that for fear we might disturb their equilibrium in spiritual things, those who had charge, said no. However, one broad minded man was found who was willing to prove all things, and this gentleman did all he could for us fitting up his wheelwright shop for us, and we began services. The weather was bad, but notwithstanding this we had good audiences until we were forced to close the services on account of the cold weather, not being able to keep the place comfortable.

One of the strongest things about these services in Cowtown was that the audience was composed almost entirely of men. I have preached all sorts of places and under various conditions, but in all my experience I

never before preached to an audience composed entirely of men. The preaching, however, seems to have had an effect, for I hear that Mr. Cowdin, the gentleman above mentioned, is about, or has already begun to finish the room (in which we held the services) in a neat manner in anticipation of our return. I had intended to visit an adjoining town where Bro. Daniel Carter had secured a hall, but my time was limited and could not reach there then.

The conference here in Philadelphia on the 3d and 4th of the present month was a success, and the Saints were gladdened by the presence of Bro. Wm. H. Kelley, who discoursed on Sunday with the clear ringing tones of the Spirit. On Saturday last I visited Bridgeton, New Jersey, in company with Bro. Willard Hettrick to administer to his little girl who was sick; also administered to Bro. Hettrick's mother-in-law, who is very sick. I trust the work may be opened up in the above place later. Came to the city last night in time for evening service. Expect to leave here this week for Brooklyn, New York, to attend conference and then home to get acquainted with the family.

Yours as ever,

GEO. W. ROULEY.

2555 Franklin St.

## SOUTH BEND, Indiana, Feb. 19.

Editor Ensign:—Returning from Knox, Indiana, and enjoying (?) a five hours "wait" at depot, I jot you a line to inform you that I am trying to keep up action. Silence in columns of church papers does not indicate a decline on the oars, for we can assure you that we find more than we can do.

Have held some very interesting services of late. Among the curious and exciting ones, we remember a debate held last month at Borden, Ind., with a Mr. E. G. Denney, representative of "the Church of Christ," a little rebellious daughter of the old line Campbellites. We argued the legitimacy of church claims for four days, of two sessions of two hours per day. Elder Denney is not the intellectual giant in discussion anticipated by us. He has not the ability of Clark Braden, but of one feature is he deserving of compliment, that is, he copied no one in the debate except Denney. He is original. The sessions were largely attended and the closest scrutiny observed throughout. The principal of "Borden Institute" served as chairman during the evening sessions and proved himself a modest, alert and skillful parliamentarian. Elder Wm. H. Kelley of Byrneville, Indiana, acted as moderator for our side and served with firmness and diplomatic ability, which was called out beautifully by his associate moderator for the opposition, in several crude efforts to confuse and assume prerogatives not natural to the board. Bro. Briggs attended and sat with smiling countenance and manifested contentment and satisfaction. I am satisfied with our side of the debate and had the privileges of hearing congratulations from almost every quarter. I preached three times the following Sunday at Byrneville and found a splendid class of Saints there. L lectured on Tuesday evening at Borden in Shoemaker's hall to a goodly audience. Spoke on Wednesday and Thursday evenings at the city of New Albany in Mannerchor hall, for which our Scott cousins paid \$25.00 and occupying four times. Saturday and Sunday I was sick. Bro. Briggs filled appointments for Sunday afternoon and evening. Wednesday following I spoke at Union chapel, fifty miles distant from New Albany. Thursday morning my voice had flown, where I do not know. Could talk, but a little above a whisper. Took train and started for Michigan. Arriving, found wife, and that other Scott—Great Scott—who sits at the head of the table and pounds it with a "wooden iron spoon," almost sick with colds.

Hurrying away to Knox, we had some very nice meetings, Sunday afternoon after Sunday School we were all invited to the home of Bro. and Sr. Mock and, while I was unsuspecting, Bro. Mock in behalf of the Knox branch, and in a

speech which I could wish reproduced, presented us with a silk quilt, the handiwork of the sisters of the branch—so rich and beautiful I cannot attempt any description. Each block bore the name of the maker, wrought in silk. The center piece bore the inscription, "Presented to Elder S. W. L. Scott and wife, by the Knox branch, 1900." How comforting to be enshrined in the memory and friendship of such splendid people and the principle represented by such a gift is priceless. May high heaven guide, bless and prosper them. The work was begun, carried on and completed by Sr. Julia Dipert of Walkerton. May her shadow never grow less. I am billed to lecture on "Mormonism" at Walkerton, two weeks hence.

More anon,  
S. W. L. SCOTT.

**WEATHERFOOT, Okla., Feb. 18.**  
*Dear Ensign:*—Your readers will no doubt be surprised to hear from me at this point. I came down here to do some special work for Robinson & Co. and to improve my health. Elder J. A. Robinson came down on Saturday and on Sunday morning we wended our way to the Baptist church. Sunday School was in session, but the Bible class was without a teacher. I was asked to take charge, but threw the burden on Bro. Robinson; after the close of this service the minister preached a regular Latter Day Saint sermon, claiming that he believed the Bible literally and that while there were many sects, there was only one true church; finishing, he said his was that church.

At the close of the service I innocently (?) asked whether they could trace a succession? He declared positively that they could; at this point Bro. Robinson joined in the talk, and it ended by his offering to tell what he believed if they would give him the opportunity. They were to have had conference, but agreed to postpone it and allow him the afternoon. At 3 p. m. a goodly number assembled. His subject was the first principles, the organization of the church and an examination of our faith. He was blessed with splendid liberty and preached to preacher and people for an hour and a quarter. At the close of the sermon the fun began. Bro. R. testified the restoration of the gospel to Joseph by an angel. This was as a brand thrown into the camp, setting the whole on fire. The preacher wanted him to perform miracles, speak Spanish, drink strychnine, etc.; but Bro. R. answered that a wicked and adulterous generation seeketh for a sign, and that he walked in the footsteps of his illustrious predecessors—the Pharisees, who would not believe the gospel, but sought a sign. They had brought a poor, epileptic there to have a miracle performed, but the excitement grew so intense that they forgot to bring him forward. Although the preacher had in the morning professed belief in the entire Bible, he now denied the latter part of Mark 16. Bro. R. stated that he believed all that God had given and all that He would give; but the preacher now declared that part of the Bible was not inspired. Many present heard truths that they never dreamed of, and which will, no doubt, set them thinking.

In bonds,  
E. ETZENHOUSER.

**WILLIAMS BAY, Wis., March 1.**  
*Editor Zion's Ensign:*—I will once again contribute to your pages, as we could not well get along without the ENSIGN.

After spending New Years with family, I again started out in missionary work, stopping with the Janesville Saints over Sunday, January 7th, having a good meeting. A number of Saints were sick and could not attend the meeting. The next day I went to Johnstown to see Bro. Henry Woodstock, who was also quite sick, but he had "called for the elders of the church," and the Lord remembered him. I next went to Bro. John Blackbourne's in Grant county, where our worthy young Bro. Peter Muceus joined me in missionary work. He had been doing very faithful work all fall in the southern part of the state,

and had made many friends for the cause. We at once entered into district work, calling on the branch at Buckwheat Ridge, laboring for some time; some of the Saints there are doing well, but others are not so faithful.

From there we went to the Flora branch but we could not do much there, the weather was bad, the roads worse and the Saints scattered. Some of the Saints are alive to the work, among them being Bro. and Sr. James Edgington. Bro. Edgington is trying to do all he can to hold the work together, and if he only had more help from others, there would be a thriving branch there; but some fall to help who, we hope and pray, may soon take hold of the work as they should. The Saints were kind to us, and we hope our visit there did them some good. Obtaining Bro. Edgington's team, we drove across the country to Wyalusing, the Saints gathering at the home of Bro. Baumer where we held sacramental meeting, and also confirmed Sr. Lena Baumer, who was baptized some time before by Bro. Houghton, and blessed two of Bro. Baumer's children; the writer preached to quite a good turnout in the afternoon. We called at the homes of a number of Saints who live in that part of the state; we feel sad that they do not love the privilege of often attending meetings, but I felt glad in my heart to know that there will be a gathering by and by, if the Saints are faithful. May we labor to that end.

From there we returned to Bro. Blackbourne's, and having some very bad weather, were detained some; as soon as the weather would permit Bro. Muceus went to Adamsville, and I returned to Flora for over Sunday, where, on February 14th, the writer used the words that make two as one, the contracting parties being Mr. Clyde E. Richardson and Sr. Ethel Blackbourne, of Lancaster, Wisconsin. May the Lord bless them along life's pathway. The same day I again joined Bro. Muceus at Adamsville, where we held forth in the church about ten nights with good liberty. Although there are only a few Saints there, we found them kind-hearted and the most of them alive to the work; we will long remember their kindness, some remembering that an elder needs money when he is about to get on the cars, or soon after he gets on.

On our way home we called on the Saints at Madison, stopping Saturday and Sunday, speaking three times while there. We also called at Oregon and found old Bro. Robinson quite sick, who, calling for administration according to James, fifth chapter, was feeling much better the next morning when we left. Last evening I arrived home, to get reports and other matter ready for General Conference, but expect to be out and at work again in a few days, to be moving towards General Conference. I hope and pray that we may all gather together, bringing with us the Spirit of the Master, as we believe there is much work to be done at this coming conference.

May the Lord bless the ENSIGN and its pages to all that read it. Ever looking forward to the redemption of Zion, and the gathering of God's people from all lands.

In bonds,  
W. A. MCDOWELL.  
WEST PULLMAN, CHICAGO, Ill.,  
January 24th.

*Dear Ensign:*—I think when I last wrote you I was enjoying the cool, balmy breezes of Mackinac Island, Michigan, but have since come to Chicago, where I find a vast difference in the climate, but have a far better temperature in religious matters. I can now take advantage of the church privileges that I longed for while there; it gives us a chance to appreciate them after being deprived of them for a time.

There is quite a branch of Saints here in this portion of the city, and I am pleased to say, are manifesting a greater interest of late, by attending prayer services. May we always continue in this beneficial practice, live a united life in Christ's kingdom,

and be drawn closer together by the spirit of love and peace.

Apostle J. H. Lake spent a couple of days with us last week and preached for us at 1:30 o'clock on Sunday, 21st inst. His discourse was edifying and cheerful, and every one seemed pleased. We hope Uncle John won't forget us, and will come again as early as possible. We expect Elder J. M. Terry out to preach for us on Sunday, 28th, and as a matter of course, are looking for a good time. He has arranged to come and speak for us one Sabbath in each month. May God bless his effort and bring the honest in heart into the fold is our prayer. Ever praying for the welfare of Zion I remain as ever,  
Your brother in the one faith,  
WALTER L. BENNETT.

**LOS ANGELES, Cal., Feb. 23.**  
*Editor Ensign:*—Our conference just closed was among the best we have held in Southern California. Peace and harmony prevailed and the Saints dispersed renewed in spirit and inspired for better service in the days to come. We had with us of the general ministry Elders G. T. Griffiths, F. M. Sheehy, A. C. Barmore, F. B. Blair, D. A. Anderson, R. R. Dana and William Gibson. The local priesthood were well represented. Preaching by Bro. Barmore, Griffiths, Sheehy, Blair and Williams. Previous district officials were all sustained. Adjourned to meet with the Newport branch, October 5-8, 1900.

One salutary feature of the conference was the session devoted to priesthood, and the result is surely an index of what a priesthood council can accomplish. The unanimous verdict was that it was by far the most successful session we held. A more perfect understanding and harmony of views obtained. What a grand thing it will be when all of the priesthood of the church can come together, and in the spirit of Christ and Christian fortitude, deliberate and come to a common understanding on the weighty things of the law.

Bro. Griffiths and Blair left for the East on Monday; Bro. Anderson on Tuesday, and Bro. Barmore on Wednesday. Bro. Sheehy will visit with us until the 5th of March when he will turn his face Zionward. I also expect to leave about that time. Bro. Chatburn left us some weeks ago; his departure was hastened on account of the critical condition of his mother, in Harlan, Iowa.

It is now about eighteen months since the first of the last conference appointees reached southern California, and it is natural for us to take a retrospective view, noting what improvements have been made. There has been some new work done; several places have been reached where the gospel was not previously preached, but no new openings have been effected in the sense of holding them. This is what I consider a new opening; where we go in and succeed in getting such a permanent footing that we hold it. Bro. Harris and I went to San Diego shortly after I came to the mission; we were not in a condition to follow up the effort, and although hundreds attended our street meetings, yet, not having the wherewithal to rent a hall, the seed was so promiscuously scattered that we do not know that any of it has borne fruit. We have never seen the "blade of wheat" as yet. About a year afterwards Bro. Chatburn went there and gave them a number of sermons. It will be necessary that some missionary go there and remain indefinitely if we wish to obtain the best results. Street preaching, to be a success, must be followed up in a building. It is very easy to get big crowds on the streets in California, but too often it is from curiosity rather than interest that they listen. One finds this out when they move from the street to a building.

Some little preaching has been done at Santa Monica, Santa Ana, Riverside, Redlands and Cucamonga. The interest has not been phenomenal. We have succeeded in baptizing but few in new territory. Bro. Barmore baptized two at Cucamonga; that is all that I know of. Most of the baptisms have been in the proximity of

branches and have comprised those who have been investigating for a time, or the children of the Saints. Of course there are some exceptions; I must give credit to the local workers; had it not been for the tireless work of Bro. Jones and his aids at San Bernardino I do not think that "we missionaries" would have reaped the harvest there that we did. When I held my long series of meetings up there I baptized seven; Bro. Harris baptized a number about the same time; Bro. Griffiths went there afterwards and baptized seven, I believe; Bro. Chatburn followed and baptized nine. These baptisms materialized because the seed that was sown by the several missionaries was cared for and nurtured by the local force. Again, the Sunday School, as well as the Religio, has been quite a help along this line. Bro. Chatburn has won his way into their hearts as witnessed in the number of baptisms among the children of the Saints both in Garden Grove and San Bernardino. He has not been idle since coming to the mission; he has labored in a number of new openings, and though he has not been more successful than the rest of his brethren as to new converts, still he has the consciousness with all others, of having done what he could.

Bro. Barmore spent several months at Cucamonga, and though he preached from two to six sermons per week he has not been idle otherwise. He busied himself during the day picking oranges, and succeeded in earning enough money to defray his expenses to the General Conference. This is commendable. I would here remark that the people are not going wild over the simple gospel story in California; in fact the gospel is not so enticing as some other things, yet there are many honest people here, and, if we push the work legitimately and build wisely, we shall yet live to see a fair ingathering from this land of sunshine and sin.

The work in Los Angeles is on the ascendancy; there has been much to overcome, and it will require patience and fortitude ere perfect success will come. There is a noble band of Saints here, and they are doing what they can to pay for their new home. I have been here most of the last year assisting them in the erection of their chapel, and preaching as opportunity afforded. The peculiar demands of city work seem to warrant the retention of a conference appointee who can take charge of the work.

I must not forget to mention Bro. Carmichael, our district president; would that we had a thousand such men in southern California. Staunch and true is he. I have found the Saints of the Pacific slope among the very best of all with whom I have ever associated in gospel service. Free hearted, kind and considerate, whom to know is to love. I shall be loth to leave them, and, although I do not know where my lot may be cast another year, I shall ever remember them for their many kindnesses to me.

Bro. Griffiths methods are so different from those of his predecessors that he has almost affected a revolution along some lines. Whether his policy is the best remains to be seen. I do think that he should be given another year in which to develop his plans. From a human standpoint it will be unjust to him, likewise the mission, to take him away now; another man could not take up the work outlined by him and carry it out as he has planned. We are just commencing to see the results of his methods, and if they continue as they are now, his policy will eventually have to be adopted by all his compeers in quorum service. Do not understand me to say that in every detail his work is faultless; for experience has shown me that those men who are aggressive, while they accomplish much good, sometimes make mistakes; but of Bro. Griffiths it can be said that when he errs in any particular, and it is shown unto him, no man will endeavor to undo an error more than he.

I notice a perceptible growth in Bro. Blair; he naturally seems to de-

velop along the presiding line. Bro. Anderson is an exemplary young missionary who will be a credit anywhere. He has not been privileged to hardly witness a "slight skirmish" along the missionary line, however, and I hope the conference will let him work with some of us seventy on the frontier next year. Bro. R. R. Dana reports good success in laboring with Bro. Keeler in the Santa Marie valley; they have baptized a number and the future is encouraging. From all reports from the Northland Bro. Sheehy is in great demand and the New England Saints must not be over clamorous for "Our Frank." He should be returned to California unless the Spirit directs to the contrary.

We are having very dry weather here; the rainy season is about over, and the grain all drying up. A rainy season without any rain! How incongruous?

In looking forward to the General Conference I am assured that we will receive all that we are worthy of and that God will bless us to the extent of our capacity to receive. Could we ask more? Personally, I am not so anxious for an additional revelation as I am that God will give us wisdom whereby we can understand, and be honest enough both to ourselves and to God, that we will apply the law as he has given it to us without any spiritualization or peculiar wrestings that nullifies its application in the lives of men. With well wishes to all,  
Yours for Zion's welfare,  
T. W. WILLIAMS.

10 14 Alpine St.  
FRUITA, Col., Feb. 7.

*Editor Ensign:*—I wish through your columns to call the attention of the Western missionaries to the fact that we have a place of meeting here paid for in advance and for every Sunday, as I do the janitor work for the "Lodges," and have secured the use of the hall for my meetings which we expect to hold regularly after this month—there are but few Saints here but we are trying to open the work, and if any of the missionary force from the west returning for conference can stop a few days just notify me and I will advertise and have everything ready for them to have a series of meetings.

The writer has been holding meetings for over a year at a school-house, some four miles east of this place; while we have had no "converts" prejudice seems to subside somewhat. There are only two families of Saints there who, with ourselves, constitute our working force, and all poor and struggling for the bread that perishes, yet we hope by right living and doing what we can to bring the work before the people.

Asking the prayers of all Saints that we may be blessed in our labors, I am

Yours in the one faith,  
M. L. SCHMIDT.

**KANSAS CITY, Mo., Feb. 8.**  
*Editor Ensign:*—About a month ago I was taken sick with a bad cold; I thought I would be better in a day or two, but I found it was la grippe. Last Sunday two of the sisters visited me and they advised me to send for the elders, but although I am weak in faith and advanced years, I did not think myself worthy of having them, but my son-in-law, Bro. Grainger, sent for the elders to administer to his sick child, and while they were in the house I felt that I would like them to administer to me as I was suffering so much, and they did so on Tuesday night, and on Wednesday I suffered worse than ever, and I despaired of getting better, and told my daughter that I could not last long. I had three severe coughing spells of ten or fifteen minutes each, and when I could speak after the last one, I promised the Lord that if he would take away the disease from me I would serve him better than ever I had before. After that I commenced to get better. I feel that we must have more faith in our great Redeemer and yield more obedience to his laws. I am better now, and hope the dear sisters in Zion will pray for me that I may be faithful and be the means of doing much good.  
Yours in the faith,  
SARAH BRADLEY.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE LAW OF LIFE.

Sermon by Elder F. M. Cooper, Delivered at the General Conference, Independence, Missouri.

I cite attention to the words of our Lord as found in Matthew 7: 16:

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

Fruits signify produce of the earth, of trees, or animals. The reason that men do not gather grapes of thorns or figs of thistles is because fruit of this kind does not grow upon the thorn-bush or upon the thistle.

We would question the sanity of anyone if we should find them looking for figs among thistles because the facts are that thistles reproduce thistles, and thorns reproduce thorns. Each form of life represents laws and conditions peculiar to itself, and by reason of these laws and conditions each reproduces its type.

We recognize this truth as not only self-evident in nature, but as a fundamental law of God necessary to the reproduction and perpetuity of the various types of life created by divine energy.

God said: "Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth and it was so." And again God said, "Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind, and it was so."

The constitutional law of each species of life has its own development and limitations. Divine inspiration teaches that all kingdoms are founded in law, and there are many kingdoms, for there is no space in which there is no kingdom, and there is no kingdom in which there is no space, either a greater or a lesser kingdom, and unto every kingdom is given a law, and unto every law there are certain bounds also and conditions.

An apple may be a fine one of its kind, but the constitutional law of its nature that developed it and made it an apple, can never change it into a plum or a peach; a horse may be a splendid type of his species, but the constitutional law of his nature by which he became a horse can never make him into an ox; a baboon may be an excellent representative of his kind, but the law of his nature by which he was made a baboon, by reason of its conditions and limitations, never can make him into a man.

It is a law divine, and evidences of it are seen in the multiplied types of being throughout space, from the most stupendous sun to invisible animalcule. As all nature teaches that law rules in every department of the natural world, working out certain results in harmony with the constitutional laws of each type of life, so Jesus Christ teaches this same law; that like begets like, and that each moral and spiritual principle of truth begets

moral and spiritual types of life as the basis of his redemptive system. He says, "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprung up, and choked them: but other fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."—Matthew 13: 3-8.

Jesus Christ, in his interpretation of this parable, lays down this fundamental law as underlying the whole superstructure of his sublime and divine philosophy. "When anyone heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. \* \* \*

But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." (Matt. 13: 19, 23). Sanctification and the attainment of celestial life is the result of obedience to celestial law. We read:

"And they who are not sanctified through the law which I have given unto you, even the law of Christ, must inherit another kingdom, even that of a terrestrial kingdom, or that of a terrestrial kingdom." (D. & C. 85: 5).

"Sanctify" means to set apart, to make of religious use, to make free from sin, to make whole through the law that God has given unto us, even the law of Christ. Unless we abide the conditions of the celestial law, we cannot abide the celestial glory. Again, the Apostle Paul says, "For in Christ Jesus I have begotten you through the gospel." Begotten signifies to generate and reproduce. Peter says, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "Whoso believeth that Jesus is the Christ is born of God." Divine life under this new condition in the soul and life of the individual, begets a higher state of being, spiritually, morally and socially. We may have been dead in trespasses and sins, but when touched by the magic power of redemption through faith in Jesus Christ; and our acceptance of the principles of the gospel, from this grand standpoint of the realization of the divine, we can feel the force of the thought:

Oh, yet we trust that somehow good  
Will be the final goal of ill,  
To purge of nature, sins of will,  
Defects of doubt, and taints of blood.

Behold, we know not anything; I can but trust that good shall fall, At last—far off—at last, to all,  
And every winter change to spring.

Thus when we come to study the underlying principles of the gospel system of philosophy, it is necessary that we revert to the original proposition, viz., that every type of life begets its own kind.

We understand that the gospel of Jesus Christ is represented as seed sown by a sower; that this seed was to be sown by its divinely appointed representatives, and that every principle, or divine seed, that is thus sown and grows, reproduces its own kind.

So then, an intelligent faith is a true conception of the mission of Jesus Christ, and a true comprehension of the principles to which the name of Jesus Christ stands identified. Christ is the greatest philosopher, the grandest, the sweetest, the most beautiful teacher this world ever saw, in the fact that He rises in the splendor of his philosophy above personal selfishness and bigotry; above the ideas of the world, and in his relationship to humanity represents the forces and principles that supplies the demands of human nature, and thus the possibilities of development and attainment are guaranteed to us by the application of the laws and principles inseparably associated with Jesus Christ. Thus, in the commission that Jesus gave to his apostles to go out in the world and preach the gospel, these teachings represent divine thought; represent divine principles. The greatness of the Christ is not seen in his individualism, but in what he represented. This fact is developed in His own announcement, "I came not to do my own will, but the will of Him that sent me." Thus Christ stands identified with a great mission, a great work and the responsibility of this work was largely laid upon His shoulders. It was made, with Him, a question of individual integrity, that He must move in harmony with the laws and conditions under which He was placed, and under these divine environments He was to gain the glorious conquest over sin, or fail in the accomplishment of His mission. Satan had invaded the domain of God on earth. The primary home of man, with its beauties and perfection, had been tarnished with the nature of sin; so Jesus Christ came into this world to wrest its sovereignty from the power of evil, and He proposed that all along the line of His conquests they were all to be attained in harmony with the laws and possibilities of individual attainment placed within the reach of all who would believe and accept the conditions of gospel salvation.

The Apostle Paul makes the statement, "The law was weak in that it could not condemn sin in the flesh"—could not make men good. They might live good lives so far as their external moral conduct was concerned, but in the heart they might be murderers. And we understand that one of the pre-

rogatives of the law was that those who did not commit the overt act of sin in violating its provisions were free from condemnation. Thus the law could not make man good; its principles planted in the human heart could not transform its subject into a stalwart representative of the Christ life or character, for the reason that its inherent powers were incapable of producing such an exalted type of manhood and womanhood. This highest possible human attainment, under divine conditions, was only made practical and susceptible of accomplishment upon the terms of the gospel. Jesus met sin upon the same grounds of a common humanity, for He was "tempted in all points like as we are, yet without sin" (Heb. 4: 15), in overt act, but He felt the emotions and power of sin because he took upon himself the nature of sin. In assuming the nature of Abraham, instead of taking upon himself the nature of angels, he placed himself under the obligations of his Father's law, and it was love for that law that enabled him to resist temptation; and it was Christ's love for the truth, which only conserves the true interests of the race, that enabled Him to die the death of the cross, in demonstration of the fact that His love for man, and for truth, which only can exalt man, was greater than His love of earthly life. It was not God's eternal love that demanded the sacrifice of Jesus Christ, but it was sin that made such sacrifice a necessity; it was the conflict between the right and the wrong that made such sacrifice a necessity; thus, in the divine economy of God, it was, with Christ, a question of personal loyalty to the principles of truth committed to His trust, and it was His integrity, His race love, or love for the race of mankind, that enabled Him to say: "Nevertheless, not my will, but thine, be done." So, then, he surrendered His own will, His love of life and existence in this world, upon the altar of his love and devotion to divine truth; and upon this principle we believe it became necessary for Jesus Christ to die; because rather than be untrue to the trust committed to Him, He was willing to offer up His life as a living sacrifice in attestation of His personal integrity.

In discussing this question from the standpoint of principle we observe when men sow wheat in the agricultural world they expect to reap wheat; when they plant corn they expect corn to grow. The principle is true in the moral world; it is just as true in the spiritual world that in all of these different realms of life there are laws and conditions, and it is these laws and environments that make everything what it is. We cannot make ourselves anything without environment; we cannot grasp a single thought; we cannot originate a single idea; we are what our environments have made us; we believe what we have been taught. If we had never been

taught, nor had an opportunity to know anything of the environments of this life, we would not possess a single idea. What we are, I repeat, is what the environments that have surrounded us from our cradles down to the present time, have made us.

In our investigation of this subject, the central thought before us is, what will the true seed of gospel life and power sown in the human heart make of men and women? We are not to judge from a theological standpoint from the simple fact that we believe that a man can be a splendid theologian and not be a good man; we are not to judge from the standpoint of pulpit eloquence and ability only, from the fact that men can be eloquent and grand preachers and still not be good men. I affirm there is only one true test to determine character. I don't mean the country a man hails from, or how much truth he claims to believe, but the man's moral and spiritual environments that shape and determine his conduct is the true test. We may be conscientious and be wrong, but we cannot be right without we are conscientious. If we live the truth and our judgment and conscience are in harmony therewith, then we are true Christians, true believers in Jesus the Christ. Some say when we reach heaven it will not be asked, which church road we came over. We can rest assured that none will pass the pearly gates of the celestial world except those who have lived in obedience to the laws and conditions of being necessary to fit their souls to live with Jesus in a perfect and sinless home. Our souls must become qualified and fitted for those grand conditions of moral and spiritual being in a world that is better than this by having left off the evils of life; by having overcome the temptations of this world; by having been true to God in passing through the crucial attestation of earthly trial. We believe in the philosophy:

Through the furnace, through the heat,  
There beneath the hammer's beat,  
Through temptations manifold,  
Comes our souls like burnished gold.

All the antagonism we have to meet in this world in the conflict between the evils of our natures and the principles of divine truth are represented in the life and conquests of Jesus Christ.

The issue in the days of Christ was between the right and the wrong; the right as represented by Jesus Christ, the wrong as represented by the antagonistic forces that he had to meet at every turn and corner. We are proud of this one grand conception that while individuals may signify but little, principle means a great deal and the principles for which Jesus Christ gave his life live after him in the splendor of their immortality and redemptive power. They still exist with power to make a bad man a good man; to make a bad woman a good woman, and to transform a sinful world into a heaven; and under their force and reproducing powers character is still to be developed in harmony with Christ, the true type, until the triumph of the

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Christ is assured by the conquest and overthrow of sin. The thought seems axiomatic. We sow an idea; we reap a principle. We sow a principle; we reap a character. A man is really what his principles make him; if he believes in bad principles, he must be a bad man; if he believes in and practices good principles, he must be a good man; if he believes in erroneous theological principles, he is wrong in theological faith. We understand that truth is the stepping stone to higher and grander and more glorious conditions of life. Truth is the divine power under which man is to be transformed in his nature, but this transformation can never come until mankind comes under the laws and principles which bring about this development. Thus the apostle represents in this new life, "We are begotten again to a lively hope," and the question is, how are we begotten? What are the laws and principles upon which this work is to be accomplished? Thus, to illustrate: If everything bears seed after its own kind, if it is the Christ seed that is sown in the soul; in its development it will exhibit the characteristics of the Christ life. False religious principles planted in the lives of men reproduce and perpetuate their own type; but they have that begotten in themselves which prove they are wrong, and this condition remains until environment is so altered as to change this false type of character into the true type of life as represented by Jesus Christ our Lord. The difference is this: life is not merely individual consciousness, but life is the power by which individuals act, move, and are conscious of their individual being, and in this sense, life as regards its motives represents its moral and spiritual status just as it is; and whatever are the conditions and relationships which we have to these different kingdoms, these different environments and these different laws, such also is our type of life.

The Apostle Paul, speaking across the centuries with reference to Moses, said he would rather suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Thus we admit that there must be some pleasure in sin, otherwise men would not sin. It is a true fact that what men love most they will sacrifice the most for. It is love that enables the mother to keep vigil by the bedside of her sick child, never conscious of weakness, never conscious of individual suffering. It was love for humanity that caused Jesus Christ to measure himself with the needs of the world, and thus he placed himself against evil in the interests of the human race, and sometime and somewhere the virtues and powers of his redemptive sacrifice upon the cross will awaken all humanity to a consciousness of his love and worth. We recognize this grand principle as being self-evident, that God will give all mankind an equal chance in the race of salvation; but the utility of service must be derived from the mani-

festations of love begotten under the gospel law. Thus right here the Apostle Paul declares, "You who were the servants of sin became the servants of righteousness." We must believe this change was not wrought by coercive power; for the gospel places each individual on his own responsibility. "Preach the gospel to every creature" and he that believes and obeys "shall be saved." It is left with men's volition to decide the question and we do not believe that an individual will decide the question properly and correctly for himself until he discovers something in this message and these conditions that appeals to his love and judgment; until he reaches the condition represented by the Apostle Paul as the true type of christian manhood when he says, "The things I once loved, I now hate. The things I once hated I love." It was his former faith that made Saul of Tarsus the enemy of Christ; and it was the christian religion that made Paul the Apostle the representative of Jesus Christ, and who, in his relationship to the new life and the grander and better conditions of morality and spirituality, the attainment of a grander and more glorious experience, was enabled to say, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8: 38, 39). The apostle proved the correctness of this proposition when he said to Timothy, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." He had lived under that law of Christ, been associated with it, tasted the eternal sweetness of Christ's love, and thus in the wonderful subjection of his will in the interests of the human race, he was willing to give up his life as a witness to the truth. In the type of life represented here, we believe is involved the principle that if we are begotten of God we have within us the nature of God; if we are begotten in Jesus Christ we are partakers of the nature of Jesus Christ.

We do not need to tell you in regard to the nature that we possess when we came into this world. We see it in the infant. I have observed in a little boy that when he could not have his own way he would get down on the floor and pound his head. We know in this regard that such child represents the earthly and not the heavenly type of life. We are born with constitutional defects because we are placed under a defective government; are brought into this earthly state of being by the force and operation of imperfect conditions, and for this reason Jesus Christ came to reconstruct the human race. In this grand work he came to proclaim the moral and spiritual liberty of man upon the terms of the gospel; that they might be so transformed in their natures that they would not pound their

heads, nor hate their enemies; but looking to the interests of the race, would stand for the principles of love and justice as represented under the constitutional laws of the gospel of Christ. The man who, with a true heart, stands in defense of his highest conception of right is not moved from his faith by what society thinks of him; it is not a question of selfish gain or loss with him, but with the consciousness that he stands upon his personal responsibility before God, the only question in which he feels essential interest is, "Am I right."

What are the grand distinguishing features between these two conditions of life? We will cite your attention to this same apostle in Romans 6: 6, where he says, "Knowing this that our old man is crucified with him." He dies hard sometimes, and sometimes we think that the old nature is dead, when he is not dead "but sleepeth;" and in this regard it reminds me of an illustration made by Mr. Talmage when he brought home from the Jordan two little vials of water that he took from that historic river. He filtered one and the other he corked and stood them side by side in his cabinet. He says, "When I take these little vials and shake them, one is as clear as crystal, it does not make any difference how hard it is shaken, but the other becomes turbid whenever its contents are disturbed." He says this turbid water represents some christians who, upon their conversion, were only settled and not cleansed; and all they need is a little shake-up to prove that they are still under the jurisdiction of the "old man with his deeds." The spiritual and moral evolution of man under the gospel in attainment of higher and better conditions of being is the basis of our hope for the future of the church on earth, and our ability to at last attain the ideals of faith as expressed in the words of John, the divine, "Beloved, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is," is the basis of our hope in the final attainment of heaven. We do not jump into the likeness of Christ. It is not a miracle of a day or a month's duration that transforms us into the moral and spiritual likeness of Jesus Christ. It is our acceptance of the gospel; our birth into this new condition of spiritual life that makes it possible for us to become like Jesus and under the laws and principles which we are thus placed we slough off the carnal nature, and in this better life and grander relationship we, by faith, behold the glittering spires and sparkling domes of the eternal city of love and immortality. The golden fruits of obedience as manifested in human life are the same from age to age, and the constitutional nature of the divine government—moral and spiritual—in its infinite perfectness can never change, as it represents the only process by which man can be transformed into the image of his Creator.

Do we believe in complete sauc-

ification here and now? Not here. We do not believe in it in the sense that we are made holy and free from the nature of sin down here. A friend once said, "I quit the use of tobacco because I could not chew it any longer." "How is that?" "I got so it did not taste good to me, I do not enjoy my pipe; I smoked just as long as I could, and then I quit it." That was a reformation, but it was that peculiar kind of reformation that the man could not help, and for that reason he did not deserve any credit for it. If a sick man gets well without personal effort or volition, but is healed by divine power, to God belongs all of the credit and glory. We believe that a man who is freed from an evil habit simply because he could not help himself, does not deserve any credit for his reformation. It is in the sense in which Christ was tempted and overcame temptation by self-denial and self crucifixion that the true test of meritorious service is to be found in the kingdom of God. The evanescent emoluments of earth's material estate of riches, honor and sovereignty were offered him, but he chose to be true to Him that sent him in to the world, that he might walk the thorny path of duty by reason of his love of man, and let the centuries tell the story of the cross, until creation, touched by the magic of his love, will crown him "Lord of all." Jesus understood that "whatsoever a man soweth, that shall he also reap," and for that reason he sowed to the Spirit, and as a result he reaped life everlasting. The triumph of the flesh means the loss of the soul. Paul says: "And they that are Christ's have crucified the flesh with the affections and lusts." They have done it. They have been willing to do it; They have stood thus in favor of a principle of righteousness against a principle of wrong; and I can emphasize the force of the statement that was made here this forenoon, that so far as we represent a grander spirituality, or a higher type of religious truth and practice over others who have opportunities equal to our own, just that far we will attain to higher conditions in the world to come; but no further. If a man should come to me tottering, infirm, and decrepit, and would claim that he was a splendid specimen of physical power, I would not believe him; and if one of these moral dwarfs would come to me and profess that he was right, while his life was a negative of the principles he professed to represent, I would brand him a hypocrite. If, on the other hand, a man has the right motives and principles in himself, as the Savior says, "You will know them by their fruits;" because the manifestations of his life will be in consonance with the nature of the man; and if he lives under the gospel law his life will show the potential influence of gospel power and principle in forming his character, and determining his destiny;

Paul says: "But I keep under my body, and bring it into subjection: lest that by any means,

when I have preached to others, I myself should be a castaway." Paul, where was your condition? Was it between you and your neighbors? I remember a sister who had been urged, officially, to do her duty and attend to her service in the church of Christ, who said: "I can't be good any more, it is too late now." We asked, "Is it possible that you have gone back to that condition that you have lost your love for Christ and truth because of your imperfections?" She says, "Oh, no, it is not my imperfections that trouble me; it is the imperfections of others." She was affected terribly by the evils of somebody else; so we have heard it said that some people in the world go about with their hearts on their elbows, that somebody might hurt their feelings. It is not a question simply of what we believe, or what we can do, but it is a question, what can we endure? And thus, along the corridor of the ages comes the voice of inspiration which says: "He that endureth to the end the same shall be saved." It is he that endures evils, that meets foes and opposition, who shines in the splendor of integrity and true principle; that stands in defense of truth, who is loyal in the midst of enemies; that is true to God under trial and temptation. It is the man that can endure these things—endure to the end—that shall be saved. "He who can endure to the end represents a strong moral and spiritual constitution; we can justly call them stalwart and strong men or women who have been able to stand under pressure, and in the face of the foe, in the day of battle—of trial. The divine truth set to human life and experience is this, that "God will have a tried people."

What about these reformers who want to destroy temptation and eliminate it from human society. The only trouble with these educators is that they are trying to doctor the wrong disease; they want to destroy that which man abuses and thereby place him where he could not be mean if he wanted to. If God had wanted that condition to obtain, he would not have allowed the serpent in the garden of Eden; but we can feel the force of inspiration in the thought expressed that somewhere, and somehow, "that good will be the final goal of ill." Out of these experiences will come those divine characteristics resulting from the system of Christ, that will adapt men to future conditions of glory represented by the sun, moon and stars; and out of these multiplied conditions of life they will rise to the enjoyment of immortality, commensurate with individual effort in harmony with divine law, by which they are preserved, sanctified and saved. If we live under the gospel economy how are we to preserve and maintain its laws? There was a time in the history of our country when this nation stood united under one flag. The time came when a certain part of this nation declared, "We will no longer live under that flag upon present conditions, and we claim the

right to secede and pass out from under the administration of the government of the United States. Even the little boys of the north, in those days, were full of the fire of patriotism; we were sorry that we were not old enough to go to war because we were anxious that this secession should be obliterated from our country, and the honor of our flag defended. From Sumpter to Appomattox the honor of our flag and the integrity of our government was maintained, and the grand principle of national union triumphed over secession and state sovereignty; but some would have destroyed the constitution, and would have overthrown the government if they could have exercised sufficient power. If the nation had permitted treason to have had its way the flag would have been dishonored, and the union divided; but instead, the secession idea was defeated on the battlefields of the war, and it was not only demonstrated that our republic represents a nation, but that the president of the United States is bound to employ the powers of the nation in the maintenance of the constitutional laws of the government in the protection of citizenship from Maine to California, and the suppression of treason against the federal state everywhere.

Under the same principle we believe the executive government of the kingdom of God was created for the protection of citizenship, for the correction of wrong, and for the expulsion of wrong doers from the church, who will not repent, according to the stipulations of the law. God says, "Thou shalt not kill; but he that killeth shall die. Thou shalt not steal; and he that stealeth will not repent shall be cast out," etc. Thus in the maintenance of the honor and integrity of the church it is necessary that its laws be enforced against transgressors. Without enforcement of law all government is impossible. Some urge that the parable of our Lord regarding the wheat and tares signifies that bad people are to retain their place and position in the church in common with the good people. I apprehend these protectors of crime and law-breakers in the church in offering such apology have, as a rule, in mind some friend whose conduct would cease to disgrace the church under any other than this "grow together" and "do nothing" policy. Any one who will stand as an apologist for crime in this regard is as bad as the individual who is guilty of theft. I do not believe that God wants tares to grow and flourish in the church. What are the facts as explained to us by revelation in the day and age in which we live? The facts are the field is the world. In the primitive church the apostles were the sowers of the seed of the kingdom of heaven; the apostasy of christianity was the result of the tares being sown by the devil, which drove the church into the wilderness. The tender blades springing up in this age represent the sowing of the original gospel seed, and

its development by virtue of its restoration. The angels are the reapers. They are not to pluck up the tares at this time but wait until the harvest, which is the end of the world. The world being the field, in the end it is to be reaped by the angels. Now, for the angels to reap the field (the world) would be to destroy these tender blades, therefore, they let the wheat, that is the church, and the tares, the world, grow together until the harvest is fully ripe, and then shall the wheat be gathered, and the tares be bound up in bundles and burned, and the world, or the field, is burned. But we, according to his promise, look for a new heaven and a new earth—a new field, a new world, wherein no tares grow; in other words, wherein "dwelleth righteousness." Therefore, we conclude that God does not want tares to flourish in his church, and in this regard he has provided by law that the executive powers of the church should be invoked in the protection of the innocent, and the expulsion of unrepentant lawbreakers, whom to protect, is to turn traitor to the moral integrity of the gospel.

We read in the law that has been given to govern the church, "Thou shalt not lie; he that lieth and will not repent shall be cast out." (D. & C. 42:7). Suppose we find a man, an habitual liar, and he will not reform, will not cease the bad habit by repentance, would it not be wrong to not enforce the law which says "he shall be cast out?" We are in favor of turning a man out of the church if he is a liar, because we know he would not be saved if in the church, without he was a fool, and then he would be saved out of the church just as well. In the executive government of God he has provided for the elimination of tares from the body spiritual, and the placing of them where they belong, in the world; and if they want to flourish and grow there in that kind of soil, it is their privilege until the angel reapers remove them from the world. The good ground upon which the gospel seed is sown does not produce tares, for let us remember that tares are produced by the conditions that exist in the world; and when we grow those conditions in the church that produce or sustain tares, it argues that the moral conditions of the church are on a level with the moral conditions in the world, for "the same cause will produce the same effects." This religion must stand for everything that is moral, and aggressively maintain it. It must stand for everything that is true in the spiritual realm, and aggressively maintain it. It must push forward the moral and spiritual interests of the kingdom of God until the witness for Christ—the gospel—shall have been proclaimed to the ends of the earth, and the Redeemer shall come to claim his own.

"APOSTASY OF THE CHURCH," by Elder J. W. Wight; a forty page pamphlet at 10 cents per copy or three for 25 cents.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

WESTERN PASSENGER ASSOCIATION.

The Western Passenger Association has granted reduced rates (one and one-third fare for the round trip) to the coming General Conference and conventions of Zion's Religio-Literary Society and the General Sunday School Association. Tickets on the going passage may be purchased (over Western Association lines) from April 3-9 inclusive—on any of those dates. The conference meets on the 6th, but the sale of tickets from April 3-9 will permit attendance also at the conventions.

Reduced rates are granted on the following conditions:

1. Going tickets must be purchased not earlier than April 3d, and not later than the 9th. (Take special notice that going tickets are sold over *Trunk Line Association roads from April 1-3 only*.)
2. The rule is to purchase full fare tickets on the going trip (except in cases where parties travel together on special rates, as hereinafter provided).
3. Passengers must, in all cases, obtain a separate certificate with every ticket purchased. Do not accept a certificate covering two or more persons. Each ticket bought requires a separate certificate, and to which the purchaser is entitled.
4. Such certificates must be delivered to the church secretary, and when signed by him, and signed and stamped by the railroad agent at Lamoni, will entitle purchasers to return tickets to destination at one-third the usual fare; provided one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to said reduction; nor are tickets purchased at fifty cents or less to be counted in total number required to secure reduction (except where they form part of a larger total fare).
5. Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than April 24th.

Purchasers should see that their names are written on each certificate before handing to the secretary. Certificates should be handed in promptly that the local railroad agent may be notified of the required number to secure the rate.

The above contains essential items, but the following particulars are given in full to avoid misunderstandings:—

"We take pleasure in advising that rate of a fare and one-third for the round trip upon the certificate plan, from points in Eastern Committee and Trans-Missouri territories of this Association, has been announced subject to the conditions herein named, over such lines shown on the enclosed slips as are interested.

"Reduced rates on the certificate plan to points within this territory become effective only when evidence is presented to the joint agent of the terminal

lines at the place of meeting, showing that one hundred persons have actually been in attendance holding certificates reading for tickets over terminal lines to the meeting point, and when such certificates are stamped by him with his office stamp and his written signature affixed thereto; except that where parties or clubs traveling in a body purchase round trip party tickets to the place of meeting from stations from which the local one way rate is more than fifty cents and at not less than the rate announced on the certificate plan for the particular meeting in question (instead of one way tickets at regular rate) and present to joint agent a certificate from the selling agent to that effect, they will be counted by the joint agent in reckoning the attendance at any meeting.

"When reduced rates are made for meetings under double plan providing for sale of individual excursion tickets within a restricted radius and certificate plan outside of such radius, excursion tickets from stations from which the one-way fare to the place of meeting is more than fifty cents, shall be counted when necessary to make up the required minimum.

"No certificate will be honored which was issued to cover the sale of more than one single-trip ticket.

"Certificates showing purchase of tickets at fifty cents or less will not be counted in arriving at the total, nor will reduction be granted in any case where the rate at which ticket was sold is fifty cents or less.

"Certificates of the issue of any and all lines in territory from which reduction is announced will be considered in computing attendance, and when lines in this territory arrange to honor certificates of connecting lines for business originating beyond this territory, such certificates will also be counted by joint agent.

"Ministers or others who travel on clerical or half-fare permits or commutation tickets of any description, are not entitled to this reduction, nor to be included in computing the number in attendance at any meeting.

"For detailed information as to the manner in which the business will be transacted by each line, and particularly as to the junction points via which each line will arrange to grant the reduction, please communicate with the General Passenger or Ticket Agents of the interested lines, a list of which lines in this territory is inclosed herewith.

"Under the method usually observed in certificate plan business, the passenger pays full fare on going trip, and on presentation of certificate to that effect, and if all other conditions as herein named, including presentation of evidence to joint agent, of the required attendance upon part of those who have purchased one-way or round-trip tickets to meeting point as shown by certificates presented to him are complied with, a reduced rate of one-third fare is granted on return trip

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To demonstrate the unusual curative powers of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send, free, to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-four years of careful study, extensive research, and remarkable experience in testing the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatment in most cases, that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more generous—more philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such an opportunity. No death comes more sudden than that from heart disease.

Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to the Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment before it is too late, and please mention the name of this paper.

(by route traversed on going trip), to original starting point within authorized territory. Where the journey is made over more than one line, it is usually necessary for the passenger to purchase separate local ticket of each road's issue, between points traveled thereon, and procure certificate thereof for each of the lines in this territory over which he traveled in going to the meeting, as through tickets are not always sold, and it is not always practicable for the various lines to honor each other's certificates. Passengers should, therefore, ascertain from the ticket agent what portion of their journey can be covered by the certificate obtainable from him, and procure certificate filled out to correspond with the ticket purchased.

"Failure to procure or present certificate invalidates any claim for reduction in return fare.

"The tickets purchased for going passage may be either limited or unlimited, according to the rate paid or the regulations in effect on the line over which it reads; but the return tickets, sold at the reduced fare, will, in all cases, be limited to continuous passage.

"Certificates which show the purchase of tickets not earlier than three days prior to the date announced as the opening date of the meeting (April 6), or which show the purchase of tickets during the first three days of the meeting, may be honored if presented not later than three days after the date announced as the closing date of the meeting, Sunday not to be announced as a day in any case.

"Under the rules it is necessary that the secretary . . . of



### Reduced Railway Rates to General Conference.

Continued from Page 7.

#### TRUNK LINE ASSOCIATION.

1. Take notice, that tickets are sold from April 1-8 only, on going passage—one day less than over Western Association lines. Travelers may thus reach Western Association Territory and purchase tickets over its lines not later than the 9th.

2. Passengers pay full fare on going passage. Secure a certificate with every ticket purchased. Certificates when duly signed by the Church Secretary and stamped by agent at Lamoni, will entitle the holders to return ticket to destination at one-third regular fare. Holders may return as late as April 24. "Return tickets in all cases are limited to continuous passage to destination."

3. Tickets costing less than seventy-five cents will not entitle the purchasers to reduced rates (unless part of a series of tickets to destination).

4. Ticket agents at starting points should have "timely notice of intentions, so that through tickets and certificates may be ready when required."

5. The same general plan is followed as over Western Association lines (with exceptions noted above) but the following rules are published to avoid possible misunderstandings:

#### GENERAL INSTRUCTIONS.

"1. The reduction is from Trunk Line territory, i. e., from Niagara Falls, Buffalo, Dunkirk and Salamanca, New York; Erie and Pittsburg, Pennsylvania; Bellaire, Ohio; Wheeling, Parkersburg and Huntington, West Virginia, and points east thereof, except in New England.

"2. The reduction is fare and one-third on committee's certificate, conditional on there being an attendance at the meeting of not less than 100 persons who hold proper certificates obtained from ticket agents at starting points, showing payment of full first-class fare of not less than seventy-five cents, through to place of meeting. Agents at all important stations and coupon ticket offices are supplied with certificates.

"3. Certificates are not kept at all stations. If, however, the ticket agent at a local station is not supplied with certificates and through tickets to place of meeting, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting.

"4. Going tickets, in connection with which certificates are issued for return, may be sold only on three days, and if a Sunday intervenes four days, immediately preceding the agreed opening date of the meeting, and during the first three days (Sunday included) of the meeting; \* \* \* provided also that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting

in accordance with the limits shown in regular tariffs.

"5. Deposit the certificate with the secretary or other proper officer of the organization at the meeting, for necessary endorsement and vise of special agent. Receipts for fare paid will not be accepted in lieu of certificates. \* \* \*

"6. On presentation of the certificate, duly validated, not later than the third day following the agreed date for adjournment (Sunday not to be counted as a day), the agent at place of meeting will return the holder to starting point, upon a continuous passage ticket, by the route over which the going journey was made, at one-third the highest limited fare by such route.

"7. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

"8. No refund of fare will be made on account of any person failing to obtain a certificate.

"Delegates and others availing of the reduction in fare should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

#### "LIST OF ROADS MAKING THE REDUCTION.

"Allegheny Valley; Baltimore & Ohio (Parkersburg, Bellaire and Wheeling, and east thereof); Baltimore & Potomac; Buffalo & Susquehanna; Buffalo, Rochester & Pittsburg; Camden & Atlantic; Central of New Jersey; Chesapeake & Ohio (Huntington, West Virginia, and east thereof); Cumberland Valley; Delaware & Hudson; Delaware, Lackawanna and Western; Elmira, Cortland & Northern; Erie (Buffalo, Dunkirk, Salamanca and east thereof); Ponda, Johnstown & Gloversville; Jamestown & Chautauqua; Lehigh Valley; New York Central & Hudson River, including R. W. & O., Adirondack, and Penn., Divisions (Harlem & Putnam Divisions, also St. Lawrence & Adirondack Railway, including Montreal, excepted); New York, Ontario & Western; New York, Philadelphia & Norfolk; Northern Central; Pennsylvania; Philadelphia & Erie; Philadelphia & Reading; Philadelphia, Wilmington & Baltimore; Western New York & Pennsylvania; West Jersey; West Shore; Wilmington & Northern."

R. S. SALYARDS,  
Church Secretary.  
Lamoni, Iowa, Feb. 23, 1900.

#### A Frontier Missionary's Experience.

Sowing the seed of Christianity in the far West some years ago, was a mission attended with more or less danger, great hardships and much self-denial. Rev. Cyrus Townsend Brady, who was a missionary on the frontier, and who has since won much fame as an author, has written a series of articles for *The Ladies' Home Journal* graphically narrating his experiences—often thrilling in the extreme, again pathetic, and, not infrequently, humorous. These he has related in his interesting way, which will make them exceedingly attractive, and which will show better than anything else

which has ever been written that Americans are instinctively a religious people, ready to suffer any sacrifices for the advancement of Christianity. The first article of the series will appear in the April *Journal*.

#### CONFERENCE MINUTES.

The conference of the Eastern Colorado district convened at Denver, Colorado, February 17, 1900, at 10 a. m.; J. B. Roush president, Chas. E. Everett secretary.

Ministry reporting: Elders J. B. Roush, O. B. Thomas, C. R. Duncan, E. F. Shupe, J. F. Curtis, Jas. Kemp, J. W. Kent, M. L. Schmid. Priest R. Edwin Crawford. Sermons preached 202, baptisms 10.

Branches reporting: Denver, 159; Laird, 44; Rocky Mountain, 39; Fairview, 29; Highland, 22; Mt. View, 9; Eustis, 57; Cottonwood, 71. Not reporting: Cedar, 25; scattered members 28; total membership of district, 478; net gain, 41.

Bishop's agent's report: Total receipts, \$572.02; expenditures, \$621.00; cash on hand, \$52.89.

Tent committee reported \$88.75 on hand; \$21.00 additional subscribed. E. F. Shupe, O. B. Thomas and C. R. Duncan, committee to solicit funds for tent expenses during the season.

Elders O. B. Thomas, E. F. Shupe, J. B. Roush, J. W. Gilbert, C. R. Duncan and James Kemp, Mrs. Belle B. Roush, Lenore Schmutz and Bro. S. H. Eye chosen delegates to General Conference.

Resolution passed, That this conference request the General Conference to appoint Bro. Roush, Thomas, Shupe, Duncan and Curtis to this mission the coming conference year. Recommending the ordination of Bro. Emsley Curtis to the office of an elder, by the Denver branch.

Conference expressed itself as neither approving nor disapproving of the T. W. Williams resolution.

Preaching services instructive and interesting, and the social service on Sunday afternoon was such a spiritual feast that those present will long remember it.

CHAS. E. EVERETT, Sec.

Conference of the Pittsburg, Pennsylvania, district convened February 24, 1900, at Pittsburg, Elders J. F. McDowell and James Craig presiding, E. E. Omohundro and T. S. Hadfield secretaries.

Branch reports: Pittsburg, Pennsylvania, 163, loss 13 by removal; Wheeling, West Virginia, 159, gain 4, 1 died; Payette City, Pennsylvania, 91, gain 12; Beaver Falls, Pennsylvania, 13, loss 1; Fairview, West Virginia, no report; Banning, Pennsylvania, 20, no change.

Ministry reporting: J. F. McDowell, James Craig, baptized 5, C. E. Miller, O. J. Tary, W. R. Forbes, Joseph Maxon, Jacob Reese, W. E. Rush, L. A. Serig, T. D. Gaskill, E. H. Thomas, H. L. Benner, T. S. Hadfield, Joseph Ebeling, L. Heilman. Elder Jacob Reese was authorized to labor in Beaver Falls and vicinity by direction of district authorities.

Resolved, That inasmuch as the General Conference in session in 1886 adopted a resolution to the effect that no one be ordained to the office of an elder in organized districts without the consent of the district or conference be obtained, or the consent of the missionary in charge; therefore be it resolved that this district hold itself in harmony with said action.

Resolved, That we hereby petition General Conference to more clearly define the law in regard to those members who continually absent themselves from church services and who never carry out their promises to so attend when being labored with by the proper officers. What course should the teacher pursue in such cases in view of the command that, "He shall see that the church meet together often," and "That thou mayest keep thyself more fully unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon this, my holy day." (Doc. & Cov. 59: 2).

Resolved, That we express our hope that the *Ensign*, a church publication, be so sustained by the membership that it will not be necessary for the paper to accept patent medicine advertisements that are so worded that they grate on the feelings of those reading them.

Bishop's agent's report: Total receipts, \$670.37; expenses, \$674.39; balance on hand, \$4.98.

The following were elected delegates to General Conference: Jacob Reese, J. F. McDowell, Louis Serig, Mrs. M. Brewster, Jos. Ebeling and R. Hughes.

The presidency and secretary of the district were sustained. Elder Jas. Craig was recommended to the bishop for appointment as his agent in this district. A vote of thanks was tendered Bro. Ulom for past services as bishop's agent for this district.

Preaching by Elders A. H. Parsons and R. Etzenhouser. The Saints were blessed with God's Holy Spirit and the gift of prophecy during the social service, and a number of afflicted ones were administered to.

A vote of thanks was tendered the Pittsburg Saints by visiting members for the hospitality shown them.

Adjourned to Fairview, West Virginia, at the call of the district president.

E. E. OMOHUNDRO, Sec.  
435 Sixth Ave., Pittsburg, Pa.

#### Convention Minutes.

The Sunday School convention of the Decatur district convened at Lamoni, Iowa, February 22d, 7:30 p. m., Superintendent J. A. Gunsolley in charge, J. P. Anderson secretary. The chief features of the evening's program were a paper and discussion on "The Teacher," a talk on the library and a Sunday School Newspaper.

A prayer meeting was held at 9 a. m. the 23d, the Spirit being present in a marked degree. At the business session ten schools reported, showing a membership of 921; three schools not reporting had at the last report 89; nine schools were represented.

The following officers were elected for the coming year: Superintendent, F. E. Cochran; assistant superintendent, Clement Malcor; secretary, J. P. Anderson; treasurer, John Lovell; librarian, Callie B. Stebbins. One hundred delegates to the General Convention were chosen.

A district Religio Society was organized with the following officers: President, J. P. Anderson; vice-president, J. W. Talbot; secretary, W. J. Mather; treasurer, Nellie Anderson. Fourteen delegates were chosen to attend the General Convention of the Society.

Sunday School convention adjourned to meet at same place and just prior to our next district conference, which will be at Lucas in June. The Religio is to meet at call of district officers.

J. P. ANDERSON, Sec.  
Lamoni, Iowa, Feb. 28.

#### Conference Notices.

South Missouri district quarterly conference will convene with the Bruner branch at Johns Mill, Douglas county, Missouri, March 17, 1900, at 10 a. m. Branch presidents and secretaries take notice and get your reports, petitions and communications to conference out in proper time and in good form, and forward them to me at Beaver, Douglas county, Missouri, or come to the conference and bring them with you.

J. C. CHRISTENSEN,  
Dist. Pres. and Sec.

March 1.

#### Daughters of Zion.

Local societies are urgently requested to report concerning their work and their present condition, that their reports may be presented at the general meeting of the Daughters of Zion to be held during the session of the General Conference. Let none fail to respond because of having little to report, for it is earnestly desired that every local society shall be heard from.

Locals are still reminded that all losses or gains and names of members of societies organized since 1897 should be reported before April 1st, in order

that the record may be made as complete as possible, and that the secretary may be able to make a correct report. Send all reports to the recording secretary, Lamoni, Iowa.

Mrs. M. E. ITHMES, Pres.  
Mrs. CALLIE B. STEBBINS,  
Recording Secretary.

LAMONI, IOWA, March 3.

#### MARRIED.

JOHNSON-BARNHARD.—At Maine, Minnesota, February 26, 1900, Steve F. Johnson and Sr. Rosey L. Barnhard were married at the residence of the bride's parents, Elder Wm. Barnhard, father of the bride, officiating.

#### DIED.

WILKINSON.—At Minneapolis, Kansas, February 17, 1900, of pneumonia, Bro. John M. Wilkinson; born at Mexico, Miami county, Indiana, November 18, 1816; was baptized May 27, 1894, at Minneapolis, Kansas, by Elder Henry Resch and confirmed by R. L. Ware; ordained a deacon November 1, 1897, by L. F. Johnson. He was a good Saint. The funeral was preached by Elder Jas. F. McClure, assisted by Elder King of the M. E. faith, the church being crowded with his friends.

ROGERS.—At Sandwich, Illinois, February 20, 1900, Mrs. Catherine Rogers, wife of Davis Rogers, aged 68 years, 3 months and 12 days. The deceased, whose maiden name was Catherine Heavener, was born October 8, 1831, in Oneida county, New York; came to Illinois in 1854, and was married to Mr. Davis Rogers, March 25, 1855. To them were born seven children, five of whom, three sons and two daughters, with her husband, a sister and brother remain to mourn their loss. Sr. Rogers had been in poor health for about two years and bore up under her sickness with remarkable patience and Christian resignation, without a murmur or complaint, and passed away peacefully to the rest prepared for the faithful ones. She was baptized into the Reorganized Church of Jesus Christ by Elder F. C. Pitt, and lived a consistent Christian life until her death.

**HEALTHY**



A man with a thin head of hair is a marked man. But the big bald spot is not the kind of a mark most men like.

**HAIR**

Too many men in their twenties are bald. This is absurd and all unnecessary. Healthy hair shows man's strength. To build up the hair from the roots, to prevent and to cure baldness, use—

**AYER'S HAIR VIGOR**

It always restores color to faded or gray hair. Notice that word, "always." And it cures dandruff.

\$1.00 a bottle. All druggists.

"My business calls me out among strangers a great deal. I would actually feel ashamed every time I would take off my hat, my hair was so thin and the bald spots showed so plainly. I began the use of your Hair Vigor less than three months ago. Today I find I have a fine head of hair as I ever had. I tell everybody what I use, and they say 'It must be a wonderful remedy.'"

GEO. YEAP, Chicago, Ill.  
Dec. 14, 1898.

We have a book on The Hair and Scalp which we will send free upon request, if you do not object to the benefits you expect from the use of the Vigor, write the doctor about it. Address,  
Dr. J. C. AYER,  
Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 15, 1900

NUMBER 11.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE.  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.

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## HEARING THEY HEAR NOT.

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.—Matt. 13: 13.

Training and tradition is responsible for every man's individuality; the things the ancestors believed, and followed are, in many instances, the things which have become a part of the belief and make-up of the descendants. Because father or mother were members of a certain denomination, often the children are found walking the same paths. To them it is sacrilege to question the correctness of the judgment of father or mother, or to intimate the possibility that they had erred in their interpretation of the gospel requirements, though such interpretation may be the opposite of what is "written;" and so they follow on in the traditions of the "elders," even though by so doing the law of God is made "of none effect." (Matt. 15: 6). It is a good deal like the maternal culinary accomplishments; the new cooking may be very much more scientific and healthful, but it does not "taste like mother's," therefore, cannot be so good. So a doctrine, be it ever so scriptural and reasonable, if it has a different "taste" to that which was accepted and adopted by the parents, is rejected as of no value, or at least of little importance.

The Scriptures plainly teach that every man and woman is responsible individually for their own stewardship, and it matters not how plausible and pleasing to the senses the religion adopted by others may appear; every one is required to examine the foundation of their own superstructure, for if it is faulty and insecure, not founded upon the rock, it must fall, and the Savior says (Matt. 7: 26, 27), the fall is "great." Such an effect is disastrous and painful, involving

loss and a doing again of the "first works"—the former works going for naught—and while the individual who has builded wisely is enjoying the fruit of his labors, the foolish builder must undo a part of his work, in clearing away the debris, and then begin again at the foundation and with more care, and the wisdom gained by his former painful experience, slowly build his superstructure until it reaches completion; but that the cost will have been very greatly enhanced, is as true in the spiritual as, under those circumstances, it would be in the physical realm.

But the Savior in his teachings speaks of a class (Matt. 13: 13-15) to which God's prophet had referred nearly eight hundred years before the Savior calls attention to it (Isa. 6: 9, 10), who would hear the word of the Lord, but would fail to comprehend its importance and application to them personally; they would pass it by as something unessential and unimportant—as a "thing of naught." The Apostle John, speaking of the Christ says, "In him was life; and the life was the light of men \* \* \* the true Light, which lighteth every man that cometh into the world." (St. John 1: 4, 9). This indicates that all men are enlightened by the Spirit of Christ, and at some time in their experience may be placed in a position where they will be required to decide upon their own individuality, the acceptance or rejection of the gospel which will be to them the savor of "life unto life," or "of death unto death," as they may elect by their own action; and no individual thus enlightened, will be able to even excuse himself in the Judgment for having builded upon a faulty foundation.

It will doubtless be admitted by all men who understand the question, that the things of God are spiritually discerned, as the Apostle Paul affirms.

For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but [by] the Spirit of God.—1 Cor. 2: 11.

Then the apostle proceeds to instruct the Saints how it is that they are thus enlightened.

Now we [the saints, not the disobedient] have received, not the spirit of the world [the spirit which comprehends the things of man only, and cannot understand the spiritual kingdom], but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.—Verses 12-14.

From this it is readily seen that no man is able to judge cor-

rectly regarding the things of God until he has first been put in possession of the Spirit by which they are revealed. The Spirit will enlighten every individual who is prayerfully and honestly seeking to do the will of God; the necessity of obedience to the gospel doctrines and ordinances, of faith, repentance, baptism for the remission of sins, and laying on of hands for the gift of the Holy Ghost (Heb. 6: 1, 2) will be made plain to his understanding; and if these ordinances are honored in obeying them, the Holy Spirit will further enlighten, guide and direct the faithful child of God. But when men and women who have impressed upon their understanding the necessity of complying with the will of God as manifested in the establishing of these ordinances, refuse or neglect to yield obedience because parents or others whom they may set up as criterions or patterns to follow, have not seen the necessity of obeying them, they place themselves deliberately among that class who "seeing, see not; and hearing, they hear not, neither do they understand," and having thus "fallen," must abide the reaping, though the fruit is not what they had anticipated.

Too often the failure to comprehend the preaching or the reading of the doctrine of Christ as requiring personal submission is the result of carelessness in hearing or reading. In either case the energies of the mind should be concentrated upon that which the minister of Christ is presenting because of its importance, affecting as it does—if the minister is under heaven's authority—the welfare of the hearer; or if reading the Scriptures, the same concentration should be given that the understanding may grasp and retain the truths there revealed. Probably every one has at some time in passing along a street met a well known acquaintance who, while looking steadily at you, has yet failed to answer your nod of recognition, and some may have passed feeling hurt because their bow was not recognized; afterwards the fact has been made apparent that although looking squarely at you because the mind was deeply engrossed in other directions, your friend either had no knowledge that you were anywhere near, or so hazy was the impression of your proximity that the mind failed to act upon it until you had passed. Under those conditions you could hardly condemn your friend for his apparent breach of good manners; and yet there is a measure of blame attaching in those cases. An individual when passing where he is liable to meet friends should not permit one line of

thought to engross his whole attention. When it is necessary to study out some complex subject, he should shut himself up in his room or stroll in some place unfrequented if possible, where he could give his undivided attention to the matter and where he is not likely to offend his friends by a failure to recognize their greeting. So the individual is blameable who, hearing the word, fails to comprehend its importance or recognize it as a friend.

A concentration of thought in hearing as well as reading, "comparing spiritual things with spiritual" prayerfully, diligently and energetically will bring light and recognition; such a course will make the individual wise in that which is written and he "shall not walk in darkness, but shall have the light of life." (John 8: 12).

## "MORMONS TO AMALGAMATE."

The associated press representative in Salt Lake City has been sending out word broadcast that the Utah Mormons, the Josephites (Reorganized Church of Jesus Christ) and the Hedrickites (the latter holding title to the Temple Lot at Independence, Missouri) are about to unite, and that the Utah Mormons will build a temple on the lot at Independence, etc. It is easy to understand the source and inspiration of this article, and is about as reliable as other reports relating to what great things the Utah church is going to do. So far as the Reorganized church is concerned there is but one way in which there can be a uniting of any member of the Utah church with it, and that is to repent of their transgressions and comply with the requirements of the gospel of Christ, His church having no concessions to offer any one so far as obedience to the gospel ordinances are concerned.

We understand two of the Hedrickite brethren, Elders Frisbee and Cole, have had a conference with the Utah representatives, upon what basis we are not informed, but we have also understood that the interview was not a satisfactory one to these brethren, so there need be no uneasiness felt by any, that anything in the nature of a compromise with error will be made by the Reorganized church by which the cause of truth and right will be made to suffer. Neither do we believe the Hedrickite brethren will take any such steps.

As many know the polygamic heresy is not the only difference existing between the Utah and Reorganized churches; that is only one of a number; and these differences are of such a charac-

ter that the entire abandonment of the Utah church polity would be but the first step toward any possible amalgamation of the two churches, and that is about as probable at present as that the sun will forever discontinue its work next week. The second step in such amalgamation would be the baptizing of all who had not been baptized prior to the death of Joseph Smith, the martyr, and perhaps some of those who had been.

Our friends, therefore, need not worry about newspaper reports. The public have for so many years been fed on sensational reports regarding everything pertaining to the Latter Day Saints, that unless they get their regulation diet at intervals they imagine some one is neglecting duty. And too, they have been so educated in the sensational line, that when any thing sensible and true happens to find its way into the coliseum of the daily press, its readers set it down as false, because it does not agree with that which they have been used to receiving. But "wisdom is justified of her children;" and those who keep their patience and their faith in the integrity of those who have proven themselves worthy, as the servants of Christ in the Reorganized Church of Jesus Christ of Latter Day Saints, will find that in the future as in the past, righteousness and truth is the only basis upon which all men will be asked to build their hope of the "glory to be revealed."

## WHAT NEXT?

It looks as if a new "fad" was coming up. First it is Rev. Chas. M. Sheldon, a prominent minister of Topeka, Kansas, author of "In His Steps"—a book widely read—as well as other works, who has undertaken the editorial charge for one week of the *Daily Capital* of Topeka, to run it as he thinks Jesus would if He was controlling its publication. There's money in it for the owners of the plant. We believe 300,000 copies will be issued daily, and the space in the advertising columns was all taken at big rates weeks before Rev. Sheldon took charge. Now another individual thinks he sees an opportunity to make a "good thing," and according to the following item clipped from the *Kansas City* (Mo.) *Star* of March 12, 1900, has offered Elder B. H. Roberts of Utah the editorial charge of his paper, the *Western Spirit*, of Paola, Kansas, for one month. Anything for sensation and—money.

WANTS ROBERTS TO EDIT IT.  
Fort Scott, Kas.—B. J. Sheridan, one of the most widely quoted Democratic editors and a politician of state prominence, announces today in his paper, the *Western Spirit*, of Paola, Kansas, that he has offered Elder B. H. Roberts of Utah the editorial charge of his paper, the *Western Spirit*, of Paola, Kansas, for one month. Anything for sensation and—money.

Kas., that he has tendered that paper to Ex-Congressman Roberts of Utah for a month, during which period Mr. Roberts is to edit it as a Mormon would run it.

The idea is to give Roberts an opportunity to argue the matter of his recent expulsion from Congress and to give publicity to the principles of Mormonism, which cost him his seat in Congress.

Mr. Sheridan says negotiations are pending with Mr. Roberts to this end, and that he expects to announce the date soon.—Chicago Chronicle.

EDITORIAL ITEMS.

BRO. ALFRED WHITE reports that he baptized Mrs. Nellie Lula Snider, wife of Bro. Coleman Snider, near Kingston, Missouri, February 12th last. Her friends among the Saints will be glad to hear that she has taken this step.

BRO. JAMES MCKENZIE, Albany, Maine, says they are about forty miles from any branch and do not have the privilege of hearing preaching very often. Bro. W. W. Blanchard has visited there twice and preached a few sermons, and Bro. T. C. Kelley was there last winter, cheering them on in the work.

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION, 250 La Salle Ave., Chicago, Illinois, has just issued Volume 1 of "The Shorter Life of D. L. Moody," relating to "outlines and turning points in his career," compiled by Paul Dwight Moody and Arthur Percy Fitt. This will be followed by another volume, giving conference, schools and other lines of work in which Mr. Moody engaged. Price 15 cents each; the two for 25 cents; paper covers.

THE following from Bro. T. W. Chatburn, Harlan, Iowa, will be read with sympathizing interest by his many acquaintances; Sr. Chatburn was a faithful Saint and will be missed by many besides the home circle. Bro. Jonas W. Chatburn, the husband and father, will, more than any one else, feel the loss. May the Holy Spirit bring comfort, consolation and peace to the bereaved ones:

MOTHER IS DEAD.

At 10:15 p. m., on the 12th day of March, as the soft, silvery rays of the moon broke through the drifting clouds, peacefully and calmly the sands of life ran out, and her spirit departed to the paradise of God. The sable curtains of grief now envelope our whole family, in consequence of the irreparable loss, yet the hope that comes to us through the latter day glory, robs death of its sting and the grave of its victory; and we tearfully, but resignedly, bid dear mother good-by, and hopefully wait the bursting grave and Zion's glory, bringing palms of victory and crowns of glory to all who lived and died like her.

W. W. BASS, Monegaw, Missouri:

The weekly visits of the Ensign are a comfort to us, we being few in numbers and virtually without branch privileges, it being too far to the meeting place of our branch to permit us to attend in winter. However, we have had several good meetings here the past two years. Bro. Welsh frequently visits us for which we are thankful, for surely he is a man of God with love at heart for the cause of the Master; an able exponent of the angel's message, sacrificing time and talent for the benefit of the Saints. I hope that individually and collectively the Saints will in the near future be prepared for the gathering and coming of the Master. We are striving to overcome.

GENERAL HURH NEWS.

INDEPENDENCE.

Bro. Joseph Smith, E. L. Kelley, Heman C. Smith, and R. S. Salyards left for Lamoni Monday morning, and Bro. Alexander Smith followed Tuesday. Bro. Joseph Luff departed for same place Wednesday morning to meet with his quorum which convenes today (Thursday).

Bro. F. M. Sheehy, of Boston, Massachusetts, arrived Sunday morning from California, and Bro. A. B. Phillips from the same mission, Monday, having stopped off at St. Joseph, preaching in the Saints' church Saturday evening. These brethren are en route to the General Conference.

A conference between a committee of elders of the Reorganized church and Church of Christ in Zion (Hedrickites) was held in the church of the latter on the Temple Lot, last week, canvassing the positions held by each with regard to the doctrine of Christ. Reports will be made to the General Conferences of each organization, commencing April 6th, and a further conference will likely be held after adjournment of the General Conferences.

Mrs. M. E. McCauley, residing on Fuller street, died from an attack of pneumonia, Tuesday of last week, and was buried from the house Thursday afternoon at 2 p. m., Bro. W. H. Garrett conducting the services. A husband, two sons and a daughter mourn their loss. Mr. McCauley desires to find good homes for the daughter about 11 years old, and the oldest son about nine; the youngest, aged about four, he will keep with him. They are well mannered, healthy children.

The funeral of Bro. Bruce A. Williams, of Kansas City, was conducted at the stone church, this city, Monday afternoon at two o'clock, Bro. F. M. Sheehy preaching the sermon, Bro. W. H. Garrett assisting. The interment took place in the city cemetery. Bro. Bruce was a young man lacking about two weeks of being nineteen years old. He was active in Religio and Sunday School work, and was prepared to meet the issues of his life. He expressed his willingness to depart, feeling that all was well. A young wife to whom he had been married but seven months, parents, brother, two sisters, and many friends mourn the early closing of his life work, but are comforted in the hope of the meeting in the resurrection. Bro. Mansel Williams, the brother, was unable to attend, being ill.

The Independence district conference which convened in the stone church Saturday last at ten a. m., was well attended. The day was fine, and we were favored with the presence of Presidents Joseph and Alexander H. Smith, E. L. Kelley, Heman C. Smith, of the apostles quorum (Bro. Luff being otherwise engaged), and R. S. Salyards, church secretary and assistant editor of Saints' Herald. Bro. R. May and J. W. Brackenbury presided, Bro. D. Robert

Winn and Will MacLaren clerks. Harmony prevailed throughout, and the business was transacted in good shape. Seventy-two delegates were elected to represent the district at the General Conference next month. Sunday was a "high" day, warm, spring-like, clear and beautiful. The Sunday School presented quite an animated scene, nearly five hundred being present, including many visitors. At eleven o'clock the upper auditorium was filled, and two or three hundred in the gallery. President Joseph Smith was the speaker, the Spirit giving liberly. Bro. F. M. Sheehy at night also preached a splendid discourse. We expect to give our readers both sermons in time. Adjournment of conference was taken at the close of evening service to reassemble at Armstrong, Kansas, the second Saturday and Sunday in September next. The Religio and Sunday School conventions on Friday showed good interest and work and a splendid spirit. Prospects are very encouraging for the future.

By card from Bro. Elmer E. Johnson we were pained to learn that Bro. John M. Terry, Jr., of Chicago, died March 13th, and that the funeral is to take place today (Thursday). This will be sad news indeed to the many friends of this young brother and his parents. He was actively engaged in spreading the gospel story, distributing tracts and other literature as long as he was able to do so. May the Father, who tenderly recognizes the sufferings of his children, comfort our dear Bro. and Sr. Terry in their deep affliction and bereavement. The deceased had been ailing for some time, but a fatal termination was not expected by his friends. Being an only child the separation will be hard indeed to Bro. and Sr. Terry, but they will not sorrow as those without hope; but a few short years at farthest will elapse until the meeting which knows no parting will come; may the Holy Spirit give grace and strength to accept with patient resignation this trial. Our brother and sister have the deepest sympathy of the Saints, but human sympathy seems to have but little power to lighten the burden of the heart at times like these; only the presence of the Holy Spirit, testifying of the Father's sympathy and love, can avail to remove the weight of sorrow such separations enforce. May our brother and his companion be so blessed now.

LAMONI, IOWA.

Elder Stebbins ministered at Davis City, Sunday 4th, and Elder Scott enlightened the denizens of Pawnee, Missouri, in a series of meetings.

Pres. Jos. Smith has tied two couples, of late, in the matrimonial bonds, viz. W. B. Gaylord to Anna J. Danielson, 28th ult., and J. C. Danielson to Hattie C. Rush, 7th inst.

Eighty-eight delegates to General Conference were chosen to represent the Decatur district.

Bro. W. H. Kelley, president of the apostolic quorum, returned from the East.

The auditorium of the brick church has been neatly repapered of late, and other improvements are being made.

Blind Boone gave a concert the other night in benefit of the Religio, to the tune of thirty some odd dollars.

Sunday, 11th inst., was a fine spring-like day. A swarm of Sunday School scholars greeted the superintendent and teachers of the Star of Bethlehem school, about 300 in attendance, and the offerings were not scant. At the preaching hour Elder D. W. Wight, with good liberty, expounded the parable of the true vine and its branches, John: 15. The afternoon social was seasoned with soul reviving prayers and testimonies. At the night service Elder C. Scott spoke in his usual acceptable manner to the profit of all on the way of righteousness and peace.

A LAMONIAN.

March 12

ST. JOSEPH, MISSOURI.

Bro. D. J. Krahl is willing to be forgiven for having carried last week's items in his pocket until too late to send them.

Our conference closed last evening after a very enjoyable day. Elder T. C. Kelley was the speaker at the morning hour, eliciting very favorable comments from his hearers. Elder Frank Chatburn occupied the evening hour to a well filled house. The afternoon prayer meeting was very largely attended, and was marked by the presence of the Holy Spirit in a rich degree. Saturday was occupied with business sessions until the evening hour when Elder Arthur Phillips, of California, addressed the Saints very profitably. Bro. Phillips is certainly one of our promising young men to bear onward the latter day work.

The district Sunday School association convened on Friday, and the Religio managed to not be crowded out entirely, and held one meeting Friday evening.

Bro. and Sr. A. Wells will move about two and one-half miles out of the city this week. We hope to see them at meetings just the same.

A little daughter was born to Bro. and Sr. G. J. Whitehead on Thursday morning.

G. L. K.

March 12

CHICAGO, ILLINOIS.

The entertainment and luncheon at the Lang mission, on Saturday night, in honor of the missionaries, F. G. Pitt, late of London, England, and R. C. Evans, of London, Canada, was a successful and happy affair. Good music, good talks, good cheer, good declamations, good lunch, and good sense were the features, with Bro. E. J. Lang as master of ceremonies.

Though by our appointments we imposed a heavy task upon our Canada missionary, yet he proved himself both able and willing for the task by preaching at Lang Mission at 11 a. m., at headquarters at 2:45 p. m., traveling by street car eighteen miles to West Pullman, and preached at 7:30 p. m.; then back sixteen miles and took the

west bound train at 11 p. m. His visit did us good and made our Canadian Saints, of whom we have many, proud of their native land. When you want to rest come this way again, Bro. R. C.

Bro. E. A. Goodwin, of North Michigan, and J. A. Grant, also of Michigan, are in the city en route to General Conference. They attended the services yesterday at 716 Van Buren street.

Sr. Missouri A. Taylor has returned to her former home, Lockland, Ohio, where she will make her future home.

Next Sunday is our regular appointment at West Pullman morning and evening, which we will fill should the condition of our son permit. He remains quite sick.

The Saints of Chicago are willing givers financially. Our local running expenses are about five hundred dollars a year, and since January 1, 1899, there has been paid \$271.81 in tithing. One lone sister, who earns by daily toil her living, has paid \$21.85 of this amount, besides a very liberal hand has been extended to the missionary. Truly this is a testimony of the deep love for the Lord's work.

Bro. James M. Crawford, after a three months illness, passed away to the unseen on March 6th, at the age of 63 years, 11 months and 16 days. A short service was held by Bro. F. G. Pitt and the writer, when the G. A. R. took charge of the remains and gave it an honorable, loyal interment. Peace be to his ashes.

J. M. TERRY.

1402 Wrightwood Ave., March 12.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m., and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, February 25th we had preaching at 11 a. m. by D. A. Anderson, and at 7:30 p. m. by J. A. Saxe. Quite a number of strangers and visitors were present at both services.

Our branch priesthood meeting was held Monday evening and the spiritual condition of the members considered. Regular business meeting Wednesday evening. Sisters' Prayer Union Thursday afternoon, and Religio Friday evening.

Last Sunday J. H. Anthony was the speaker at 11 a. m. and Chas. A. Parkin at 7:30 p. m. We had sacrament service at 12:15, but as the Oakland Saints had invited us to worship with them that day, our meeting closed after administering the sacrament, so that as many as wished might visit Oakland. This day they met for the first time in their new church, corner 16th and Magnolia streets, where they now have every opportunity for pushing the work.

All our missionaries have now left us, homeward bound for General Conference. For the present, work depends on our locals, but we will "hold the fort" and keep things moving.

We have had an abundance of rain of late, which secures good crops for the farmers, making

future prospects in that line encouraging. Today the first vessel carrying passengers and freight is supposed to depart for the Cape Nome gold fields. A great rush is expected in that direction from now on.

In spite of all bright prospects and good promises future trade, business still remains very quiet here. While everybody in business circles predicts good times right at hand, many are realizing that hard times are still with them. Many are hoping, trusting and praying for the coming of the promised "boom," but still things move along in a quiet, easy way.

All is well with us in church affairs. The Spirit is with us in our sessions. We are blessed in presenting the word, and strangers are becoming interested.

Geo. S. LINCOLN.

March 9.

**SECOND KANSAS CITY BRANCH.**

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The passing of our young brother and friend, Bruce Williams, son of Bro. and Sr. M. B. Williams, has made a deep impression on the branch, and the sympathy of all is extended to his young companion, his parents, and brother and sisters. He went to sleep so peacefully, that we could hardly wish him back, knowing from the circumstances attending his departure, that he is in a better place than this.

The branch services were not well attended Sunday, on account of district conference at Independence, where several of the Saints went to hear Bro. Joseph Smith and others.

There are some who have been mingling with the Saints lately, who seem to be ready for the regenerating effects of baptism.

Our report to conference showed a net gain of twenty-four member, several by baptism.

JOHN C. GRAINGER.

1416 Pennsylvania Ave., March 13.

**PROVIDENCE, RHODE ISLAND.**

Elder R. Bullard labored at East Brewster and Dennisport, Massachusetts, of late. At the latter place he expected to get an M. E. church to preach in.

Ruth M., the three year old daughter of Bro. William H. and the late Mrs. Sophenda M. Smith, died last Sunday about noon. Elder Holmes Davison preached the funeral sermon last Tuesday at 2 p. m.

Elder Robley arrived home from Pennsylvania so as to be at the evening service at the chapel here last Sunday. He assisted in prayer. Elder Holmes Davison was the preacher, Elder Wm. Bradbury in charge.

The lessons in the local Book of Mormon class under the leadership of Elder Geo. A. Smith are growing in spiritual and intellectual interest. It is about the largest adult class in the school.

UNCLE BURNSIDE.

March 10.

"APOSTASY OF THE CHURCH," by Elder J. W. Wight; a forty page pamphlet at 10 cents per copy or three for 25 cents.

**LETTER DEPARTMENT.**

PARISH, Ill., Feb. 28.

*Editor Ensign:*—I desire to express my thanks through the *Ensign* for the many blessings obtained during the past year, and for the blessings I am permitted to enjoy under the hand of the loving Father at the present. I am in the faith and at work here, preaching every night, and hope to continue faithful in the path of duty. I feel that our reward is sure when the conflicts of this life are ended. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "But he that shall endure unto the end, the same shall be saved." Dear brethren and sisters, these loving words should be sufficient to inspire every one to press on in the line of duty.

As our General Conference is near, I hope that every one who may come from the different parts of the world will assemble with that humility of mind that the blessings of the Master may be given in all our deliberations. What we may receive at General Conference, or in any other gathering, depends altogether upon our faithfulness to duty. "Where two or three are gathered together in my name, there am I in the midst of them."

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Some of the greatest blessings that the writer has seen manifested have been given in small crowds; large crowds are not necessary in order to receive great blessings. When Jesus raised the daughter of Jairus he put them all out and suffered no one to enter in save Peter, James and John and the father and mother of the damsel. When Peter restored Tabitha to life he put them all forth; and when Jesus gave the blind man sight he took him by the hand and led him out of the town. Surely these were grand blessings, and we are commanded to be like him. And he was continually speaking words of comfort to those who were afflicted. I fear there are some in the church today who are too proud in spirit to associate with the poor as did he. Are ye not then partial in yourselves? Brethren, examine yourselves, whether ye be in the faith. If we are not willing to humble ourselves and help the poor and the blind as did he, then we are not worthy to be his disciples. May the Lord help us to be worthy.

F. M. SLOVER.

✕ IDLYWILD, Kansas, March 7.

*Editor Ensign:*—The Saints' church here was destroyed by fire on Friday, March 2d, between 8:30 and 9:30 a. m. No meeting had been held in it since the Sunday preceding the fire. The Saints feel very sad and have the sympathy of the entire neighborhood, respecting the loss of the church. I trust it may be rebuilt soon. It cost \$600, was insured for \$150, and \$50 on the furniture; indebtedness \$170. We arranged to hold the discussion in the school-house, but it stormed nearly all day on Monday, the day set to begin the discussion, and Mr. Collins did not come down from Greenleaf. Tuesday I got word from Bro. O. B. Thomas, who assisted me as moderator at Barnes, that he and Mr. Collins had agreed to indefinitely postpone the debate at Idlywild, if satisfactory to me, on account of the almost impassable condition of the roads and the consequent improbability of securing a hearing. To this I readily assented. This will not interfere with the debate at Linn, which will begin March 14th, as already announced.

The roads were so muddy and the walks so sloppy that the attendance at Barnes was small for a disension. About one hundred attended each session. Mr. R. B. Briggs was chosen president, and acted very satisfactorily in that capacity so long as he attended. He only attended a few sessions, when the presidency was left to the moderators, Bro. O. B. Thomas and Mr. Ira Wannamaker. These brethren both, evidently, endeavored to decide justly, and the discussion passed along under their management with little jarring. While this dis-

ussion was held in the Christian church, and among that people, I felt that the audience treated me with respect, and recognized and gave due credit to facts presented. I shall be pleased to meet them again. I am sure we left many friends at Barnes. To me the discussion there was pleasant and satisfactory.

Your brother,  
W. S. PENDER.

✕ SPRINGFIELD, Mo., March 12.

*Editor Ensign:*—We had the pleasure yesterday of baptizing six, all married, three men and three ladies; there are several others who should have gone along, but desired a more opportune time.

Those baptized were Mr. and Mrs. Richardson, Mr. and Mrs. Schwab, Mrs. Borgin, and a Mr. Martin, a son of Bro. and Sr. Nelson. We are very proud of all of them; they are a grand addition to our little family of Saints.

By the way, the Saints have resolved to stop paying rent, and our noble and ever faithful sisters are in the lead as usual. Some one has said, "What is home without a mother?" but I say, "What is a church without a Ladies' Aid Society?" They are the ones who make the wheels turn whether they want to or not, and they are sure turning here.

There are four Brighamite elders in town, but they inquire where any of the Saints live, and steer clear; that is their safest place, but I have stirred them up a little through the press.

We had a full hall last night, many strangers out, and judging from the number of names on some of the ladies' subscription books, our friends are not all dead; I see the names of three doctors and one justice of peace, and several store keepers, and I see they have given sums of from \$1.00 to \$25.00, and the list is still growing. Bro. and Sr. Pickering's noble example here for a number of years have made it much easier for us to receive aid.

More Saints moving into South Missouri, land is cheap; but I advise the Saints moving into this part to be careful of these "real estate men;" most any of the Saints can tell you where the cheapest places are.

In gospel bonds,

HENRY SPARLING.

DALLAS, TEXAS, Jan. 23.

*Dear Ensign:*—We are glad to testify to this work. My husband and I were baptized a year ago the 15th of this month. We are alone in this city. Bro. Moore and Renfro passed through this city last Friday, going south; it is so much pleasure to see the elders come around and advise us in the way of the truth. The work is starting here a little; several have requested us to have preaching at our house. Bro. Sheppard and Henson are holding meetings eight miles from here and we intend to have them preach awhile for us when they come back. I feel we need the prayers of the Saints in behalf of our children who are out of the kingdom of God. Persecution is great here, but the blessed Savior will not suffer us to be tempted above what we can bear if we live for it.

Your sister in bonds,

J. D. STELWELL.

MONTPELIER, Idaho, Feb. 23.

*Editor Ensign:*—For many years I have been edified and instructed by reading the many excellent articles written by your many contributors while I have contributed nothing to your columns for publication; and this morning, while considering the many precious privileges and blessings which I, as a member of the church, have been permitted to enjoy, the thought came to me that perhaps some of the dear Saints might be pleased to hear from this part of the world, and to learn that I am still in the land of the living, and as firm in the faith as ever.

Nearly sixteen years ago I left Jackson county, Missouri, and came to western Wyoming, and since that time I have resided in western Wyoming or eastern Idaho. Perhaps some would like to know what kind of a country this is. It has a high elevation, the lowest valleys being

nearly 6,000 feet above sea level, and being a mountainous country the climate is variable and the seasons unequal; very short summers and long, cold winters with deep snows.

Agriculture is confined to the growing of small grain, vegetables, hay and small fruits. Stock raising is the chief industry. Spirituality is at a low ebb here. There seems to be a spirit of money getting or money-making in this country, and this, together with the use of strong drink and gambling and a general inclination toward worldly pleasures, has a tendency to drive spiritual things from the minds of the people, and they will hardly come out to hear a gospel sermon.

I have often wished that I could have my family located in some good neighborhood of Saints where my children could be under a good influence all the time instead of being influenced by Brighamite Mormons and the classes I have already mentioned. Think of it, ye Saints of God! Think of a class of people—a church, calling themselves the true church of Christ—and many of them living in polygamy, which God calls adultery, teaching their little children to dance and play cards. Think of a church that will allow lying, swearing, cheating, drinking and gambling among its members, and then remember us poor isolated ones of the Reorganized Church of Jesus Christ of Latter Day Saints who have to live and raise a family of children under such influences.

Dear brethren and sisters in the one faith, please remember us in your prayers to God that we may be protected from such influences, and be enabled to resist temptations and accomplish the work that is given us to do. And may our heavenly Father continue to guide his people into all truth, protect them from the power of the adversary, and bless them with all that is for their good, is the prayer of

Your brother in the gospel,

EDDER A. J. LAYLAND.

ROSENDALE, MISSOURI, Feb. 6.

*Editor Ensign:*—I am glad to say that I am a member of the Reorganized Church of Jesus Christ and have been since the year 1895, and am still striving to do my Master's will, tho' my way seems dark, being deprived of all church privileges to a great extent. We are few in number here, but the Lord hears and answers prayers just the same. We have been holding our Sunday School out at one of our faithful sister's home in the country, and have been blessed by so doing; but on account of it coming on cold and some of the Saints moving away we had to close.

Bro. M. E. Gowell being our preacher, and also Bro. Nelson, the past week, tried to preach to the people here, but they would not hear. They preached one or two nights and when they went back the next night the lamps and oil can were gone, which shows how hard they fight against us; they are bound the Saints will not gain any converts here. We had a good prayer meeting Sunday. One of our sisters is afflicted; I ask the prayers of the Saints for her that if it be the Lord's will, she may be restored to health.

Your sister in gospel bonds,

FANNIE CUMMINGS.

GUIDE ROCK, Neb., Feb. 11.

*Editor Ensign:*—We are among the scattered ones, and I agree with the sister who said, "It is a terrible thing to be isolated from church privileges." "I believe," will hardly stand the test of isolation; it takes "I know," to stand firm amid the prejudice and man-made doctrine that is abroad in the world today. The people here are very much prejudiced; they are nearly all members of other churches, and know all they care to know. Some claim to be perfect, yet will not accept Christ's word as it is written. They seem to have forgotten the fact that the Lord is unchangeable, and were he to come on the earth today just as He did eighteen hundred years ago, he would preach the same gospel as He did then, they would say, "Why, He is a Mormon, away with Him."

I loaned my "Voice of Warning" to a neighbor to read, and it came home with some very insulting remarks written on the margin of the leaves, referring to some things in the book. I thought I had cast my pearls before swine. Dear Saints, let us live faithful, striving to grow in the grace and knowledge of truth, that when Christ comes again, he will find a people prepared to meet him. My prayer is that the good work may roll on until all are brought to the knowledge of its truth.

Your sister in the one faith,

OLIVIA PAISON.

CEDAR RAPIDS, IOWA, Feb. 13.

*Dear Ensign:*—I rejoice in reading the testimonies that are in the letters in the *Ensign*. It is some fifteen or sixteen years since I first heard a Latter Day sermon, it was delivered by Elder Roth, and I thought it was all right; I have heard quite a good many sermons of late years, and the more I heard the more I believed. I attended Bro. Fred Smith's tent meetings, and would have been baptized then, but my husband was strongly against it, so I let it pass, thinking there might be a time when I could, so I asked the prayers of the church in my behalf. It is now nearly three years since my husband passed from this life to await the judgment; may the Lord have mercy upon him, is my prayer.

I feel and believe this is the true doctrine of the Lord Jesus Christ, I became a member only a short time ago, in November. My health has been poor for seventeen years, as I have bronchitis; last winter I was taken with grippe and was afraid I would not get well; but I was thinking at the time if I got over that, and if the opportunity came again to be baptized, I would obey; so my cousin, Elder J. B. Sutton, came here, and I took the opportunity. He went home on Thanksgiving and came back before Christmas, and did some preaching, and there are some who are deeply interested. He administered to me, and I feel to thank the Lord that I have been relieved of the terrible pain that troubled me so long a time; I have been in fair health for me this winter. I have a sister who was baptized when I was, and I ask the prayers of the church that we may both prove faithful, for her trials are harder to bear than mine now, as her husband is very bitter against it, although rather investigating. May the time come that he will be convinced to his satisfaction, is my prayer.

LOVINA DULAN.

1703 C St., West.

WASHBURN, Me., Feb. 23.

*Dear Ensign:*—We are a few Saints away up in the northern part of Maine, and although the cold winds blow, and the snow lays deep without, yet we enjoy the cheering warmth of the Spirit's presence within our hearts.

We have had to part with one of our number, Bro. John Jordan, who died February 20, 1900; services by the M. E. preacher. This was not according to the deceased's wishes, but through a spirit of willfulness on the part of the M. E. reverend. We read of the false brethren who will privily spy out our liberty, and this seems to prove the Word true. Well, it may be for our own good, and to teach us to be more on our guard that the evil one may not creep in unawares.

Bro. H. J. Davison first brought us the gospel story, and through his preaching, by precept and example, we were led into the fold, and have been trying to let our light shine ever since; sometimes it gets rather dim and needs to be trimmed, but the desire is strong within us to live right and do His will.

Bro. S. O. Foss cheered us by his timely counsel and good will in November; come again, Bro. S. O., you have many friends here.

Our dear Mrs. Philbrick and Scott are deserving of our earnest prayers that they may be made well. Sr. Philbrick has lately come into the fold. Pray for them, Saints.

Hoping and praying for the cause of Christ, I am

Yours in bonds,

OLIVE MURRAY.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

"MORMONISM IN MISSOURI."

Paper Read Before the Old Settlers' Association, of Kansas City, Missouri, by Colonel John Doniphan, of St. Joseph, Missouri, Thursday, March 1, 1900.

In 1840, a traveling missionary from the western reserve of Ohio, of the Christian church, of which my father and mother were members, stayed several weeks at our home in Kentucky, and preached frequently to the churches in Mason and Bracken counties. While there on several nights, I listened as a small boy, with bated breath, to his account of the origin of the Mormon church.

In the sixty years that have passed much of what he said has escaped my memory, but I can recall his earnestness in denouncing the heresies of this new faith. His name was Jasper J. Moss, who had lived for some time at Kirtland, Ohio. He died only a few years since in the state of Oregon, being past 90 and preaching until the end of his life.

Kirtland was called the first stake, and it was there the leaders of the church resided, when the first mission was sent to Jackson county, Missouri, in the fall of 1830, under Oliver Cowdery, who founded a second stake. The Rev. Mr. Moss claimed that Sydney Rigdon had been the most active factor in instituting this new religion. He stated Rigdon was a classical scholar, raised in Northern Pennsylvania, and at the age of 23 was secretary of Alexander Campbell, and took down the celebrated debates on baptism between Campbell and Rev. Mr. McCalla, a Presbyterian minister, which was held in 1823 at Washington, Kentucky; that Rigdon was brilliant but visionary, and soon lapsed from Mr. Campbell's stern creed of morals and theology, and became an associate editor of a Pittsburg newspaper, in which office he had learned the printer's trade. While the paper was being published an invalid minister by the name of Spaulding opened a negotiation with the paper to publish for him a novel called "Maroni," and while the manuscript was in the office Rev. Mr. Spaulding died and soon after the paper suspended, whereupon Rigdon copied the manuscript and took it with him on a vacation during the summer of about 1826, to his old home, near the sources of the Susquehanna. The next year, 1827, the plates were found in New York by revelation to Joseph Smith.

This novel purported to be a history of the ten lost tribes of Israel, moved by the king of Babylon from Palestine to the shores of the Persian gulf, most of whom there lapsed into idolatry in a few centuries, but a chosen few had been saved as in the days of Elijah, to the worship of the true God. These, directed by the Great Jehovah,

had built vessels and launched on the face of the Indian ocean, under the cause of a prophet, Nephi, being guided by Divine favor; had landed in Central America, prospered greatly and grew into a great people and a mighty nation. They were supposed to have built the immense temples and cities whose ruins are still found there. Becoming worshipers of idols, they were all destroyed except one trusted prophet who was commanded to write their history down on golden plates and bury them at some point to be revealed by God to a prophet whom he would rise up in after years, and then he was gathered to his fathers, as Moses of old, with no man knowing the place of his burial. God in his own good time revealed these plates to Joseph Smith, as the promised prophet, constituting him as the founder of this religion, and His own prophet. There is no doubt but liberties were taken with this manuscript, and it varied in its history as given in the books of Mormon from that written by Spaulding. Doubtless the manuscript had a fascination for Rigdon, as it aided the suggestion of William Penn, who had insisted the Indian tribes found in North America, were the descendants of the Jews, and suggested several analogies in their feasts and worship.

Joseph Smith visited the same town the same summer, and met Rigdon, and, according to Mr. Moss, they became fast friends. The novel was conned over between them, and, as he believed, the future system of religion was then formulated by them. Rigdon returned to Pittsburg, procured a number of brass plates and spent the next winter in covering them with hieroglyphics of a mysterious character, which Professor Anthon, the author of several classic works, declared were composed of hieroglyphics of Hebrew and Greek letters and phrases, but most of the words were unintelligible to him. The Mormons insisted that God had revealed them to Joseph Smith, who had interpreted them from the plates, and they were transcribed into the book of the Mormons. No doubt the manuscript had been altered somewhat by Rigdon, as claimed by Mr. Moss, as Rigdon, who had ability and literary taste, polished and refined manners, was able to have supplied the literature of the Mormon Bible. He stated that those who described Joseph Smith, a non-educated youth, as the founder of the religious sect, had done him honor over much. Smith had either human or divine assistance, as the religion, if not of human origin, must have been from divine inspiration, and that only the brains of Rigdon could have supplied the elements of mystery, majesty and evangelism, which all must admit is a part of their faith and practice. This was the recital and theory of Mr. Moss as to the origin of the Mormon faith.

Neither Smith, Rigdon or Brigham Young were ever in Jackson county, and only came to Caldwell county after Far

West had been selected as a site for the future temple of this peculiar people.

The expulsion of the Mormons is within the memory of many persons of Jackson, Clay, Ray, Platte and Buchanan counties, some of whom were soldiers during the troubles of 1838, yet we see published and hear many absurd stories of these troubles. What purports to be a recent history of Missouri contains but little more of accurate statement in regard to the Mormon difficulties than the Spaulding novel. It locates Smith in Jackson county, where he never was, and gives a series of troubles and numbers killed, which were really but quarrels over some stolen cattle; also an account of fifteen men or more being killed in a battle in Caldwell county when in reality only one man was killed in that battle.

One or two men had previously been killed in Daviess county in a contest over a town site called Adam or Diamond, at the polls, challenging voters and their right to vote. Then, again, it was stated that Mormons were killed after the surrender. This is pure fiction and a slander on Missourians. Then it makes General Clarke and Colonel Doniphan unite in Caldwell county and carry on a campaign against the Mormons, stating battles were fought and prisoners killed, none of which were true. No battles were fought and only a skirmish in the north end of Ray county some days before the troops were called out between a squad of militia from Ray county, in which Captain Patton, commander of the Mormon forces, was killed. General Clarke was never within fifty miles of Caldwell county during these difficulties. The troops there were those from Clay, Jackson and Platte counties, Buchanan then being a part of Platte county.

While in Missouri the Mormons were more sinned against than sinning. In Jackson county some indiscreet Mormon disciples of the pure Yankee type preached and undertook to practice the abstraction of the Mormon revelation, viz:

"All the world was the Lord's and the fullness thereof, and Joseph Smith was the prophet of God, and as servants of the prophet they had the right to press cattle, hogs and other personal belongings." A few personal collisions occurred in Jackson county on account thereof, in which two persons were killed and some wounded. The Mormon paper that was being published in Independence contained indiscreet strictures against the opponents of the Mormon faith; the result was, the office was sacked by a mob and the press thrown into the river, and a public meeting of the citizens demanded that all of the Mormon faith should leave the county. This was done peacefully, although there was great excitement and complaint of the compulsory proceedings of the citizens of the county. They moved across the river, mostly into Clay and Ray counties; a small part returned to Ohio. After-

wards, trouble arising in these counties on account of religious prejudices, the county of Caldwell was formed, to which the Mormons were to move and to be confined to that county. Governor Boggs, as was charged, largely for political reasons, soon after their settlement in Caldwell, and the killing of Patton, called out a large body of militia to quiet the disturbances that had arisen between the citizens of Ray, Daviess and Caldwell. The militia were ordered to go to Caldwell county and drive out or exterminate the Mormon people. Several thousand were enrolled and started, but the troubles were over before most of them reached the county.

General Doniphan in 1874 furnished to me a statement regarding the Mormon settlement in Missouri, and the incidents growing out of it. It is so succinct and clear that I will read it as of more importance than anything that I could write of my recollection or knowledge:

"HON. JOHN DONIPHAN:

"Dear John:—At your request I will make a draft upon my memory for the most important facts connected with the advent of the Mormons into Missouri and their subsequent troubles, terminating with emigration to Illinois.

"In the fall of 1830 a missionary or pioneer squad of Mormons came to Independence, Mo. Of this number and the most prominent were Oliver Cowdery, a brother-in-law of David and John Whitmer (two of Whitmer's brothers). They were all witnesses to the reception of the plates from which the Book of Mormon was miraculously translated. The next year Edward Partridge, the bishop of the Western, or Missouri, branch of Zion (called by them the second state), also Phelps, a printer, established 'The Lord's Store,' and, under the control of Partridge, a newspaper setting forth their peculiar religious views and tenets, interspersed with recent revelations, to their prophet, Joseph Smith. These were accompanied or followed during that and the next year by a thousand or more of the lay members, unfledged preachers and lesser lights of various grades. They continued to increase steadily and to acquire lands by entry at the land office, and by private purchase, until July, 1833, when the citizens of the county called a public meeting, adverse to the emigration and settlement of the Mormons in that county. One of the results of the meeting was a suppression of the paper, destroying the type and press, and after some bloodshed and military skirmishes, finally culminated in the expulsion of all these people, women and children, from Jackson county in November, 1833. They fled generally to Clay county, but some hundreds moved to Ray, Lafayette and adjoining counties, and some returned to Ohio, at that inconvenient season, and many followed in the spring of 1834.

"The citizens of Clay and other counties afforded them shelter and food, and, many being mechanics, they obtained employment and managed to pass the winter with comparative comfort. The agreement between them and the citizens of Clay county was that no more emigrants were to come from Ohio and East to that county, and that they were to leave quietly when the citizens requested them to do so. They remained so located in these counties until 1836, when the same reasons that caused objections to them in Jackson began to be heard quite generally in Clay, but there was no riot or acrimony. At a meeting of the most prominent citizens they were advised to purchase from the United States bodies of land in the northern and sparsely settled portion of Ray, that now constitutes Caldwell county. They did so, and bought out all the settlers in that part of Ray, and that winter the legislature organized Caldwell county especially for them. They prospered there, and the county improved as by the work of magic.

"Up to this time Joseph Smith, Sidney Rigdon, Hyrum Smith and other dignitaries of the main church, or "eastern stake," had remained in Kirtland, Ohio. The branch in Missouri being managed by Cowdery, Partridge and Whitmers. But in 1837 or 1838 the famous Bank of Kirtland, O., a second Mississippi bubble, and Joseph, its founder, came to grief, as John Law had before him, on a much wider theater. The prophet Joseph had a new revelation, opening his eyes to the grave fact that Missouri was a more healthy climate for these people than the vicinity of Kirtland.

"Joseph and Hyrum Smith and Sidney Rigdon emigrated to Far West, the county seat of the new Caldwell county. Of course, many of the flock followed their shepherds, and Joseph soon found that Caldwell was a mere 'pent up Utica' for the Latter Day Saints.

"They began to purchase and enter land in Daviess county and located quite a colony at Adam in that county. This was esteemed by the former citizens as an infringement of the tacit, if not expressed, agreement, that if Caldwell county was given to them exclusively they were to confine themselves to that boundary and not to be interfered with in it as to civil or religious matters. These complaints and differences finally ripened into skirmishes and the assembling of bodies of citizens and Mormons armed in hostile array.

"In September, 1838, Major General David R. Atchison ordered our 250 men from Clay and Clinton and 200 from Ray to quiet the disturbances. The forces from Clay and Clinton were ordered to Daviess county under the command of Brigadier General A. W. Doniphan, who immediately marched to the county of Daviess and took position between the hostile forces, each larger than his command. Doniphan firmly maintained this position until General Atchison arrived in person with troops from Ray. By the influence of these

officers, both popular and appreciated for honor and fairness, these antagonistic bodies were induced to disband and disperse, first surrendering such as were charged with criminal offenses; these were held and tried by the court.

"This caused a temporary lull in the threatened storm, but constant mutterings and collisions continued until the 1st of November, when another uprising occurred in Daviess county, and the Mormons burned Gallatin and Millport, small villages at that time. In the meantime General Atchison had permitted Captain Samuel Bogart to raise a company of militia in Ray county for the purpose of patrolling the northern line of Ray county to prevent any hostile collision between the citizens of Ray and Caldwell. This was well enough, if it was vain and imprudent, and permitted his men to make excursions into Caldwell and exasperated the citizens of that county until Captain Patton, a Mormon, raised a company and attacked Bogart on Crooked river, in the northern part of Ray county, about midnight, and put most of Bogart's company to flight in a few moments. Lieutenant Odle, of Bogart's company, and a few others, remained and fought valiantly, killing Captain Patton. This was really the beginning of the termination of the so-called 'Mormon war.' The day after this partial fight and flight, General Atchison ordered General Doniphan to raise 1,200 men from Clay, Clinton and the Platte country and proceed to the Bogart battle ground, which General Doniphan in his order designated as the rendezvous of his forces. He was enabled that day to raise 250 men in Clay, and with that small number he marched that evening, and reached his designated point the next morning, and by the succeeding day, his whole force of men had arrived. He then commenced his march on Far West, where the entire Mormon force were in camp, having thrown up there, temporary breastworks. This force was joined by the troops from Ray under General Parks.

"While Generals Atchison, Doniphan and Parks were holding a consultation as to their most proper course, Amos Rees and William C. Williams arrived with orders from the governor of the state. These orders invested General Atchison with no command, but transferred the same to General Doniphan, as first brigadier general of all the troops from that division. This gave Doniphan virtual command of the forces. General Lucas joined him with some troops from Jackson, and from Lafayette under command of Brigadier General Graham. Lucas being a major general, Doniphan recognized him as nominal commander, but the governor having ordered Doniphan to fall back on Richmond and await the arrival of Major General John B. Clark with troops from Howard and Chariton, Doniphan esteemed the order extremely ridiculous and financially ruinous to the state. He therefore advised an immedi-

ate advance upon the Far West. General Lucas deemed this rather insubordinate and disrespectful to the governor; he therefore decided to follow the governor's order and fall back. Doniphan promptly assumed command of his own troops and took up the line of march for the Far West. (The speaker would here remark that General Doniphan, in this instance, showed the same firmness, courage and tenacity of purpose as when launching out into the sands of Mexico from El Paso on his march to Chihuahua, in opposition to many of the insubordinates of his regiment). General Lucas yielded to the advice of his brigadier general and joined Doniphan towards Far West. That evening they encamped at the nearest wood and water to Far West, and prepared for an attack at daylight, but that night the commander sent Reed Peck, with a white flag and a note to General Doniphan, requesting an interview. Before the sun had risen, Doniphan and his aides, Frances Carroll Hughes and Ben Holiday, went alone to the breastworks of the Mormons and had an interview with Joseph Smith, Coke Hinkle and General Lyman Wyght, who had chief command of the Mormon forces.

"Doniphan submitted a written demand for an immediate surrender, and gave them copies of the governor's orders, which required the Mormons to be removed from the state by military force or exterminated, if they refused to go. Doniphan, who was a lawyer, knew these orders were illegal and the result of bad advice. He candidly told the Mormon leaders that as he found them armed and setting the authorities of the state at defiance, he should disarm them, and turn over such of the leaders as he deemed proper to the civil tribunals, and that he would send for Judge A. A. King, judge of the circuit court, to hold a preliminary court to ascertain who were guilty, and to what extent, and to hold them for indictment and trial.

"The Mormons, in accordance with this requirement and understanding, did lay down their arms, and the leaders were taken and turned over to Judge King, who patiently tried more than one hundred of their leaders and quasi teachers. Of these he retained Lyman Wyght, Joseph Smith, Hyrum Smith, Sydney Rigdon, Parley Pratt and others to the number of ten or twelve. Six of these, the two Smiths, Wyght and three others, were indicted in Daviess county for treason against the state, and the venue changed at the same court to Boone county. The sheriff of Daviess county and his posse proceeded with them for two days, and Smith bought their liberation for \$1,100, \$700 in money and a check for \$400 drawn by Joseph Smith, on Alanzon Ripley, the financial agent of the church, which check was retained and paid by Ripley, shown to General Doniphan and other respectable gentlemen; then they located at Nauvoo, Illinois, most of the Mormons having removed before

Joseph Smith had bought himself and companions free.

"A. W. DONIPHAN."

I will now quote a paragraph from Peter H. Burnett, first governor of California, then a lawyer of Liberty, Missouri. When Judge King held the Mormons to the grand jury of Daviess county, they were sent to the Clay county jail, and remained there several months awaiting court in Daviess county. General Doniphan and Peter H. Burnett, as their attorneys, applied for a writ of habeas corpus from Judge Turnham, of the county court of Clay county, and succeeded in releasing Sidney Rigdon.

"Joseph Smith, Jr., was at least six feet high, well formed, weighing about 180 pounds. His appearance was not prepossessing, and his conversational powers were but ordinary. You could see that his education was limited; he was an awkward and a vehement speaker. In conversation he was slow and used too many words to express his ideas, and would not generally go directly to the point, but with these drawbacks, was much more than an ordinary man. He possessed indomitable perseverance, was a good judge of men, and deemed himself born to command, and he did command. His views were so strange and striking, and his manner so earnest and candid, that you could not but be interested. There was a kind of familiar look about him that pleased you, and he was very courteous in discussion, readily admitting what he did not intend to controvert, and would not oppose you abruptly, but had due deference to your feelings. He had the capacity for discussing a subject in different aspects, and for proposing many original ideas, even of ordinary matters. His illustrations were his own; he had great influence over others. In the space of five days that he remained in Daviess county, he had managed to soothe, mollify his enemies, that he could go unprotected amongst them without the slightest danger. Among the Mormons he had much greater influence than any other man. The latter was a man of superior education, an elegant speaker, of fine appearance and dignified manners, but he did not possess the native intellect of Smith and lacked the determined will."

The Mormons collected a large following at Nauvoo, Illinois; commenced an elegant temple and remained until 1844, when, owing to local troubles, Joseph Smith and his brother, Hyrum, were killed by a mob in the county jail at Carthage, then the county seat. The church was dispersed and scattered to several localities. A few returned to Ohio. Sidney Rigdon and some of the conservative members who disapproved of polygamy, removed to Minnesota, where Rigdon died in a few years. A few, under the leadership of one of the bishops, emigrated to Texas, and seemed to have been swallowed up in the solitudes of the Lone Star state. The larger part, under the

guidance of Brigham Young, upon whom the prophetic mantle of Joseph Smith had fallen, removed in 1844 and 1845 to Kanawville, Iowa, the present location of Council Bluffs, and in 1847 about half of them went to Salt Lake. A remnant of the church were stranded through poverty in the settled portions of Iowa, with the widow of Joseph Smith, and have since grown into a large body under the direction of Joseph Smith, Jr., a son of the prophet. They now have many churches in many of the states, and thousands of members in Iowa, Missouri, Indiana, Nebraska and other states, which, added to the Salt Lake church, and its different colonies, including Old Mexico and Island of the Pacific, must amount in numbers to fully half a million. Some difference in faith and government between the Iowa and Salt Lake churches resulted recently in giving the Temple Lot at Independence, by judicial decision, to the Iowa church. This was the Zion of the Lord, as proclaimed by Cowdrey and Bishop Partridge in 1831. The Iowa church has never tolerated polygamy and has not been persecuted or involved in troubles. Its membership are largely of American birth, mostly descendants of New England and New York stock, and show the usual Yankee thrift and enterprise, as they are largely an agricultural people and have very few paupers among them. The Salt Lake church has been greatly increased by foreign emigrants, added to the descendants of those who followed Young from Nauvoo, Illinois.

In 1846, at the breaking out of the Mexican war, the government, at the suggestion of some of the leaders of the Mormons, and for political reasons, accepted a battalion of five hundred men who enlisted at Council Bluffs and mustered into service at Ft. Leavenworth, and started to California by the way of Santa Fe in August, 1846, as infantry, with ox teams for their trains. Captain Allen, of the regular army, was appointed to command, but dying before they left the fort, Lieutenant A. J. Smith commanded them from Fort Leavenworth until they reached Santa Fe, on October 12, when Captain St. George Cook, of the first dragoons, took charge of them and conducted them to California. Lieutenant Smith reached a high grade in the regular army, and died a few years since in St. Louis. Captain Cook became a major general and died in the regular army soon after the civil war. They left Santa Fe on October 19, and followed after General Kearny along the Gila trail and reached San Diego mission on January 29. It has been claimed that this was the greatest march ever made by infantry, as it exceeded 2,000 miles in length. Their term of service expiring in July, 1847, and quiet having been restored in California, they were discharged. Many of the young and unmarried ones went off and located on the American fork of the Sacramento river, at a place since called Mormon is-

land, and it was by this party that the discovery of gold was made at Sutter's mill in January, 1848. They sent gold dust to Salt Lake, which was coined by the Mormons into five dollar gold pieces, with the all seeing eye on one side and a bee hive on the other.

When the battalion enlisted at Council Bluffs they were poor, and having nothing to leave their families, those married brought their wives and children to Weston, where they remained during their absence. They were permitted to draw three months pay in advance, and left that to the support of their families. Most of these people returned to Council Bluffs between that time and 1850, as they received assistance which enabled them to do so. In the spring of 1849 some of them went immediately across the plains to Salt Lake, some remained in that vicinity and became citizens and were regarded as worthy members of society.

There are a number of Mormon churches in northwest Missouri, and one in St. Joseph of about four hundred members, and at Independence and other places. The old feeling of persecution and intolerance seems to have died out and these churches are conducted much like other religious congregations. The advent of the Mormons to Missouri in 1830 was heralded as an influx of a desperate, dangerous and corrupt body of persons, preaching new doctrines and dogmas, that destroyed the sanctity of all the religious teachings of the centuries that had gone before. They had a simple faith in the truths of the Bible and an earnest devotion and faith to the duties of Christians. The promulgation of a doctrine that a human being had received revelations from a divine power which set aside their theological belief, was to them a sacrilege, and this perhaps more than anything else, caused the early troubles in Missouri against the Mormon church, and we must allow that rumor, with a thousand tongues, painted these people much worse than they were. Polygamy was never taught nor preached in Jackson county. So they were not received with the accustomed western hospitality, but with frowns and rebuffs, which soon culminated in open violence, and it is a tribute to the conservative character of the earlier settlers of Jackson county that so little blood was shed, as the result of these jealousies and collisions.

The Mormons may well claim the blood of the Saints has been the seed of the church.

And after three score and ten years of life, the question so fiercely discussed by the pioneers of Jackson county is still an open one to the world at large: "Is the Mormon religion human or divine?"

SCOTT-DENNY DEBATE.

Editor Ensign:—Will you please allow me space in your columns to say a few words as touching the debate held at Borden, Indiana, January 9-13 inclusive.

Elder E. G. Denny, of the Christian faith, and Elder S. W. L. Scott, of the Latter Day Saint church, being the disputants. To say the least a grand victory was had for the cause of Christ, Bro. Scott being the instrument in God's hand doing the work.

At first, Bro. Denny rather made light of the man from Michigan, saying "he thought the Rev. Scott would make an argument." Bro. Scott informed him he would be there until the debate closed, and Bro. Denny ascertained that Bro. Scott was an opponent not to be lightly esteemed before the debate was closed.

Bro. Denny spared no pains to arrange his arguments in paragraphs, numbering them argument No. 1, 2, etc. But it was only to have them knocked down, unraveled, searched, found wanting, wrapped together and sent to the waste basket ready to start a fire some cold wintry morning (that is, in the estimation of the people). However, we are glad to know Bro. Denny is a fair man in debate, or comparatively so. He, of course, branded Joseph Smith as a scoundrel, an impostor, etc., and naturally, the branches will be likened unto the trunk or vine, hence, Latter Day Saints all frauds, but stated he would join them, he and his followers, and have a jolly time (become a fraud too) if Bro. Scott would just work a miracle. Bro. Scott agreed to work the miracle if Bro. Denny would confess to the congregation that he was an adulterer and a wicked man, as we read Jesus speaks of that class of people wanting a sign. The miracle was not performed, neither did Denny care to mention sign any more.

Bro. Denny labored hard to establish only thirteen apostles, referring to Revelation 21, twelve foundations in city, apostle on each throne, perhaps forgetting he had one apostle left and no throne for him. Bro. Scott asked him if he was going to sit this apostle he had left without a throne upon a nail leg. Denny oftentimes was at a loss to know what to do. Take whatever position he might Bro. Scott was there with the "pure testimony" to turn and overturn all the man-made theory that might be adduced. He said he had held twenty-three or four debates; we are pretty sure he has not held very many like this one, or, doubtless, he would learn to have quit long ago. We trust Bro. Denny and his coadjutors, will soon learn, if they have not already done so, that bombast and bluff cannot withstand inspiration from God.

There were crowded houses all the time, standing room at a premium, the house being filled one hour before time of beginning, many coming for miles, bringing their baskets filled and staying all day; others came from a distance, paid their fare at hotel, and great enthusiasm and interest prevailed throughout. At the last session the crowd was so immense, such a jam in aisles and vestry that Bro. Scott, the chairman, Bro. Briggs and others were admitted through a window near

speakers' stand. The chairman (who was an unprejudiced gentleman, and professor of Borden institute) stated he never saw such quietude in such a jammed house. It was very commendable indeed. All listened very eagerly and attentively, catching every word, if possible. The only interruptions were applause, mostly for Bro. Scott. Bro. Denny at first told them to laugh, but further along (doubtless when he saw the applaudings were nearly all for the other side) he concluded we were dealing with matters too sacred to be applauded. Just here we are reminded of the story of the fellow's rabbit which was likely to become his prey—it was good cooked anyway—boiled, fried or otherwise—but when the little animal was safe from his would-be slayer, the fellow exclaimed, "Go it, you are not good anyhow." Probably Bro. Denny is not accustomed to meeting such forceful arguments as at this time. Sure, Bro. Scott being endowed with great power from on high, stood nobly as a defender of this great work.

We verily think much good was done, a better understanding of this great latter day work was had, and judging from expressions of countenances the immense crowd was highly pleased, many expressing themselves as being amply paid for their trouble and expense. Judging from the conversation between services and the appearance of the congregation, not many more in number were in favor with Bro. Denny than were permitted to enter the promised land of those who were at one time in Egyptian bondage. We are reminded of Joshua and Caleb. Perhaps this is underestimating it for we presume there were a great many more reverends there than that; they surely would stand by their brother, but it seemed to the writer that some of them were very restless when they saw the holes made in their theological structure. We want to build upon the sure foundation. This is God's work, hence man cannot overthrow it, and any such attempt only causes it to rise higher.

We have every reason to rejoice at the victory won in this conflict; not from the standpoint of being Master, but that the doctrine of Jesus may sail triumphantly, and gather all the honest into the fold, and Jesus come to reward the faithful and the just.

Ever praying for the welfare of God's people, I am

Your brother and friend,

Wm. C. MARSHALL.

Wirt, Indiana, Feb. 23.

Mormons to go Exploring.

Provo City, Utah, Feb. 23.—A party of Mormons will start about April 10th to explore the ancient ruins and general geography of Mexico, Central America and South America. The expedition will consist of professors and students of the Brigham Young Academy and Church Normal Training school of this city. It will consist of three teachers and about twenty-

two students, young men ranging from seventeen to thirty years. All will be provided with two horses, a saddle, a pack saddle, rifle and ammunition, camp outfit, shovel, pick or axe, tent, and, in fact, everything necessary for a long journey overland.

It will be divided into five sections.

Section one will study the ancient ruins and physical geography of the country, and will be in charge of President Benjamin Cluff, Jr.

Section two will study and collect specimens in geology and mineralogy, and will be in charge of Prof. E. S. Hinkley.

Section three will study and collect specimens in botany and zoology, and will be in charge of Prof. Walter M. Wolfe.

Section four will consist of a corps of three artists and photographers, and will be in charge of Prof. John B. Fairbanks.

Section five, hunters, will supply the camp with game.

Each section will be provided with tools and instruments necessary for the prosecution of its labors.

Two wagons will be taken to carry the luggage as far as roads will permit, when all will be transferred to pack animals.

The party will cross the Colorado river at Lee's ferry, enter Mexico near Batopito, Sonora, and begin work in the Sierra Madre mountains. All places of interest will be visited on the way, stops made at the city of Mexico, the ruins in Yucatan and Guatemala visited, and the route of the Nicaragua ship canal studied. The greater part of the work will be done in South America, along the Magdalena river, and in Ecuador and Peru. The return will be by steamer and rail *via* San Francisco. The company expects to be absent fifteen or eighteen months, but much longer time may be consumed.

While it is intended to collect specimens in botany, geology, zoology, mineralogy, etc., the main object of the expedition will be the exploration of the mysterious ruins of the interior of the Central American country. The students from Utah will try to discover the origin of the colossal architectural remains of the cities of Palenque, Uxmal and Mitla, which some think are the work of the Toltecs, those strange beings whose name has become a synonym for "architect," who brought to the valley of Mexico the first elements of civilization, and left behind them, to crumble into mysterious ruins, monuments of gigantic dimensions, temples and cities of magnificent construction.

The students will also delve into the mysteries of the Aztecs. The expedition will endeavor to trace something of the lost history of the two peoples.

The customs and habits of the people, especially the Indians, and the products of the countries will receive attention. Attempts will be made to secure some proof of the truth of the startling theory that the great temple of Palenque was modeled after the temple of Solomon.—*The Kansas City (Mo.) Star*, February 25, 1900.

### Clear Up As You Go.

In "redding up" a room, in good old Scotch parlance, it became suddenly manifest that nine-tenths of the necessary work could have been spared if only each one who had used that room on the preceding day had made that motto his or hers. On one side was A's newspaper, left in careless abandon, just where it had happened to fall; on another, B's book; on the table C's pencil sharpenings; on the mantle a picture from another room which D had been showing to a friend, and so on in an almost endless chain. If, in each case, the one using book, paper, pencil or picture had striven to restore things to exactly the condition they were in before the use had taken place the room would have righted itself. "Clear up as you go." Who will make that the motto upon which the men and women of the future, the boys and girls of today, shall be trained?

"Clear up as you go." The thought admits of a far wider range and comes with especial force at the beginning of a new year. As we look back upon the year 1899 is it not clearly apparent that many of the difficulties of that year were largely traceable to a failure to carry out that injunction? It was not each day's normal duties but the accumulated duties of many days which made life sometimes a burden almost unbearable. It was the work we might have done in the yesterdays and thrust over, instead, into the tomorrows, which gave to us, in the end, weary days and sleepless nights. Today's duty ought never to be too large for today. If it is then be sure that part of what we are calling duty is not a duty but rather a something we have allowed to be forced upon us and with which we have, in reality no business. How many lives are veritably driven by the Furies of past work! How often in your own experience has the promise of today been spoiled by the unfulfilled promise of yesterday. "Clear up as you go." Take upon yourself no more work for each day than each day, lived at a normal rate of pressure, can hold. Gather the daily sweetness out of life.

"Clear up as you go," the misunderstandings, the grievances, the heartaches, the trials which the days of the year may have in store for us. "It must needs be that offenses come," but woe unto the man or woman who lets those offenses grow to vast proportion and pile themselves up, mountain high, for the lack of an effort to overcome each one as it comes along! "Let not the sun go down upon your wrath," contains Divine wisdom in its application to human life. Wrath is bad enough; may God preserve us from stored up wrath! The misunderstanding of today is hard enough to bear, but what if we let it reach over into tomorrow and into the next tomorrow, and on and on? Each day makes it harder to overcome, each added hour takes something from the sweetness of life, from our own power to forgive and to love.

### "INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B.

WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE SPECIAL TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative power of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send, free, to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-four years of careful study, extensive research, and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so often confound the world. So astonishing are the results of his complete special treatment in most cases, that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more generous—more philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such an opportunity.

No death comes more sudden than that from heart disease.

Dr. Miles, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers and their wives will be sent free on request. These hundreds of men who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to the Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment before it is too late, and please mention the name of this paper.

May God grant that each friend, each lover, each husband and wife, each parent and child, each brother and sister, may resolve that, during the year 1900, every possible misunderstanding shall be brought at once to the light, shall not be suffered to accumulate unto itself the moth and rust which corrupt the soul, but shall be cleared up before they go forward into a new day or even a new hour!

As children of God and as "workers together with Him," let us take this good motto for the year 1900—"Clear Up as You Go."—*Union Signal*.

### Cured Without Pain.

DR. BYE, Kansas City, Mo.

Dear Sir:—I am fifty-seven years old today, and feeling lots better than I did when I commenced taking your Oil Cure, and the cancer that was on my nose has healed nicely. It was just three weeks from the time that I applied the oil until the cancer was out and healed without leaving but very little scar. I never saw anything work nicer in my life, and the best part about it is curing without pain.

Yours very truly,

JOHN OWEN.

SHEKANDIAH, Iowa, July 21, 1899.

Write for illustrated book. Address DR. BYE, Drawer N, Kansas City, Mo.

WE are receiving orders for Bro. A. Haws' little book, "Sabbatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

The Church's Greatest Foe.

Reading, Pa., Feb. 24.—Fashionable society, Bishop Bowman declares, is the greatest foe of the church of Christ.

At the East Pennsylvania Evangelical Conference the Bishop said:

"It is astonishing to see the conduct of some ministers in their gallantry to the opposite sex. We see ministers too friendly with some young girl or some other man's wife. You will see men carrying a small package belonging to some woman, while their own wives have to carry all the heavy bundles in one arm and the baby in the other. These things have caused us the greatest sorrow, and I cannot speak too strongly against them.

"There is a spirit of licentiousness abroad in the world that is appalling.

"I consider fashionable society the most dangerous foe that the church of Christ has to combat. The leaders of the four hundred are all so polite, yet they are all leagued, hand in hand, with the vilest corruption. The theater of today is disgusting and rotten and panders to the low and vicious."—St. Louis Post Dispatch, February 25.

Greenburg Minister Arrested Because He Called a Missionary a Mormon.

Greensburg, Ind., Feb. 27.—A warrant was served on Rev. J. W. Maxwell, based upon an affidavit sworn out by Rev. James M. Baggerly, charging Rev. Mr. Maxwell with provoke. The trouble occurred last night at the First M. E. church, at the close of the temperance meeting, at which were assembled most of the ministers of the city, when it is claimed that Rev. Maxwell called Rev. Mr. Baggerly a Mormon. This Rev. Mr. Baggerly resented, and Rev. Mr. Maxwell refused to modify his statement. Rev. Mr. Maxwell is pastor of the Centenary M. E. Church of this place. Rev. Baggerly is a Latter Day Saint, late of Detroit, Michigan, but is doing missionary work here.—The Cincinnati Enquirer, February 28.

Oil Cure for Cancer.

DR. BYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address DR. BYE, Drawer N, Kansas City, Mo.

OUR "Historical Engraving" at fifty cents, is a very desirable picture to have in your home. It shows the martyrs, three witnesses, presidency, twelve, presidents of seventy, high council, and a number of other interesting features. A study of this picture by those having but a slight acquaintance with the Saints, will remove prejudice, and assist in rendering a presentation of the everlasting gospel effectively. Can you afford to be without it? A key accompanies each picture.

RHEUMATISM.

A BLOOD DISEASE AND CURED BY B. B. B.

BOTTLE FREE TO SUFFERERS.

Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. John M. Davis, of Tyler, Texas, had been subject to attacks of inflammatory rheumatism since ten years of age, yet he was permanently cured, with no trace of the disease left, by eight large bottles of B. B. B. To further convince you that B. B. B. cures the most obstinate case, we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer?

You will find large bottles for sale by all druggists for \$1.00, or six bottles (full treatment), \$5.00. For free trial bottle enclose five cents, which pays exact cost of postage (the medicine is free), and address BLOOD BALM CO., 86 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free medical advice.

We still have some copies of the duet, "Evanelia Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

Trans Mississippi Commercial Congress.

Houston, Texas, April 17th to 21st. Call at the Missouri Pacific depot regarding excursion as above. One fare plus \$2.00 for round trip. Tickets on sale April 13th and 14th, good twenty-one days from date of sale.

Special Notice.

On and after March 20, 1900, the Colonist, one-way rates to Portland, Seattle and intermediate points will be withdrawn. Full particulars by telephoning No. 17.

F. A. MILLARD, Agt.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address GEO. H. HINDY, Kansas City Stock Yards.

Books and Pamphlets

PRICE LIST

- "FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 444 pages; cloth bound. \$1.25
"AUTOBIOGRAPHY OF ELDER JOSEPH LUFFY," 371 pages; cloth bound; 3 illustrations. Reduced from \$1.00 to .75
"THE BOOK OF MORMON VINDICATED," by Elder J. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, .25; Cloth Bound, 2 for 1.00; each, .50
"SPIRITUAL GIFTS AND THE SEER OF PALMYRA," by Elder M. H. Bond, of the Seventy; 58 pages, paper bound, with fine engraving of the author. .25
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"FAITHFUL CREEDS," by Elder R. C. Evans; 4 for \$1.00; each, .25
"THE BOOKS AND URAM MORMONISM IN CONTRAST," by Elder R. Etzenhouser; paper cover; 20 for \$1.00, 3 for 25c; each, .10
"THE CREEDS LAID BARE," by Elder R. Etzenhouser; paper cover; 3 for 25c; each, .08
"THE RESURRECTION OF THE WICKED," by Elder W. J. Smith; 39 pages, paper cover, 3 for 25c; each, .08
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"AROSTASY OF THE CHURCH," by Apostle J. W. Wright; 40 pages, paper cover; 3 for 25c; each, .10
"THE JOSEPH SMITH TESTIMONY," Elder Joseph Luff's answer to Elder R. J. Parker; by E. L. Kelley; per hundred 90c; per doz. 15c; 6 for 10c; 2 for .50
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HISTORICAL ENGRAVING, a size 20x28 inches; postpaid in U. S. or Canada. .75
"EVANELIA LOST," a duet for soprano and tenor; words by J. Cole Moxon; music by W. H. Lieb. .25
SERMON PAMPHLETS. The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Signs of the Times," Revised and Enlarged by Elder J. S. Roth; 70 pages; Illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 68 pages. "Which is the Church?" by Elder Homer C. Smith; 50 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 46 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 30 pages. "Use of the Reorganized Church," by President W. W. Blair; 50 pages. "Gospel Message," by President Joseph Smith; 54 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Cred Making; Man Shall Not Add To Nor Take From the Word of God," by Elder J. M. Smith; 36 pages. "God is Unchangeable," by Elder Joseph Luff; 44 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages. "Joseph Smith Has a Prophet of God," by Elder R. C. Evans; 40 pages. "Sign Seekers," by Elder I. M. Smith; 32 pages. "Gospel Antiquity," by Elder Joseph Luff; 39 pages. "God's Light," by Elder W. H. Kelley; 46 pages. "Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages. "The Restitution," by Elder R. C. Evans; 32 pages. "The Marriage Relation," by Elder J. W. Wright; 34 pages. "The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Save Yourself," by Elder I. M. Smith; 34 pages.

We also fill orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, Box B, Independence, Mo.

Positions Secured!

We aid those who want GOVERNMENT POSITION—4, 50,000 places under CIVIL SERVICE RULES, 3,000 yearly appointments. Prepares by mail for all Government examinations. Fees cash or installments. A thorough and scientific course in all departments takes space time only. Salaries in the Government are the best for the same kind of work. The hours of labor are short, duties light, positions for life. Take our course of study and we guarantee that you will pass the Civil Service Examinations. Write, enclosing stamp, for our Catalogue describing course, to

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D. F. NICHOLSON, Cashier. H. C. NICHOLSON, Asst. Cashier.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

AGENTS!

Sell our goods and you will succeed. They are "money-bringers" and the latest out. See prices of samples and circulars below. All goods sent postpaid.

10 reversible, detachable, fancy and stylish Combination Shirt Bosoms 25c; Hoosier Fire Kindler that makes 100 fires at a cost of 3c, 25c; Menthol Inhaler, cures sore throat, coughs, colds and headache, 25c; Electric Insoles to wear inside shoe for rheumatism, cold feet, etc., 25c; Package Muntz's Herb Tea, makes two quarts of the very best blood medicine, 25c.

10 \$5.00 Electric Belts \$1.00; Package V. I. P. Powder, keeps feet from swelling, itching, removes odor, makes tight shoes feel comfortable, 25c; Rubber Mending Tissue, mends all kinds of cloth instantly, package 25c; Gentle Nitrol open face Watches, warranted good time keepers, \$1.00; Ladies' and Gents' Stem Wind hunting case gold electroplated watches \$3.25; Stamp Knockers plans \$1.00; refer to back numbers of ENSIGN for prices on clothing, or send for descriptive circulars.

10 Any active agent can make good wages by securing an agency for our goods. Send at once for samples and terms.

THE E. T. ATWELL CO., Camorah, Mo.

Lamoni Real Estate BARGAINS.

\$ 500 is not too much for 5 acres nice, level ground on the borders of Lamoni. One-half cash.

\$ 400 will buy a cosy cottage of five rooms.

\$ 800 buys 20 acres improved, with a good stone quarry. Six miles out. One-half cash.

\$ 999 is a bargain for 40 acres, improved. Four miles out from Lamoni. One-half cash.

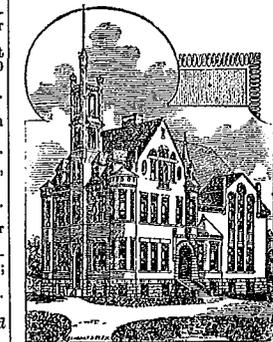
\$3000 will buy a fine 80 acre farm, close to Lamoni; well improved. One-third cash.

\$1500 buys 20 acres of as nice land as you ever saw; on the outskirts of town. One-third cash.

All kinds of property in and around Lamoni, cheap and on easy terms. Fifteen years residence here. Correspondence invited.

D. F. NICHOLSON, Lamoni, Iowa.

GRAGELAND COLLEGE, LAMONI, IOWA.



Send for Catalogue, to R. S. SALYARDS, Secretary, Lamoni, Iowa.

Eyes Tested FREE FUCHS, Jeweler and Optician.

Wall Paper, Music, Fancy Goods. All Fine Repairing a Specialty.

Sewing Machines & All Supplies. South Side Square, INDEPENDENCE, MISSOURI.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement. It will save you dollars. It mends glass, china, marble, wood, leather, earthenware, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. It can be had by Post Office or Express Money Orders or U. S. postage stamps. Address: J. H. McMULLIN, Independence, Mo. Lock Box 4.

THAT TOBACCO APPETITE

of yours can be cured. Quit-to-bac has cured others, why not you? (Bro.) B. F. Ordway, of Peoria, Illinois, will send you three boxes, postpaid, for only \$1.50, and positively guarantee it to cure your diseased appetite, or money cheerfully refunded. Why not send at once and be free? Send U. S. postage stamps or money order.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT

Table with 2 columns: Train Name, Time. Includes TRAINS WEST, 95-Wichita and K. C. Mail, 9-Kansas & Nebraska Linn, 93-Texas, Joplin & K. C. Ex.

TRAINS EAST

Table with 2 columns: Train Name, Time. Includes 96-K. C. & Wichita Mail, 72-Lexington Branch Pass, 6-St. Louis Mail.

LIBERTY STREET DEPOT

Table with 2 columns: Train Name, Time. Includes TRAINS WEST, 71-Lex. Branch Pass, 72-Lex. Branch Pass.

TRAINS EAST

Table with 2 columns: Train Name, Time. Includes 72-Lex. Branch Pass, 74-K. C. Texas & Joplin Mail.

CHICAGO & ALTON.

Table with 2 columns: Train Name, Time. Includes EAST BOUND, 101-Local Way Freight, 47-St. Louis & Chicago Mail.

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, Tel. 29. J. CHARLTON, G.P. & T. Agt., Chicago.

A SONG OF PRAISE.

ALICE R. CONSON.

Come, ye that love the Lord indeed,  
And join me in His praise;  
Whose souls from bondage have been freed,  
Your grateful voices raise;  
For were the power but mine to sing,  
His wondrous joy to prove,  
How would the vaulted heavens ring  
With anthems of His love.

He heard my cry of deep distress  
While wandering sad and lone;  
He sought me in the wilderness,  
And he will lead me home.  
When amidst of doubt hung o'er my way,

And made the path seem dim,  
From Faith's clear lamp He sent a ray,  
To guide my steps to Him.

While travel worn, heartsick and faint,  
No rest or succor nigh,  
He quickly caught my feeble plaint,  
And from his rich supply  
Brought wine to cheer my fainting heart,

And balm to make it whole;  
With oil he soothed each sting and smart,  
With manna fed my soul.

His sweet voice quelled my rising fears,  
He bade my doubtings cease;  
With tender hand he dried my tears,  
And gave me rest and peace.  
My cup of mercy runneth o'er,  
My table is supplied,  
With bounties from his heavenly store,  
What need I ask beside?

To sing my love, were power but given,  
Methinks the angelic throng,  
From o'er the parapets of heaven  
Would lean to catch the song;  
And answering back the rapturous strain,  
Would strike their harps of gold,  
'Till o'er all heaven's shining plains  
The echoing anthem rolled.

CHORUS.—  
Blessed be the name,  
Blessed be the name,  
Blessed be the name of the Lord.  
(REPEAT.)

These words were composed to be sung to the tune "Blessed be the Name," with the chorus after each verse; but any C. M. double will suit. They were but the outpouring of the overflow of joy in my soul, and I send them as a tribute of love and gratitude to God.—A. R. C.

Items Cleaned Concerning the Bible.

The Septuagint or Greek version of the Old Testament was translated from the Hebrew by 72 Jews B. C. 285.—Bible Helps, page 10. The first version of the whole Bible was translated and published in English in 1535 A. D.—Bible Helps, page 10.

The authorized version translated from the Hebrew and Greek (by order of King James I.) by forty-seven divines in 1611 A. D., each taking a portion, which was revised by the whole body. This, from its great excellence, gradually superseded all preceding versions.—Ibid.

The canon of the Old Testament was completed as early as the third century, B. C. The New Testament canon, as we have it, was not completed till the days of Augustine, bishop of Hippo, North Africa, in the councils of 398 and 397 A. D.—Rev. J. Bulkley D. D. in a sermon published in the *Baptist News*, September 19, 1896.

The Septuagint, or Greek version of the Old Testament, was used in Palestine in the time of Christ.—D. R. Pryor in *Baptist News* of August 27, 1898.

The various divisions and subdivisions of the sacred Scriptures into chapters and verses and members of sentences are of human authority and to be regarded as such. Anciently, all the books of the sacred Scriptures were written in one continuous manner—without a break, a chapter or a verse. The di-

vision into chapters that now universally obtains in Europe derived its origin from Cardinal Cairo who lived in the twelfth century. The sub-division into verses is of no older date than the middle of the sixteenth century, and was the invention of Robert Stephens. The punctuation, too, is far from accurate, and taken altogether it affords a demonstration that there is no more divinity in the chapters, verses, commas, semi-colons, colons and periods of the inspired writings than there is in the paper on which they are inscribed, or in the ink by which they are depicted to our view.—Alexander Campbell in his book on Christian baptism, pp. 59, 60.

F. M. SLOVER.

REDUCED RAILWAY RATES TO GENERAL CONFERENCE.

NEW ENGLAND AND SOUTHEASTERN PASSENGER ASSOCIATIONS.

These associations have granted reduced rates (one and one-third fare for the round trip), on the certificate plan, to the coming General Conference and Conventions of Zion's Religio-Literary Society and the General Sunday School Association. Tickets on the going passage may be purchased over the lines named below from April 3-9 inclusive—on any of those dates.

Reduce rates are granted on the following conditions:

1. Going tickets must be purchased not earlier than April 3d and not later than the 9th.

2. The rule is to purchase full first-class tickets on the going trip.

3. Passengers must, in all cases, obtain a separate certificate with every ticket purchased. Do not accept a certificate covering two or more persons. Each ticket bought requires a separate certificate, and to which the purchaser is entitled.

4. Such certificates must be delivered to the Church Secretary, and when signed by him and signed and stamped by the railroad agent at Lamoni, will entitle purchasers to return tickets to destination at one-third the usual fare; provided one hundred tickets are purchased; provided further, that ministers holding half-fare permits are not entitled to said reduction.

5. Tickets on the going passage may be limited or unlimited, according to the rules of roads selling them; but return tickets are good only for continuous passage, and not later than April 24th. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

Special instructions, together with addresses of chairmen and lists of lines in each association, are given below.

NEW ENGLAND PASSENGER ASSOCIATION.

N. E. Weeks, Chairman, 67 Federal Street, Boston, Massachusetts.

"The reduction applies to persons starting from points named on the back hereof (list too lengthy to insert); the following instructions make it unnecessary in New England Passenger Association territory by any of the lines named below."

"Certificates are issued only at the stations named on the back hereof (omitted). If the ticket agent at a station from which delegates or others are expected to come is not supplied with certificates and through tickets to the place of meeting, he may inform the delegate or person of the nearest important station where the certificates and tickets may be obtained, in which case a local ticket should be purchased to the point and there obtain certificate and through ticket. It must be understood, however, that persons should arrange to arrive at the station where the certificates and tickets are procured in ample time to allow the agent to execute same.

\*List of lines making the reduction: Bangor & Aroostook; Boston & Alba-

ny; Boston & Maine; Central Vermont; Fitchburg; Grand Trunk; Maine Central; New York, New Haven & Hartford; Portland Steamship Co.; Washington County Railroad."

SOUTHEASTERN PASSENGER ASSOCIATION.

Chairman of this association urges that it is important that all persons desiring to attend this meeting be fully advised as to the conditions. Therefore, those intending to travel over the territory of this association on any of the lines named below should write to Joseph Richardson, chairman, seventh floor, Equitable Building, Atlanta, Georgia, inclosing three cents in stamps, asking for a copy of "Blank form 14, Conditions of excursion rates on the certificate plan."

"If a through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained, and there repurchase ticket through to place of meeting, procuring a standard certificate from each agent from whom a ticket is purchased."

List of lines making the reduction: A. C. Line; A. G. S.; A. & A.; N. & A.; W. P.; A. K. & N.; A. & D.; Blue Ridge; C. & W. C.; C. of G. R. Co.; C. R. & S.; C. N. O. & T. P.; E. & W.; F. & P.; F. C. & P.; F. E. C.; Frank & Clin.; Georgia Ry.; G. & A.; G. S. & F.; I. C. (South of the Ohio River); K. C. M. & B.; L. & N.; Macdon & Birn.; M. D. & S.; Mobile & Ohio; N. C. & St. L.; N. O. & N. E.; N. & W.; O. R. & C.; Pa. R. R. (So. of Wash.); Plant System; P. F. & P.; R. F. & P.; S. A. Line; S. A. & O.; S. C. & G. Exten.; Southern Ry.; T. & N. E.; W. & A.; W. Ry. of Ala.; W. & T. R. S. SALYARDS.

Church Secretary. LAMONI, IOWA, March 12, 1900.

General Conference Visitors.

The committee calls attention to the train service at Lamoni, giving time of arrival: We have two trains from the north daily (except Sunday) a passenger 8:25 a. m., and a freight carrying passengers, connecting with passenger at Bethany Junction, 12:30 p. m.

From the south a passenger 8:17 p. m. and a second train from the south to Bethany Junction 2:10 p. m. This latter train is met at Bethany Junction by a hack. Passengers from the south would do well, so far as practicable, to come on the evening train, and save back fare.

Members of the reception committee will be at the trains, and may be known by their wearing a ribbon badge. Should any one arrive and not find the committee, they should go at once to the brick church, three blocks west of the depot, and there inquire for the reception committee.

The committee does not promise free board to any except those who made such arrangements previous to their arrival; there are not many such places to be had, and if you do not receive notice of being assigned to a place for free entertainment, come prepared to pay \$2.50 per week, or take your own chances.

If the committee can be of any service to you they would be pleased to hear from you; those who have made their own arrangements need not write, but if you need help to find your place when you arrive the committee will aid you.

A large attendance is expected and places will be rapidly filled up.

(Geo. W. BLAIR, Chr. L. C. AYERSON, Sec. S. K. SORENSON, Com. W. J. MATHER, J. A. GUNSOLLEY.

P. S.—No trains arrive or depart from Lamoni on Sunday; however, the back from Lamoni meets the passenger trains at Bethany Junction on Sunday as follows: Arriving from the north 12:15 p. m., from the south 2:10 p. m.

General Convention Union.

The following is the program of the convention of the General Sunday School Association, Lamoni, Iowa, April 4 and 5, 1900. It is, however, subject to any change that may be

found necessary by the committee or the convention.

WEDNESDAY, April 4th.—2:30 p. m. Organization. While the credentials committee is preparing its report, there will be short talks (4 minute limit) by Brn. F. G. Pitt, late from the European mission; Gomer Wells, of the Australian mission; D. W. Wight, Utah; M. C. Fisher, Massachusetts; J. M. Terry, Chicago; David C. Anderson, California; Sr. J. H. Royce, Michigan; and others. Reports of officers (to be in writing). Reports of committees (reports to be in hands of the General Secretary prior to convening). Reading of proposed amendments to the constitution.

7:30 p. m. Consideration of proposed amendments (special order).

THURSDAY, April 5th.—9 a. m. Prayer meeting in charge of Brn. F. G. Pitt and Gomer Wells.

10:30 a. m. New business.

2:00 p. m. Election of officers (special order). Unfinished business. New business. No new business to be introduced after 4 p. m.

7:30 p. m. Unfinished business (if necessary). Otherwise as follows: Institute work, subject "The Library Work," in charge of ———. "Outlines of District Work," by ———.

Special music will be prepared for use at various times during the convention.

Hoping, trusting and praying for a peaceful, profitable and enjoyable convention, we are,

Your committee,  
T. A. HOGGAS,  
GEORGE W. BLAIR,  
DAVID J. KRAHL.

Zion's Religio-Literary Society.

RAILROAD RATES TO CONVENTION.

Those contemplating attendance at the General Convention will please take notice that the advertised rates as stated in *Herald* for Religio and Sunday School conventions and General Conference do not apply to the Religio convention with any degree of practicability, as tickets at reduced rates cannot be purchased until the 3d of April, the first day of convention. We hope none will abandon their intention to attend by reason of this very unfortunate disappointment; but lest some might be misled by the above mentioned notice, attention is here called to it.

J. A. GUNSOLLEY, Pres.

First Quorum of Elders.

Report blanks have been sent to each member of the first quorum of elders and should have reached you ere you see this. If for any reason you fail to receive a blank, write at once to me at Henderson, Iowa, and another will be forwarded. This is very important as there is a rule of the quorum that will cause your name to be dropped from the quorum if you fail to report to two consecutive sessions of General Conference.

Fill out the blank very carefully, being sure to give name and post office address in full, and mail same to Elder D. C. White, Lamoni, Iowa, on or before March 25, 1900. We trust we may have reports from every member.

T. A. HOGGAS,  
Acting Secretary.

HENDERSON, IOWA, March 6.

Daughters of Zion.

Local societies are urgently requested to report concerning their work and their present condition, that their reports may be presented at the general meeting of the Daughters of Zion to be held during the session of the General Conference. Let none fail to respond because of having little to report, for it is earnestly desired that every local society shall be heard from.

Locals are still reminded that all losses or gains and names of members of societies organized since 1897 should be reported before April 15, in order that the record may be made as complete as possible, and that the secretary may be able to make a correct report. Send all reports to the recording secretary, Lamoni, Iowa.

Mrs. M. E. HULMES, Pres.  
Mrs. CALLIE B. STEBENS,  
Recording Secretary.  
LAMONI, IOWA, March 3.

CONFERENCE MINUTES.

The Northeast Texas and Choctaw Nation district held its quarterly conference at Wilburton, Indian Territory, on February 10, 1900; Brn. Earl D. Bailey, president; E. A. Erwin, vice-president.

The following names were reported: Cove, Ark., 112; Standley, I. P., 89; Wilburton, J. T., 52; Shawnee, 76; Manchester, 50; Coalgate, 19; total, 395. A quiet business session was held Saturday. In the evening Bro. Earl D. Bailey preached to a full house with good liberty. The Sunday School, although in its infancy, is doing nicely, and we hope will continue to grow. Elder D. D. Babcock preached at 11 a. m., Sunday, with good liberty. At the afternoon prayer and testimony meeting, which was a blessing to all present, Bro. J. Cole Moxon was ordained by direction of conference to the office of an elder. In the evening Bro. E. A. Erwin occupied the stand to the edification of all.

Conference adjourned to meet with the Manchester, Texas, Saints, July 28, 1900. On Monday evening Bro. J. Cole Moxon spoke to the Saints on the body of Christ to an appreciative audience.

After the services a meeting of the brethren was called the object of which was to see if the Saints could not make a united effort in the coal mining business. We hope it will be heard from again.

J. COLE MOXON, Dist. Sec.

Conference Notices.

The St. Louis district conference will convene the Saints' meeting house, 2518 Elliott, at St. Louis, Missouri, on Saturday evening, March 24, 1900, at seven o'clock.

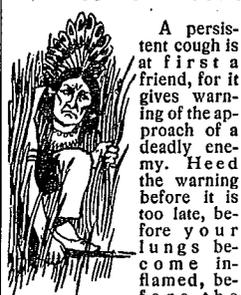
J. G. SMITH, Dist. Sec.

NOTICES.

In order to properly carry on tent work in Colorado it will be necessary to have a team and wagon to convey the tent from place to place. The committee have the promise of a team and harness, but have no wagon. Can some of the brethren donate a suitable wagon for this purpose? Or can some one loan us a wagon for the season? We need a "three inch" farm wagon. Address,

C. R. DUNCAN,  
Confifer, Colorado.

TREACHERY



A persistent cough is at first a friend, for it gives warning of the approach of a deadly enemy. Heed the warning before it is too late, before your lungs become inflamed, before the doctor says, "Consumption." When the danger signal first appears, help nature with

Ayer's Cherry Pectoral

Don't delay until your lungs are sore and your cold settled down deep in your chest. Kill the enemy before the deadly blow kills you. Cure your cough today. One dose brings relief. A few doses make the cure complete.

Three-lined: 25c. for an ordinary cold; 50c. for the harder colds; \$1.00 the most successful for the worst.

"I consider your Cherry Pectoral the best remedy for colds and coughs for this purpose. On an occasion I have used it for 30 years and it certainly beats them all."  
D. H. LUDWIG,  
Dec. 20, 1898, Union, N. Y.

Write the Doctor.  
If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor and he will reply to you by mail, without cost. Address  
DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 22, 1900

NUMBER 12.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganization of Jesus Christ of  
the Latter Day Saints.

W. H. GARRETT, Editor.

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Independence, Mo.

Box B.

## EXAMINE FAIRLY.

The most important fact connected with this life is to correctly learn the lesson that Jesus Christ is Lord; that every individual owes to Him devoted and continued allegiance and that as service is given Him, so shall be the measure of life to be realized in the hereafter. He at one time testified:

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—John 10: 10.

Life is the legitimate or consequent result of abiding in the true vine; while its opposite, death, is the fruitage of a failure to obey the law of the Lord. In the scripture above quoted the character and mission of the evil one is aptly described; as a thief he steals from those who are allured by his cunning and subtlety their freedom and makes them his captives; they are "taken captive at his will" as one describes it; he kills within them the desire or love for righteousness and plants in its stead a hatred or indifference to holiness, that which brings life and salvation; he destroys faith in God and by establishing deceit in the heart and a disregard for the principle of honor, causes one to lose faith in his fellow man; sowing variance and discord in the place of harmony and peace, the end of which is death. In contrast to this the Savior declares, "I am come that they [the obedient] might have life, and that they might have it more abundantly." Because of the atonement of Christ the resurrection is assured and all may receive salvation; "but every man in his own order" says the Apostle Paul in 1 Corinthians 15; and the work of the Lord Jesus makes it possible that those individuals who are willing to abide the higher or gospel law may be privileged to not only behold the Lord's glory, but to even dwell in it forever—the life more abundantly.

Now that this privilege is to be accorded *only* to those who may prove themselves worthy because they have followed the Savior in doing the will of the Father, we cite the statement He made when teaching his disciples:

\*\*\* I go to prepare a place for you. \*\*\* I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

Again in that sublime prayer in behalf of his disciples and those who should afterwards believe on Him through the words of those disciples, as recorded in John 17; He says in the 24th verse:

Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me.

This indicates the salvation and glory which He has designed his followers shall occupy, and the following teaches what is required of those who are to "share his glory":

And whosoever doeth not bear his cross, and come after me, cannot be my disciple.—Luke 14: 27.

And why call ye me, Lord, Lord, and do not the things which I say.—Luke 6: 46.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.—Matt. 7: 21.

Paul defines the gospel as being "the power of God unto salvation" (Rom. 1:16,17); hence the gospel plan ordained of God and exemplified in the teachings of Jesus Christ is the only means authorized by which the children of men may enter into and abide in the glory of God and dwell in the presence of the Father and the Son. The laws and ordinances taught by Jesus and the apostles forms the only plan of salvation; and yet how many there are today worshipping under conditions very much at variance with the gospel of Christ, who claim earnestly they are members of His church and are built upon his word as found in the Bible. It is a strange condition and on any other question would be emphatically rejected by these same individuals as untenable and unreasonable; but it seems that it is like it was said of the rebellious of the house of Israel, "blindness in part" hath happened unto them and they are unable to recognize their position.

For instance: the plan inculcated by the Savior included faith, repentance, baptism (immersion) for the remission of sins, laying on of hands (for the gift of the Holy Ghost, healing of sick, blessing of children and ordination), resurrections (first and second), and eternal judgment. Today we are asked to subscribe to the doctrine that baptism is "non-essential;" don't make any difference whether

one is baptized or not (though Jesus said he that believeth and is baptized shall be saved, and he that believeth not [and is, therefore, not baptized] shall be damned), yet we are assured that it is the church of Christ that thus teaches. The same is true of the doctrine of "laying on of hands," but men simply drop it out, as of no value, yet still claim it is the doctrine of Christ which they teach. We might take up the doctrines which Christ taught in the gospel, one by one, and examine the different organizations today, and, without a single exception, we should find in all of the popular denominations, but a fragmentary part of that which the Savior authorized his disciples to teach as the gospel, is now accepted as requisite to salvation; and when a minister for Christ, in his preaching, insists upon the observance of all of the doctrines laid down in the gospel of Jesus Christ, he is met with persistent opposition; so much so, that when it is found that the Bible will not support these opponents in thus contending, they will inconsistently turn to slander and misrepresentation, as a final resort, in seeking to overthrow the doctrines which the Savior taught.

This would be a matter for astonishment in any other field; and such a course would be strongly deprecated in any department of the affairs of life; but especially should it be objected to when considering the faith of those who claim to represent the gospel of Christ, and who support their claims by the word of God. Reason and honesty demand that any claim for divinity, made by anyone, should, in fairness, be examined from the basis of the scripture they advance to substantiate their claims: opposing such statements by other scripture, where opposition is justifiable; but none should, and no one influenced by the Spirit of God will, descend to falsehood, slander and misrepresentation to defeat a claim, if it cannot be successfully combated with the Scriptures. The latter course brings darkness, prejudice and hate—all from the devil; while honest investigation and fairness of consideration, brings light, either in confirmation of the truth of the principle or matter examined, or in proving and manifesting its error, so that profit and satisfaction are realized by the candid mind.

"Prove all things," suggests fair consideration on all subjects, and whoso is thus guided shall get wisdom and understanding; the opposite course will encourage deceptions, whose fruitage will be condemned.

As ye sow, so shall ye reap.

## EDITORIAL ITEMS.

ELDER E. W. NUNLEY, who has been located at Irving College, Tennessee, the past few months, will return to his home, Cooks Point, Texas, by April 1st. Communications for him should be addressed accordingly.

ELDER L. E. HILLS, Marion, Iowa, says they are having quite an interest there now, and some are to be baptized; so the work moves slowly along, though it sometimes seems almost impossible to break down the prejudice of the people.

SR. MARY C. SPRINGER, Fairland, Indian Territory, desires the Saints to pray for the restoration to health of her son. Having lost a knowledge of the whereabouts of her kindred she desires any one having information to write her at the above address. Her maiden name was Mary C. Haudysshell, and her first husband's name was Jacob Rhonemus. She gives no other items.

ELDER F. C. KECK, Joplin, Missouri, is holding forth at Blendville and is having a fine interest and good liberty in preaching. House was filled Sunday evening and the meetings were fine all day. The social service was one of the best. One lady gave her name for baptism and Bro. Keck thinks there are others to follow. He will preach there one week longer, then move on towards General Conference.

SR. DORA PARKER, Maysville, Arkansas, recently bereaved of her mother, Mrs. Mary J. Skinner, writes of her peaceful demise, falling gently asleep as the end came. The Maysville branch is progressing. They have Sunday School, preaching, and three times a week have prayer meeting; also prayer union on Thursdays. They have good meetings the Lord blessing them wonderfully. She desires the sisters of the prayer union to pray that her health may be restored.

LADY correspondents should be careful in signing letters to indicate whether they should be addressed as married or single; always prefix "Miss" or "Mrs."—as the case may be—to the signature. We are sometimes in a dilemma when replying to some letter to know how to properly address our correspondents. A little thought in this regard will obviate this difficulty. Again, we sometimes receive letters for publication signed "Yours in the faith," or something similar, followed by the initials and name, leaving us in doubt if we wish to make a note of the letter, whether to refer to the writer as a brother or sister; if the communication, except where the

parties are well known, were signed "Your brother" or "Your sister," there would be no difficulty in making a correct reference. These may appear small matters to some, but it is, nevertheless, helpful to others when letters are properly signed, whether for publication or on business.

## EXTRACTS FROM LETTERS.

JOSEPH DEXTER, Milan, Michigan:

My family are the only Saints here, and I am trying to do what I can. Bro. Durand, of Detroit, came and preached some last spring and I am sure he did good. Many have inquired after him.

MRS. J. W. JONES, Lake City, Missouri:

We have been reading the Enston for about one year; we are not members of the Latter Day Saint church but hope to be soon. I desire the prayers of all the Saints in behalf of my husband's hearing and health.

DR. M. F. WELLS, Middleburg, Nebraska:

My wife and I have not heard a sermon for over two years. We have been members for over twelve years, and can truly say we have been blessed many times; when dark clouds were in sight we went to the Lord in secret prayer, and he said I will not leave nor forsake. If an elder comes this way we will see that he has a place to preach, and we will feed the inner man.

MRS. G. M. GARDNER, South Boardman, Michigan:

I am alone and have not the privilege of meeting with others of like precious faith very often. I live two and one-half miles from our church. The Saints came to our place about two weeks ago for prayer meeting; the Spirit of God was with us and we were made to rejoice. I am trying to live faithful and worthy of the name I bear. I ask the prayers of all Saints that my family may obey the gospel, and that my dear mother, Mrs. Eunice Pierson, may be convinced of the truthfulness of the gospel and the angel's message.

ELDER W. S. MACRAE, Blendville, Missouri:

Bro. W. M. Aylor, S. S. Smith and I held a very interesting meeting near Sumner, Oklahoma Territory, during the month of February. Elder Dunkleberger had delivered a series of unfair, untruthful lectures against us in July last, much prejudice resulting. Bro. Crawley and Davis had reviewed him, but few heard. In February they seemed to have sobered down some and our review removed much prejudice. Some of our previously bitter enemies show much favor and come to our Sunday School. This is largely due to the faithfulness of the Oak Grove branch. Bro. H. C. Hughes baptized an excellent lady February 27th. Visited the Okareche Saints, Saturday 3d; had prayer meeting and Sunday School Saturday night; drove eleven miles to Oklahoma branch, where I preached at 11 a. m. Sunday; and thence to near Omer, where our rustling Bro. and Sr. Hiles had appointment out for 7:30 p. m. Sr. T. S. Martin also lives there. Was joined there by our worthy young brother, S. S. Smith, after a 23 miles walk, reaching Bro. Hiles 4 a. m., having walked all night. I was called home by telegram and found baby Fred very low, but am glad to report he is improving.

GENERAL CHURCH NEWS.

**INDEPENDENCE.**  
Bro. Henry Kemp reached home from his field Monday, and reports all moving nicely.

There will probably be between sixty and seventy-five or eighty attending conference at Lamoni from here.

Bro. Levi Cheney is able to be out again, and to walk across the street to his neighbors, though with some difficulty.

Elder Holmes J. Davison of Nova Scotia arrived Friday morning of last week, on a visit to his mother, and sister, Sr. J. W. Layton, prior to his attendance at the General Conference.

Irene, daughter of Bro. and Sr. J. W. Layton, was baptized in Shultz's pond Sunday, the 11th, inst., by Bishop Hilliard, and confirmed at the afternoon service, same day, by Brn. G. H. Hilliard and G. E. Harrington.

Bro. and Sr. R. G. Smith's little daughter has been quite low with pneumonia the past few days. She is now considered out of danger if no relapse occurs. Sr. Smith is also suffering with an attack of the "grip."

Bro. J. C. Foss returned home Monday, having been at Nevada, Walker and Rich Hill, Missouri, the past twenty-four days, preaching, he says, twenty-one sermons. He will go to Lamoni, the 29th, to meet the other presidents of the seventy.

Sr. Roy Newkirk is still about the same; very weak and nervous, and still suffering, to some extent, from hemorrhages. To add to the misfortunes of this family, Bro. Newkirk and one of the children were taken ill Tuesday. They are certainly in a condition, meriting the sympathy of the Saints.

Sunday was a very pleasant day. At eleven o'clock Bro. Gomer Wells occupied in relating some of his experiences in the Australian mission. At night Bro. A. B. Phillips, of Boston, Massachusetts, missionary from California, preached an interesting discourse. The afternoon sacramental service was fairly good and well occupied.

LAMONI, IOWA.

Apostles R. C. Evans, James Caffal, J. H. Lake, G. T. Griffiths, I. N. White and Joseph Luff arrived, and the quorum is now in session.

Elder D. A. Anderson arrived from California.

Bro. J. E. Hockert died at Davis City on the 9th. Funeral on the 11th, sermon by Elder Blair.

Elder Abram Reese, aged 70, died at Pleasanton, Iowa, on the 11th. Funeral on the 12th, sermon by Elder Stebbins.

E. Conway was married to Sr. S. Cooper on the 12th, by Elder Stebbins.

Elder J. S. Snively held a series of meetings at Greenville, a few miles southeast from here, recently.

Apostle Luke discoursed at the Saints' home last night. Sunday, 11th, Apostle Wight preached at the Home on the perfect law of liberty. Elders Allen and Stubbart preached

there on Sunday 4th, on the resurrection. All these sermons were instructive and comforting to the inmates and others who gathered there. There was good music and singing by members of the church choir.

The speakers at the Saints' church here yesterday, Sunday 18th, were Apostle Evans in the morning, and Apostle White at night. The afternoon prayer and testimony service was in charge of Apostle Lake and Elder D. A. Anderson.

A LAMONIAN.

March 19.

ST. JOSEPH, MISSOURI.

Elder J. D. Stead from Illinois visited us on Sunday, preaching both morning and evening to large audiences; quite a number of non-members were out at the evening service.

Bro. Ezzell from Illinois remained in the city over Sunday.

Quite a number of church officials are passing through the city. (Please note italics.) Among them Pres. Joseph Smith, Heman C. Smith, G. T. Griffiths and R. S. Salyards.

The Golden Rule Society gave an entertainment with refreshments at Aspey mission for the benefit of a needy brother.

The news of the death of Bro. John M. Terry, Jr., reached us last Thursday and was a shock to our entire branch. Though we knew he was very ill, we had hope for his recovery, but the all-wise Father has seen fit to remove him from this earthly abode, and we can but say, "God knows best." Bro. and Sr. Terry have the sincere sympathy of the Saints of St. Joseph in the loss of their noble boy.

Bro. Chas. E. Hubacher attended the funeral at Millersburg, Illinois, returning Sunday morning. Mr. Frank Pearson of Ontario, Canada, brother of Sr. Baker and Sr. Ida and Bro. Albert Pearson, has located here in St. Joseph. G. L. K.

March 19.

CHICAGO, ILLINOIS.

A feeling of sadness has been cast over the branch by the death of Bro. John M. Terry, Jr., who passed peacefully away Tuesday afternoon, March 13th. Bro. John had suffered for some time; in fact, had been ailing since last June, but his death was hardly expected when it came. Everything that loving hands could do for him was done; he spent some weeks in Arizona, where he received attention from Bro. Ennis and family. He was a patient sufferer, and did what he could, until the last week, in the way of selling tracts, studying the church works, and was preparing a chart on the Book of Mormon, and in every way possible showed his love for this great latter day work. He was the vice president of the Religio, besides aiding in other departments, and will be greatly missed from the circles of Saints in Chicago. On Thursday afternoon a large number of the Saints of the city gathered to pay their last respects to Bro. John. The funeral services were in charge of Priest F. M. Pitt, and the sermon was

preached by Elder F. G. Pitt. Two quartets were sung, and one duet, after which all took a last look at the departed. The Religio sent a beautiful floral piece; West Pullman Saints sent a floral offering, there were also flowers from "Father and Mother," besides flowers from several of the other friends. The casket was borne to the waiting hearse, and soon was on its way to the Union Depot. The train for Millersburg not leaving until 11 p. m., made quite a wait for the sorrowing parents, and a number of the Saints met at the depot to wait with them until they started on their sad journey. Bro. John was laid to rest beside his sister, who had gone on before. Bro. and Sr. Terry have the sincere sympathy of the Saints in Chicago in their sad bereavement.

We are making good use of our English missionary. Thursday night Bro. F. G. Pitt preached at Parkside mission; Friday night at Bro. Graves' mission, and on Sunday spoke once at Lang mission, and twice at branch headquarters.

The Religio held a splendid prayer meeting Sunday night, almost everyone present took part, and that helps to make a successful meeting.

We understand that some of the energetic south side workers are making the Sunday School at Parkside mission "boom."

Elder F. G. Pitt and wife expect to start on their journey towards General Conference on Wednesday 21st, visiting several places on their way; stopping at Plano and Sandwich, and possibly other points.

Sr. C. J. Clark left for Kansas City last Saturday. We are sorry to lose the members of this family as they are all good workers; we now have only Sr. Mamie, the youngest member of the family, left with us, and we hope she won't leave us.

ELMER E. JOHNSON.

March 20.

FIRST KANSAS CITY BRANCH.

Chapel, 234 Washab avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th and walk on block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30, Religio, Friday evening at 8. Strangers are cordially invited.

Sunday was very pleasant and attendance at the services good.

Many pleased faces greeted our Sunday School superintendent, who had been absent for four Sundays. The school is getting on nicely and we understand some new features are contemplated.

The morning sermon by Bro. W. T. Bozarth, was very interesting.

At the social service the good Spirit was present in power, and was manifested in tongues, speaking words of encouragement and comfort to the branch, and especially to Bro. Arthur Allen.

The evening sermon, by Bro. Allen, was an exceptionally good one, though brief on account of his physical condition.

The Literary meeting, on Friday evening, was well attended, and the lesson was exceptionally interesting.

Several of our number have been sick, but have been benefited through faith in the gospel ordinance.

We understand some very interesting meetings are being held by the priesthood, which will, no doubt, result in increased spirituality in the branch.

A farewell party was tendered Bro. Allen and family on Tuesday evening. All the branch regret that they are leaving us, but what is our loss will be a gain to the Holden branch, where they will locate.

R. E. PORTER.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Sunday School is improving.

Elder Joseph Emmelt presented interesting truths concerning "The Authority of the Church," to an attentive audience Sunday morning.

The branch is making an effort to build a chapel at 23d and Holly. Ground has been broken and the work is started.

The cottages are too small for the Wednesday night prayer meetings, and a place to meet is needed for other assemblies.

JOHN C. GRAINGER.

1415 Pennsylvania Ave., March 16.

ST. LOUIS, MISSOURI.

Bro. John White came in on the 7th, on business, then away to other missionary fields.

The 7th a wedding was celebrated in our little chapel, the contracting parties being Sr. Josephine D. Cooke and Bro. John Billinsky. Promptly at 7:15 p. m. the wedding march was heard and the bridal party was ushered into the church; Sr. Grace Anderson was bridesmaid, Bro. E. C. Bell attending the groom. The marriage service, which in our church appears very simple as compared with the elaborate ceremony of other denominations, was rendered very impressive by the quiet solemnity pervading the assemblage; Bro. J. C. Hitchcock pronounced them husband and wife.

The bridal party and a number of friends repaired to the home of the bride, where all partook of the delicacies of the festive board. Quite a collection of handsome presents was received, many of them from relatives apart in other cities. The happy pair left on a late train for Chicago and Detroit; they were showered with rice and their baggage adorned with old shoes. They have the best wishes of their many friends for a long, prosperous and peaceful life.

Bro. Bond is here; arrived on the 9th and has been kept busy preaching ever since. On the 11th occupied the pulpit three times, and twice on the 18th. He leaves here about Monday or Tuesday of next week en route to conference.

The district Religio superintendent visited with the Belleville society Friday evening of last week.

Mrs. Swift has been teaching Bro. Burgess' class during his absence in New York.

A surprise party was tendered Bro. and Sr. S. R. Burgess,

Tuesday evening of last week; they returned from New York, Monday, radiant with good health, having enjoyed the trip.

The Utah elders are around visiting; they called upon us and were somewhat discomfited when told we knew of their faith, being members of the Reorganized church.

Appointments for yesterday: Bro. Gordon Smith, Belleville at night; J. C. Hitchcock, Cheltenham, and Bro. T. J. Elliott, Oak Hill.

The social service yesterday afternoon was in charge of Brn. M. H. Bond and J. C. Hitchcock.

ETTA.

March 19.

LETTER DEPARTMENT.

Sr. Louis, Mo., March 14.

Editor Ensign:—The conference of the Massachusetts district convened February 10th, at Fall River, and was one of the best ever held in the district in point of spiritual interest and power, and in a large attendance. President of the mission, W. H. Kelley, being with us, was very sincerely impressed and moved by the powerful influences with which our heavenly Father saw fit to bless us all through the sessions of the conference.

Thursday evening, the 20th, Bro. Kelley preached for us in Providence to a good audience and with liberty of Spirit and edification to all, having before visited Boston and Plainville and speaking in those places. The next evening, 21st, in company with Bro. Kelley, we bade the friends and family good-by, Bro. John and Lady Smith, with Sr. Nellie, bidding us adieu as the steamer sailed away for New York, where we arrived the following morning after a somewhat stormy passage.

Had the pleasure that evening of meeting with Brooklyn Saints and friends, and in addition the unexpected pleasure of a reunion with Bro. and Sr. Burgess, of St. Louis, at an "English Tea Party" given for church benefit. A fine social time, a large crowd and excellent financial showing as a result. Saturday, following the Sunday School of the New York district, met at 4 p. m. in business session, followed by the regular district conference opening, W. H. Kelley and district president presiding. This conference was also a profitable and spiritual one, and fully all that could be expected under the circumstances or conditions existing, the betterment of which must come only with a better understanding and application of the law of God to the lives of Saints wherever they may be found.

Tuesday, the 27th, Bro. Kelley and myself left for Pittsburg, Pennsylvania, but stopped Tuesday evening and until Thursday following at Washington, D. C., making our home with Mr. and Sr. Peck. A very pleasant two days' sojourn was had in the capital city, visiting both houses of Congress while in session (being present during the closing discussion and final vote upon the Puerto Rico Tariff Bill), Washington's monument, Congressional Library, and other places of interest, but not nearly enough time to "take in" all the sights of the national capital. Thursday, 10:30 a. m., left for Pittsburg, being met at station in evening by Bro. Ed Fairley, at whose home we were hospitably entertained, leaving the next day for Sharon, Pennsylvania, and the Kirtland district conference which convened Saturday at 10:30 a. m. Sunday morning an excellent prayer service, followed by dedication exercises, when the neat chapel secured by sacrifice and toil upon the part of faithful and devoted Saints in Sharon was formally consecrated to a free exposition of the full gospel of Jesus Christ in a feeling and spiritual prayer by W. H. Kelley, the sermon effort by the writer. We were glad to meet the old and new faces in Kirtland district again, and especially to note the progress upon the part of the young in spiritual

things and to church work generally. Monday left for Cleveland and Kirtland, remaining until Thursday. The Wednesday evening meeting at this place was marked by excellent power and Spirit cheer. Presiding elder, Henry C. Smith, seems to be the man for the place, and Kirtland is still a factor in the latter day work in our opinion. Bro. A. H. Parsons' good work is also seen in this place. The temple and surroundings have been vastly improved, and the future will, we hope, have a brighter story to tell in relation to this great latter day work so far as relates to this historic spot.

Leaving Cleveland Thursday at one p. m., over the Big Four route, Friday morning found us upon the scene of former labors and pleasant associations; and so glad to see our Bessie again, and she to have us once more with her; and last, though not least, to make acquaintance with the small stranger, Myron E. junior, who has come to St. Louis since we went away, and into our heart and affection so strongly since we have come back, and who, sitting on our knee, is trying to assist in the writing of this letter. Ah me! how large and strong are these weak, small things to draw us back all over the somewhat dreary past to the time before ambition had cheated or the world robbed us of a content that belongs seemingly only to the simple innocence of childhood days. How this small thing warms over again the cockles of the heart of him who is fast approaching "the sea and yellow leaf" and revives in the last the loves and early life of the first generation, and with James Whitcomb Riley, voicing the song of our heart today, we say:

"Heigh-ho! Babbyhood! Tell me where you linger,  
Let's tiddle home again, for we have gone astray;  
Take this eager hand of mine and lead me by the finger  
Back to the lotus lands of the far away.

"Turn back the leaves of life! don't read the story,  
Let's find the pictures, and fancy all the rest;  
We can fill the written pages with a brighter glory  
Than Old Time, the story teller, at his best."

We expect now to remain with St. Louis Saluts until their conference, the 24th, and to be in Independence the 27th or 28th, and possibly over the following Sunday—perhaps in St. Joseph, and on to Lamoni and General Conference. Preached three times Sunday—twice in the city and in Cheltenham. Very warm day, and exposure, adding to bad cold contracted while in Ohio, I have been having the unpleasant and unusual experience of chills and fever this week, but hope I am getting the best of it now.  
M. H. BOND.

CLEVELAND, O., March 17.

Editor Ensign:—Since writing you last our district conference convened at Sharon, Pennsylvania, in the neat chapel just finished for dedication. Heated and lighted by natural gas, nicely papered by the sisters, and pulpit and platform decorated with nature's beauties—flowers of different shades and hues. It is good to be a Saint when we are endowed with Saintry energy and zeal to be somebody and have something we can and are pleased to share with our fellows. But to be like the dog in the manger,—won't do anything ourselves, and growl when others do—is a pitiful condition. I don't know that such condition obtained in Sharon, but the experience of the past has demonstrated the fact in most places that Satan tries to hinder the work by instilling the spirit of indolence, carelessness and indifference, which fosters the habit of not wanting to do anything, and of growling at those who are willing to sacrifice of their means and time for the advancement of the work. So in the midst of the scenes the willing to do most generally are found toiling to demonstrate their faith by works. I trust our beautiful Sharon was exempt from such unwholy influence; at least I did not obtain that side of the question so as to write it up.

Conference convened at 10:30 a. m. Saturday, March 3d. Elders W. H. Kelley, M. H. Bond and the writer were chosen to preside. Business passed off pleasantly. Quite a few of our Pittsburgh and Wheeling brethren and sisters were present; also—Srs. Jenkins and Edwards, of Johnstown, Pennsylvania. Come again, brethren and sisters, October 6th, to Blakes Mills near New Philadelphia, another church to be dedicated. Lord's day Bro. M. H. Bond preached dedicatory sermon at 11 a. m., and Bro. W. H. Kelley offered the prayer. Both efforts were good and appreciated by all present.

The writer tarried the following week, rendering what assistance he could to instruct and encourage in the forward movement in vogue at that place for the redemption of Zion.

Since, visited Blakes Mills, assisting to start a movement there toward paying off debt on the church and obtaining a deed to the — or alot, preparatory to having the building dedicated October 7th.

Lost or strayed from the precincts of Cleveland the congenial presiding elder of the branch? Where art thou, my brother? The echo—Canada. Trying to be content with the thought that our loss will be some others' gain, we submit because we can't help it.

Expect to visit Akron and Kirtland, thence westward bound for General Conference and home.

In bonds,  
A. H. PARSONS.

52 Woodlawn Ave.

PIRSSBURG, Pa, March 15.

Editor Ensign:—I spent pleasant days at Scranton from February 5th to 10th, aiding those who have the work in charge there; young men in office in church and Sunday School work who are doing well. There are also devoted Saints there; they are generous, and aid liberally the passing missionary. May the Lord of the harvest reward them.

I next spent four and a half days among relatives in three localities, some eight families. Busy times in hustling business life tended, still more, to a limitation of time with some of them. Notwithstanding all this my visit was pleasant. My cousin, Miss Nedah Marks, teaching her first term of school, had a Washington birthday entertainment. The program mainly original, being produced by herself and sister, Carrie, was excellently entertaining, as well as uplifting. Character building is all too scarce in school teaching. With my cousin it is included as a part of teaching, as it always should be. The pupils rendered well their parts. A full house showing deep interest and appreciation. Orchestral music of several timely selections, unusual at common school entertainments, and splendidly rendered, both enlivened the occasion and bespoke appreciation of my cousin among her friends and helpers. Success to you, cousin Nedah. It was impracticable to reach Philadelphia and relatives there, much as I wished to do so.

I reached Pittsburg on an evening of 24th, enjoying Sunday sessions of conference. A little girl, crippled by an accident, not able to walk for many months, administered to, was blessed of God and enabled to walk. Others were also similarly blessed.

Pleasant days were spent with Mr. and Sr. Ucafer, staunch supporters of the faith. If Mr. Ucafer ever reduces his ideas to gospel obedience as he has his business tactics in their line, he will be a genuine Latter Day Saint. May that day soon come to him.

Bro. McDowell requested service as moderator in debate with Mr. G. B. Hancock; though it deprived me of attendance at the Sharon conference and the dedication there, as well as materially interfering otherwise with westward movements, I responded with pleasure. Mr. Ira C. Moore and self choosing Prof. T. A. Jeffries as chairman, whom I esteem as much of a gentleman. Nine nightly sessions of two hours each were devoted to the first question.

"Joseph Smith, the reputed prophet and author of the Book of Mormon,

was an impostor," and the Book of Mormon is a fraud."

Nothing but this unfair question, and a negative affirmative that would suit him. His entire procedure was of the same nature, perverting matter with the rest, garbling quotations, etc. The rule governing testimony before civil courts he would not subscribe to. While a man of considerable ability, as also experience, for he is sixty years of age, his effort was one of the poorest we have had to meet. Beside answering him on all points, Bro. McDowell ably and nobly maintained the merits of the Book of Mormon and its translator.

The transcribed characters sent to Anthon came in for examination with Maya characters. Mr. Hancock had a very excellently executed chart. He had on it the "Maya Hieroglyphic" in contrast with Book of Mormon characters, and how he did rejoice at the difference. But when Bro. McDowell produced a chart and showed the strong similarity between Book of Mormon characters and the "Maya Hieroglyphic," also demote and enchorial, paraling of the phonetic, the scene changed. Hebrew and modern phonetic were also contrasted by Bro. McDowell with the Book of Mormon characters, with excellent result. The resident Methodist preacher, after a session, criticized McDowell's Hebrew, but later, when originals were produced, how his ideas went limping. On this feature I am of the opinion this debate was an exception. I am the happy possessor of the chart used by Bro. McDowell. The moderators had but little to do, as no points were raised, yet numbers could have been. It was clearly apparent that with the majority the estimate was, Mr. Hancock had made an ignoble failure, while with his direct sympathizers it seemed a success, either real or imaginary.

Tonight Mr. Hancock begins and will affirm for six sessions or more:

"The church to which I, G. B. Hancock, am a member, is the church of Christ."

My association with Bro. McDowell was pleasant and profitable, as also with the Saints and friends there, who as liberally as unexpectedly aided me on my way. May the Lord abundantly reward them.

I am off, by next train, for brief stop at New Springfield, then Middletown, Cincinnati, St. Louis and home. Leaving the scenes of another year of ministerial toil behind in retrospect, and wondering where one's lot will be cast by the coming conference, is, no doubt, common to my co-workers as well.

May He, who is author of all appertaining to our work, direct in the important work of the coming conference.

In bonds,  
R. ETZENHOUSER.

IRVING COLLEGE, TENN., Feb. 23.

Editor Ensign:—We are still here among the rocks and mountains doing what we can to advance the cause that we so much love. The people here treat us well, and turn out very well to hear preaching; many of them seem to be very much interested and some very near the kingdom. Some of them will express themselves as knowing the doctrine we teach is true, but still they do not obey. They have been bound by their creeds so long that it is hard to get them to see any other way. I sometimes get very anxious to see some come into the church while we are here; but the Lord knows best. I know that the good seed has been and is being sown, and believe that at least some of it has fallen on good ground and the harvest time will come by and by.

I visited my people at Tracy City. I have two sisters and one brother living there; brother and one sister are Baptists, the other sister is a Methodist. My brother seems willing to investigate; he says he has known for some time that the Baptists did not teach the Bible as it was. We furnished him with tracts and papers to read and I staid with them quite a while, while Bro. Nunley was traveling and preaching in other places. I had carried with me my books "Pattie" and "With the Church in an Early Day," some tracts and a few

Tracts and Ensigns, which I gave them to read, and they found no fault with them. I felt hopeful of my Baptist sister; she seemed interested and asked a great many questions, which I answered to the best of my ability, with which she seemed well pleased.

I visited them again a few months later. I soon saw that things had changed; it seemed that she had rather I would talk on some other subject and so I did. I soon found where the trouble was, her husband and the little Baptist preacher, their pastor; it seemed they were afraid that something would be taught her that was not strictly Baptist. My Methodist sister I did not get to talk much with on religious subjects; her husband was such a strenuous Methodist he did not want any of "Joe Smith's" books read about him, but sister seemed well pleased with what little I did get to talk with her. I was determined that my people should know what we believed and taught and why we believed it; so I feel that I have done my duty toward them. May the Lord help them to see the truth as it is, and obey it, is my prayer.

Bro. Nunley has not done much public preaching this winter on account of his health. He had lagrippe which kept him on the bed for ten days and left him with a very bad cough, which disabled him for some time to even hold a conversation except a few words at a time; so we decided as he was not likely to be able to preach in some time that we would go home; that was just before Christmas; but he would not leave the field without permission from the missionary in charge and by the time he heard from Bro. Turpen his health was much improved, and as Bro. Turpen did not think it best to leave the field, we decided to stay and do what we could till some time in March. He is preaching some and visiting and teaching the people at their homes, giving them tracts and papers. May the good Lord bless and help us all to do our duty, is my prayer.

Your sister in the one faith,  
B. A. NUNLEY.

WALKER, MO., March 11.

Editor Ensign:—I came here on Friday and preached to the few who came out that evening. I also spoke with good liberty and freedom to a very full hall Saturday evening. The Baptist minister was present and opened the service for us. He called on me Saturday afternoon, and we had a very pleasant talk. He has just got out from the measles; several of the Saints are sick with the same disease. Bro. Shearer is better; himself and wife were out to meeting last night. Sr. Lucy Wright, who got married a few days since, is one of the unfortunates who are suffering with the measles. But it is said that a poor beginning makes a good end.

The branch at this place is doing fine under the care of Bro. Leeper.

Thirty years ago today I was baptized into the kingdom of God by Elder F. W. Smith, on the Isle of Grand Mannon, New Brunswick. Many blessings have I received of my heavenly Father, while many trials and temptations have poured in from the "old man," the devil. But today I find myself still in the faith; I see nothing better—no, not so good.

Will stay here till Wednesday morning, then to Rich Hill to be with them over Sunday, the 18th; then home, and go to Lamoni for General Conference.

I am ever yours,  
J. C. FOSS.

VERMILION, Ohio, Feb. 23.

Editor Ensign:—We are a little band here in this part of the earth, rather secluded, but yet enjoying the visits of the elders occasionally, and trying to keep up our faith and courage while battling with conflicting elements, and always keeping truth as our standard.

The world in general does not appreciate or understand the true principles of Christianity, hence the buffeting of the bearers against the rocks of prejudice and skepticism. How very great has been the endurance of such, and how much must yet be endured, ere the beautiful glow of the

morn of universal knowledge and belief will be ushered in, and the tired workers cease to undo what has been done amiss. Brigham Young, the wolf in sheep's clothing, has created such a hatred of Latter Day Saints, and caused such a disgust among all decent people on account of his vile work, that the members of the Reorganized church have to bear scoffs, sneers, and any amount of insulting insinuations, making life a burden when it should be a joy. Why did God allow such a wicked man to hold control, and why did he let matters reach such a state, is a query to me.

I know and feel that the truth is in the church, an abiding place, and clearly seen and realized by the true Latter Day Saint; but such a buffeting as our elders have to endure in order to clear the rubbish and uproot the foul and noxious weeds for the pure sunlight to enter, and all on account of the wickedness of Brigham Young and his associates. Verily, there are many mysteries in life, and this is one of them. I trust that God will open the eyes of all to an understanding of his truth, and hasten the hour when the last foul odor of Utahism will be gone, and members of the church of Latter Day Saints rejoice in the victory gained.

A little longer here to tarry,  
"Till shines the perfect day:  
A little longer yet to tarry  
A load along the way.  
The burden by another given,  
Will all be cleared away in heaven:  
And faithful workers there,  
Be recompensed for all they bear."  
HELEN KELSEY FOX.

HEWITSON, Ontario, Feb. 26.

Editor Ensign:—It is with joy I write telling you of my satisfaction in this glorious latter day work. I was a member of the Methodist church for three years before coming into the fold of God, and thought I was right; but the dear Lord saw where I was wrong, and sent his servant to show me the light. It was Elder Daniel MacGregor who baptized me a year ago last August; he is a true worker for the Lord. I heard a great many things about him before going to meeting, but I went and heard for myself; his text was third chapter of Malachi, first and second verses: "Behold I will send my messenger, and he shall prepare the way before me," etc. And to tell the truth it was the best sermon I ever heard. I wanted to be baptized right away, for there was a passage of scripture ringing in my ear, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call," but Bro. MacGregor told me I had better wait till Sunday, and my good mother would go with me, so I waited patiently, and mother came along with me, and we were led into the river to follow the example of Jesus.

There are ten in our family; I have one dear little sister dead. We all belong to the church except three, one nine years old, one seven, and the other twenty-four; she is living at Stratford and has never yet had the privilege of hearing the angel's message, but we are all praying that the Lord in his own good time will yet send some one to proclaim to her the everlasting gospel. The Lord has truly blessed me in this latter day, and has given me the privilege to tread the narrow way, and I know if I continue faithful to the end I will receive the crown which is laid up for all those who love his appearing.

I can't express the joy we have in our grand meetings here at Sauble Falls; there are over a hundred Saints in our branch, all earnest workers for the Master. I love to read the letters written by the Saints. My prayers are always for the Saints wherever they may be, and I want all the dear Saints to remember me in their prayers; also that I may hold fast to the rod of iron in this trying time. I have many trials to contend with, but our dear Savior has said he would not let us suffer more than we are able to bear.

Your sister in the one faith,  
ELLA BARNES.

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on Latter Day Truth.org

ZION'S ENSIGN.

Entered at the Post office at Independence, Mo., as Second Class Matter.

"WILL A GOOD MAN LIE?"

Editor Ensign.—On the third of last month I left my field of labor, the Des Moines, Iowa, district, at the request of the missionary in charge, and came to this place, arriving the 5th of February, to guard the interests of the work against an anticipated attack by Elder Thos. H. Poplewell, of the Disciples' church, a resident of Independence, Missouri, I think. The Disciples' church here, with Rev. Mitchell, had planned to have this attack made in their church house here and deny us the right to be heard therein, in defence; and this they did.

Bro. J. C. Clapp had conducted a series of meetings during the winter at the hall here (some three and three-fourth miles south of the Lone Rock church), and, as an immediate result, four were baptized, others are believing, and some are now near the door of the kingdom. Our Disciple friends here, thinking to turn the tide of this good work, arranged the attack referred to. Bro. Clapp's health was poorly at this time; others were busily engaged at urgent duties, so I came to stand with the brethren here on the fighting line.

On the evening of the 18th ult. Elder Poplewell appeared, and lectured on, "Will a Good Man Lie?" A moderate talk on infidel admissions that Jesus' teachings were of the highest character morally, and very truthful. Infidel names were profuse, but no exact statements were given, nothing specially new about the lecture. It served to let the lecturer into our confidence for the time.

The next three evenings, before large audiences, the lectures entitled, "The Mormon Church, its Origin," "The Book of Mormon," and "Was Joseph Smith a Prophet of God?" were delivered. Lectures were they? No, just onslaughts; falsifying of history, interspersed with ridiculous anecdotes and slang phrases. Not one logical argument was presented upon any subject treated. The history was misrepresented, and the books misread. He pretended to base the issue of our claims upon the truth or falsity of the doctrine of "modern inspiration." But he did not bring just one little text of scripture to show that God had changed in regard to revealing himself to his children since Adam's day; not one text to show that God was *so partial* that, having revealed himself to his children, according to the Bible, for 4,100 years, from Adam to John, he has not, or would not, since John! He did not adduce one iota of scripture to show that God was so wickedly unjust as to give a plan of salvation anciently to the people of the eastern Old World, and then let the millions of ancient America go down to eternal woe, just because he would not now, in his great mercy and love, give them a chance to go to heaven!

Now, Latter Day Saints be-

lieve God so just, merciful and impartial towards the children of his creation, that he would not deal so with humanity. How could an infinitely powerful, knowing, wise, just, truthful, merciful and loving God change, except by decreasing the measure of one or all of these seven attributes? And since he has in the past, under given circumstances, revealed himself to man, poor creature, when will he change and cease to do so? It is a law of God's nature to desire the salvation of man, and, consequently, a law of divine nature to reveal himself to man. Does the divine nature change without becoming fallen, devilish? Every form of religious belief founded on the idea that God necessarily ceased to reveal his mind forever at John's disappearance from among men, logically teaches, or leads logically to the conclusion that God has changed, and did then change. (Mal. 3: 6; James 1: 18).

The elder gave no history of the origin of the Latter Day Saint church. He asserted that nine of the original twelve apostles of the church went with Brigham Young to Utah, and that if they were inspired the preponderance of inspiration favored his leading. But the assertion is false, as only five of the original twelve (those called the quorum in the beginning) went with Brigham. So what becomes of his logic?

In referring to the rise of the Reorganization Elder Poplewell asserted that twelve new apostles were chosen, and, hence, "they have two sets of apostles and only two fiddler!" Isn't that rich? Nine of the twelve apostles as they stood at the death of Joseph Smith and his brother Hyrum, in 1844, (only five of whom were of the original Twelve), apostatized and went with the Brighamites to Utah. In 1852 and onward, in the Reorganization, others were chosen of God to succeed those who had thus apostatized, so there were no "two sets of apostles."

He saw "no necessity for re-organizing the church in modern times with apostles since the church of Christ had existed from the second to the eighteenth centuries without apostles." "The church of Christ existed in the eighteenth century without the Campbellite church!" "Brethren, I am no Campbellite!" If the church of Jesus Christ really existed in the eighteenth century without the so called Campbellite church, could it not so continue to exist without it in the nineteenth century? If not, why not? But if the church of Jesus could and did really exist before the existence of the Campbellite church, what right has it to be posing around here as the kingdom of God restored—the restitution? It is in no way essential to the existence of the church of God; it is, therefore, according to Bro. Poplewell, only an innovation.

He cited us to Daniel 2: 44, Isaiah 9: 6, 7, and Matthew 16: 18 to prove that the church continued from the apostolic age till the present. That the gospel, of word, authority, the Holy

Ghost and much assurance (1 Thes. 1: 5), God's power to human salvation, and in which God's righteousness "is" ever, as from the sun the rays of light ever stream without cessation, "is revealed," that this, as the rock on which the church is founded, that "this rock" has not been prevailed against by the gates of hell, is verily true. Daniel 2: 4 refers to the same time and event, as does Isaiah 9: 6, 7, and will be accomplished when the kingdom is restored to Israel (Acts 1: 6, 7; Eph. 1: 8-10), "in the dispensation of the fullness of times." And its church, or incipient stage, the preparatory, ecclesiastical stage of the restoration, is by restoring the gospel by angelic administration (Rev. 14: 6, 7; Matt. 24: 14; Zech. 2: 1-6), which began to have its fulfillment in 1823 to 1830 A. D., followed by the restoration of the church, and subsequently the restoration of Palestine's fertility, as accomplished in 1846 to 1853 A. D. And this is being followed by the gradual restoration of Jews to Palestine, rebuilding Jerusalem, etc., now in process of fulfillment.

To say that Daniel 2: 44 began its fulfillment in A. D. 30, or 37 to 40, is to logically teach that that kingdom was taken violently by force from the Saints (Matt. 11: 12), and that it was taken from one people and given to another (Matt. 21: 43), would be to affirm that during the ages intervening (A. D. 100 and 1800), the saints were not given into the hands of the papacy, or "little horn" forever; were never worn out by him (Dan. 7: 24, 25). "I beheld, and the same [little] horn made war with the saints, and prevailed against them; UNTIL the ancient of days came, and judgment was GIVEN to the saints of the Most High; and the time came that the saints possessed the kingdom."

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, times and the dividing of times."—Dan. 7: 21, 22, 25.

It was during this "time, times and dividing of times," this twelve hundred and sixty years, that is, from about 540 A. D. to 1800 A. D., that Bro. Poplewell says the church, or kingdom of God, existed without apostles. It was during this same period that the church, kingdom, "woman" was nourished from not away from "the face of the serpent," after she had placed herself under the protection of eastern and western divisions of Roman government, under the symbol of the "two wings of a great eagle," and had gone into the wilderness of apostasy, and accepted the aid of "the earth," and not of heaven. (Rev. 12: 14, 16). Was the kingdom composed of saints during this period? Where were they? In the hands of the little horn. Did he protect the church while in his hands, and preserve its purity?

But it is after the conclusion of this period of time, times and the dividing of time that Daniel sees the saints placed in posses-

sion of the kingdom to possess it forever and ever. Compare on this point Daniel 2: 34, 44; 7: 13; 21: 27; Isaiah 9: 6, 7; Luke 1: 32. But this latter day work, like all God's works among men, has a small beginning; like a pebble as compared to a mountain; and keeps on growing and developing, and rolling and rolling, till it becomes a great mountain, and ultimately fills the whole earth; for when Christ takes the throne of his father David, "of the increase of his government there shall be no end." (Dan. 2: 35; Isa. 9: 6, 7). Christ is now in heaven on the Father's throne, interceding for repentant sinners (Rev. 3: 21). When he comes again to consummate the marriage of the lamb, after the bride hath made herself ready, she will have arrayed herself in beautiful white robes of righteousness, after she is so "granted" to do; and the grants granted by the restoration of the gospel through the ministry of the angel. (Rev. 19: 5-9; 14: 6, 7). The robes are works of righteousness, but the righteousness of God is revealed in the gospel. (Rom. 1: 16, 17.) All other righteousness, as related to salvation, is filthy rags. Elder Poplewell's talk really amounted to nothing as against the origin of the church—the Reorganized Church of Jesus Christ of Latter Day Saints.

He read from "Manual of the Priesthood," by Brother Chas. Derry, page 106, Bro. Joseph's counsel relating to testing revelations, and ridiculed the idea of the quorums of officers of the church examining into revelations, before accepting them; and made merry over the possibility of revelations running "against a snag." He would have us just accept the statement without inquiry, that a revelation had been received, and "gulp it down, all of it," without question. But God does not so require of His intelligent creatures, and Joseph Smith, the seer, knew this; God gave to man a judgment, and then invites us: "Come and let us reason together." (Isaiah 1: 18). And Joseph, like the great, renowned Apostle Paul, God's mouth-piece to the church then, said: "I speak as unto wise men; judge ye what I say." (1 Cor. 10: 15). "Prove all things: hold fast that which is good." (1 Thes. 5: 21). Again, "Now we have received, not the spirit of the world [to gulp things down without question], but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man." (1 Cor. 2: 12-15). But once more, "How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine,

hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. Let the prophets speak two or three, and let the other judge." (1 Cor. 14: 26, 29). Jesus asked the people regarding his teaching: "Yea, and why even of yourselves judge ye not what is right?" (Luke 12: 57). It is to the unregenerate, natural minded man that the ways and things of God are foolishness. Nor "can he know them."

On his second proposition, the Book of Mormon, Elder P. made the issue, pretentively, "Modern Inspiration," but as usual, there was no divine inspiration in these days. "All systems of religion founded by modern inspiration had ended up badly." Has it come to pass that the abuse of a right principle is an argument against it right use? If this be true just step back eighteen hundred years, and, dealing with an unchangeable God, then apply this same argument, and what will it prove? Divine revelation given then to those living was modern; and then were false prophets (1 John 4: 1-3), also false apostles; inspired by the devil (2 Cor. 11: 13-15). The doctrine of what, in modern times, is denominated "Free Love," was practiced in the church right while John, the divine, was receiving a new revelation from Jesus Christ and his Father for the church. (Rev. 1: 2; 2: 6). "Free Love," equally corrupt with polygamy, was, at the time John wrote, corrupting the church of "Brotherly Love"—Ephesus! If this argument is valid against modern revelation from God, it was equally valid then. It is a poor rule that works only one way, or at but one time.

But the elder did not give one solitary reason, or one little negative argument showing that God did not speak anciently to his people on this American continent, a thing absolutely necessary to be done to show the Book of Mormon to be false; for the book claims to contain some of the revelations given anciently to a part of the house of Israel resident here. Also a condensed history of the dealings of God with some of the descendants of Joseph, of Egypt, who dwelt on this land, and who established governments, farmed the land, worked the mines, builded cities and temples, still existing in ruined conditions; had their laws, coins (money), and written languages, of all of which we have unquestioned evidence; even the Hebrew language has been found among American antiquities, as testified to by Hebrew scholars, both Jew and gentile, and now to be found in the historical museums of our country. Is there a reason consistent with the character of God, why he should not have revealed himself to Abraham's seed anciently on this western continent? If not, then no argument can be offered that he did not. Since God created man for the express purpose of glorifying Himself in man's salvation; and since man cannot be saved without revelation from God (Acts 17: 26, 27; Isa. 59: 21),

to argue that God did not reveal Himself to ancient American Israel, is to argue against God and His eternal purpose; and consequently the claims of the Book of Mormon, being a record of God's dealings with them, are most consistent and reasonable. It is according to His own will to reveal His will to man, and then to confirm it to man with signs and wonders, and "gifts of the Holy Ghost" (Heb. 2:1-4). And His will never changes (James 1:17, 18).

But modern inspiration is not allowable. Strange! Has God spoken unto us by His Son in these last days? (Heb. 1:2). What did the Son say? "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting." (John 12:49, 50). Life everlasting, then, is in keeping God's commandments given through Jesus: let us remember this. What did the Father tell the Son to command? "And Jesus came and spake unto them [apostles], saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen." (Matt. 28:18-20). Did these apostles give God's commandments through the Son, to those whom they taught? And would such commandments be given to us in these last days? Yes. Well, now, Paul, who received the same gospel as the other apostles (Gal. 1:8-11), and who was commissioned by the personal voice of Jesus to preach it, commands us "in these last days," "But covet earnestly the best gifts." (1 Cor. 12:31). "Follow after charity, and desire spiritual gifts, but rather that ye may excel to the edifying of the church." "Covet," "desire," "seek" "spiritual gifts," three verbs, with but one meaning, as used here by Paul. Three times is this saintly duty here enjoined, to strive by faith and obedience to God to possess the inspirational gifts of the Holy Spirit. But does God command us to so do? Let us further read, "If any man think himself to be a prophet, or spiritual [a spiritual teacher, preacher], let him acknowledge that the things that I write unto you are the commandment of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues." (1 Cor. 14:1, 12, 37-39). Are we "brethren" of Paul now-a-days? Then are these commandments binding on us? Notice the "Wherefore" of verse 39, and the consequent conclusion of Paul. This letter is addressed to ALL that call on the name of our Lord Jesus Christ. (Chap. 1, v. 2). God has spoken this un-

to us by His Son, and hereby commands us to possess these inspirational gifts of the Holy Ghost, as a divinely appointed means of edifying His church; and who will now teach us to not keep this commandment of God? By these gifts modern inspiration is a gospel promise of God, and and Bro. P.'s opposition to the Book of Mormon falls to the earth as powerless as the withered leaf. Inspiration with God's children is always attainable, always modern.

The elder only made three or four references to the Book of Mormon itself. Referring to the account of the building of Nephtie temple, and Nephtie's statement that the various kinds of ores there mentioned existed on this land in "great abundance," he tried to show that the paragraph following this one contradicted this statement, because the amount of the precious ores were not put into this as had been used in building Solomon's temple: "For they were not to be found upon the land." But as to the first statement, we know today of no land where "wood," and iron, copper, brass, steel, gold and silver, as there mentioned, and other ores and minerals, exists in such vast quantities, as in America. And the fact that Nephtie's temple was not built with so much costly materials as Solomon's, never can, never will contradict this truth. (2 Nephtie 4:20, 21, 1. e.) Elder Poppewell tried to read a contradiction into the historical account of Omni, relating to the discovery of the people of Zarahemla by Mosiah: Mosiah brought plates of brass with him to Zarahemla when he went, but the people of Zarahemla, coming from Jerusalem, had brought no records with them. He read it so as to make the pronoun "they," of paragraph twenty-four, refer to Mosiah and people of paragraph twenty, and so make it read: "They brought the brass plates and they had brought no records with them." I do not refer to these matters to answer them, they need only to be read and they explain themselves. I refer to them to let the readers see to what pitiful, pettifogging straits our opposers are in, or to what pusillanimous things they condescend. It encourages the Saints to witness the extreme weakness of such opposition.

Elder P. read a part of the description of the "barges" of the people of the brother of Jared, and coming to paragraph 50, Ether 1, represented the Lord as "asking counsel of Jared's brother!" His ridicule of the man's prayer and God's answer reminded me of the story related in Genesis 3:10, when God took all the animal creation to Adam to ask him what they should be called! Also of God's inquiry of King Solomon (1 Kings 3:5). God, however, recognizes man's agency and his privilege of choice, and the case of Jared's brother is a happy illustration of this divine recognition. When he had read to paragraph 54, "That ye may have light when ye are swallowed up in the depths of the sea," he read it, "when ye swallow up the depths

of the sea," and then told the story of Uncle Jesiah's drinking so much lemonade, Aunt Samantha became uneasy for fear he would drown his insides out. He got the boys to laugh, but he made no point against the barges or the book. But when a pretended minister of Christ and a debater deliberately, before five hundred people and with book before his eyes, reads a lie into the book to make a point, it makes us think of the title to his first lecture: "Will a good man lie?" Though this was asked relative to Jesus Christ, yet the question still intrudes itself, Will a true servant of Jesus Christ thus lie and pretend to do so in Jesus Christ's name?

On the third proposition: "Was Joseph Smith a prophet of God?" the elder assumed considerable sanctimoniousness; averred that he would read the books aright; said it would be a flagrant transgression of the rules of etiquette (?) to quote and apply the words of Jesus, "An evil and adulterous generation seeketh after a sign," if they should ask a sign of us, and read Doctrine and Covenants 23:6 to sustain his contention or trick, claiming that we should exhibit the exceptions there named if he desired it of us. Is not that profound? God deals with man sincerely; not in an upbraiding manner; as God, and not as Satan—deceptively. No one coming to Jesus asking a sign to gratify a depraved curiosity ever received one from him. Only sincere faith in his power and mercy and appealing to his sympathies in seasons of distress and superhuman need, ever called forth his word to heal or deliver demoniacs, or open the blind eyes—save in converting the water into wine. It was the humble, believing, needy, distressed, afflicted spirit, and humble, desiring prayer that he answered and blessed; never the proud, challenging, defiant spirit; NEVER! See all the gospels. God is not around displaying his glory and power to satisfy proud, arrogant, defiant, wicked curiosity. And this is just the lesson taught in Doctrine and Covenants, section 23 and paragraph 6 on this subject.

He tried to shoulder onto Joseph Smith, the seer, the guilt of giving the fraudulent, deceptive, abortive, falsely so called document or revelation on polygamy that Brigham Young first presented to the light of day, August 29, 1852, eight years after Joseph's death and in Utah, and which Brigham—and he alone—according to his own word, knew of its existence, and which—to make it go with his own followers—he attributed to Joseph as its giver. Why did not Brigham make that statement before Joseph's death? Why not give Joseph an opportunity to own its authorship or deny being its medium of advent? Since Brigham in his apostasy from the faith has done this questionable piece of work, it is an easy thing to do mischief with it among those prejudiced against the work founded through the instrumentality of Joseph Smith. Elder P. tried to use David Whit-

ted the twin relic. Also read statements—only isolated statements—from Willford Woodruff, L. O. Littlefield, Melissa Scott Smith, L. Snow and J. C. Kingsbury to prove his assertion that Joseph taught and practiced polygamy. But he admitted his failure here by stating that "we would call it, as in the wrestle, a dog fall," hereby admitting that he could not make out his case by allowing the full statements of his named witnesses. And this is true; for when I read the statements of these named witnesses as given under cross examination, those of his audience who did us the justice to attend our reply to Elder P. thought we were not reading from the same book—the "Abstract of Evidence in the Temple Lot Suit." But these are the only statements those parties have made under oath; and if he had another book it contained these partial statements transferred to his book. He nor any other opposer of Joseph Smith can take the statements of those parties in full, and prove him guilty of teaching or practicing polygamy. As for David Whitmer—he does not pretend to know anything about this subject—only believes, at most. Elder P. would not admit statements of those parties named above on any other point to which they might refer, favorable to the latter day work. He also tried to pervert some of the statements in the Doctrine and Covenants, but did not show one of Joseph's prophecies to have proven false; not one.

He boasted in his closing effort that he stood ready to meet any of our defenders, from "somewhere, either before or after the Psalms, on up to and including Apostle I. N. White, or even Presiding Elder Joseph Smith," and discuss the points at issue. We were not allowed to reply in their church or before the same audience, but at the conclusion of the lecture, by permission, I announced a reply at the public hall at Pawnee; also further announced that if the challenge there offered by him included me, I then and there stood ready to meet him and discuss the issue; stood ready to affirm that: "The Reorganized Church of Jesus Christ of Latter Day Saints is, in its organization, faith and practice, in harmony with the teachings of the Scriptures of the Old and New Testaments;" further explaining that the term faith used in the proposition included the claims we present relating to the prophetic calling of Joseph Smith and the divine origin of the Book of Mormon. I stood ready to affirm this with Brother Poppewell provided he would come recommended by a leading organ of the church with which he is identified, as its duly recognized representative. I have replied to his attack, but have heard nothing as to his standing by his challenge so far. He replied at the time by turning the whole matter over to his brethren located here.

It ought to be noted for the consideration of our elders and the people that ministers of the Disciple church are counseled not to

debate with our elders in their churches, but where we have churches. In *Christian Standard*, of July 23, 1898, page 775, we read, "D. Collins of Secor, Ill., is loading up for a debate with a Mormonite of the Joseph branch. I have forgotten where the debate will take place. There are few places where debates ought to be held with either wing of them. It but serves to introduce and dignify their doctrine. If they have a church or a following of any size at a place, debate them there." It might be remarked here that the Brighamites also counsel their elders not to debate with the Josephites; also our Seventh Day Adventist friends are thinking it to be the better thing not to debate with us, and are acting on the suggestion. Not, however, through fear of dignifying our doctrine, but with a view of not exposing their religious entrenchments to a straight "gospel" fire.

In a copy of the *Church Register*, published at Plattsburg, Missouri, is an article on this subject and signed by Geo. Watts, E. C. Estes, elders Church of Christ, Tabor, Iowa; also by J. D. McClure, W. F. Smith, John Hankins, Christian preachers. From it I extract: "All should forever abandon the idea that Mormonism is so silly, so shallow, so absurd that anybody can defeat a Mormon. We have paid a defeat as the price of teaching preachers with such an idea their folly more than once. A debater should understand Mormonism—its sacred books, the position of Mormons based on an appeal to the Bible; their attacks on our teaching. They preach a restoration of apostolic christianity and first principles precisely as we do, and demand of us, Why not restore the miraculous powers as they were in the apostolic churches?"

And this: "The one who admits that the Holy Spirit now is in men literally, personally, as a Comforter, as a gift, that there is any other influence of the Spirit, any other work of the Spirit than the work of the words of the Spirit, any other indwelling of the Spirit than the indwelling of the words of the Spirit, by faith in the word, simply hands himself tied hand and foot into the clutches of Mormonism. No such person should ever be allowed to represent us in debate with Mormons."

No sir, no such person should be allowed to represent our Disciple friends in debate with Latter Day Saints, except such as admit that God once organized a church after a form designed by himself for the salvation of the race (Acts 2:47; 1 Cor. 12:28-31; Eph. 4:8-14), but that in reality it was not designed to exist after the ancient apostolic age. After that let men make their own churches, such as they like to save themselves. God ordained a gospel plan by which to save man and in it made promise that certain gifts and powers of the Holy Ghost should be given to those who obey it; but after the first century obedient believers in that gospel shall not enjoy the things therein promised. Such are uninspired men's

ideas of the infinitely just, merciful, impartial and immutable Jehovah.

But why continue?

For truth and right,

C. SCOTT.

P. S.—The Latter Day Saints claim a restoration of the everlasting gospel as declared by the apostles of Christ, with its word, its authority, and the Holy Ghost and much assurance. All its elements constitute the whole. (1 Thes. 1: 5).

C. S.

PAWNEE, Mo., March 1.

#### AN INTERESTING TESTIMONY.

I have been bidden off of late to write some of my gospel experiences to the ENSIGN to comfort the weak and weary ones who are struggling with the enemy of righteousness within and without, like myself. Others testimony in the ENSIGN has oft cheered, comforted and strengthened me when cast down and almost ready to give up in despair. Oft I have shed tears over Sr. Jennie Page's letters, and have knelt down and prayed to God to bless and strengthen her in her great affliction, and preserve her faithful unto the end, and that she may be permitted to live upon the earth in its redeemed, purified, sanctified and celestialized condition throughout that thousand years, with Jesus as our teacher and king and law-giver; when sickness, pain and disease will be no more.

I was baptized when I was eleven years old, but never heard of the church only as it was spoken of in derision from the time I was fourteen until I was nearly thirty, and have never lived where there was a branch of our church only three years; but I can well realize that God's watchcare has been over me, and blessed me in visions and dreams, and warned me when I was in danger by the voice of his Spirit; and was a heavenly Father to me in deed and in truth. How well I remember the first time I heard his voice from the housetop as plainly as I ever heard words from human lips; it was when I was nearly thirty years old, and my firstborn son was nearly three years old; he had been lying very sick and helpless for eleven weeks, and often I thought he was dying. We had three different doctors attending him but they did not know what ailed him, for his hip had become dislocated as we found out two years afterwards.

As I was getting ready that day to take the train to a big doctor who had an infirmary near Cedar Rapids (we lived then in Grundy Center, Grundy county, Iowa); and when near train time I had the child in my arms, I heard a voice from the housetop say, "Take your child to the elders of my church and have him administered to, and he shall be healed;" and I said, "Where, Lord, shall I go to find the elders of your church?" for I knew of none nearer than Council Bluffs where I was baptized, and that was two hundred miles away, when the voice said, "Take the stage instead of the train, and go to Steamboat Rock, where Briggs Alden's son lives, and he

will tell you where the elders live;" and I found out about two years afterwards, that Brn. I. N. White and A. White lived fifty miles from there, at Edenville, and I could have gotten back home in two days, and it would not have cost me five dollars.

When my husband came into the house to take us to the train I told him what I had heard, and that I remembered of being healed myself when a child by being administered to, when I was suffering intense agony with the mumps; I was instantly healed; but he discouraged me, and said how foolish I was to think of such a thing, for he had never heard of our church then. He said I would take all our money and go all over everywhere hunting for an elder, and it would do no good; our money would be all gone, and our child would be no better; but to go to this big doctor where he would be healed. So I went, and was gone a month; it cost me fifty dollars and the child was no better. And oh, what sufferings we have had to go through with since, in consequence of not obeying the voice of God, for God knew what was the matter with the child, and no doctor did, for several doctors examined him, and it was two years before they found out what ailed him. He is a cripple yet, and has to walk with a crutch; he is a stenographer in Omaha now working at the headquarters of the Fremont, Elkhart & Missouri Valley R. R. and is a son to be thankful for. Now, dear Saints, let us obey the voice of the Spirit when it speaks to us, no matter how dark the way may seem, or how hard, for God can open up the way according to our faith, and make the path clear.

About that time I commenced having our church literature sent to me by different ones; one old lady sent me two volumes of the *Times and Seasons*, and while reading them, I would often see the name of my grandfather, William Marks, in them, and how it would cause my heart to leap for joy. I have never seen his name in any of our church publications, but what I would have the same experience, and the tears of joy would course down my cheeks. One sent me the Book of Mormon to read, and I received evidence of its truth three times while reading it; and another sent me a big roll of *Heralds*, and I read and studied with joy everything that was sent me, and from that day to this I have sent our church papers to different ones whom I found out were investigating, remembering how I was converted by reading them. I never destroy a church paper of any kind; they are sacred to me as any of the word of God; but from time to time I send them to some one as I am led by the Spirit.

My grandfather brought me out here to Council Bluffs, from Shabbona Grove, Illinois, in 1866, when I was eight years old, my mother having died when I was four; he brought me to his oldest daughter, Mrs. McHenry, to be raised, and he came to attend a conference at Council

Bluffs. How well I do remember those blessed conferences at Park Mills, Galland's Grove, Biggers Grove, and all around there, in the 60's. I so well remember the first time I saw Brn. Joseph and Alexander and David, and Briggs and Blair; about that time my aunt and I were baptized, and I remember of hearing the gift of tongues and interpretation and prophecy so that altogether I was thoroughly convinced that this church was the church of Jesus Christ.

The next time I was spoken to by the voice of God was fourteen years ago at Dow City, through a sister by the gift of prophecy, and she had never seen me or heard of me before that day. I had taken my two little boys and had gone there on the train to attend their meeting on Sunday, when this sister arose and said, Thus saith the Spirit unto the one who has met here with us this afternoon, if she will be faithful in keeping all my commands and in obeying my laws, and put her entire faith and confidence in me she shall be blessed. Yea, there are great blessings in store for her." Oh, how those words comforted my soul for years after; no matter how dark the way or how severe the affliction, those words helped me to put my entire faith and confidence in God; and how often since, when I have met with the Saints from time to time, have I been spoken to in tongues and prophecy just the words that I needed the most to strengthen and comfort me in the Lord. Within the last year when my trials have been the hardest to bear, and my sufferings the most severe, through the gift of prophecy and tongues by the voice of God's servants, I have been bidden to take courage for God had given his angels charge concerning me, and if faithful, my last days should be my best days; and when I did at last have to lay down my life I should be given power to take it up again, and should be privileged to dwell upon this earth in its redeemed, purified, sanctified and celestialized condition, when sorrow would be done away. In December last while going through with three weeks of the most terrible sickness I ever passed through, I was bidden by the Spirit to bear my suffering patiently, and the fire would burn thro' the dress; and I was finally relieved of a large tumor, and have gained in health and strength ever since.

Then, cheer up, dear Saints, who have become weary in well doing, and in the toils and stripes of this life. God says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man [or woman either] the things which God hath prepared for them that love him." (1 Cor. 2: 9).

Your sister in the gospel,

JOSEPHINE WOOD,  
Coin, Page Co., Iowa.

#### His Sacrament.

"Bruddren and sistahs," said good old Parson Woollimon, after the collection had been taken up, upon a recent Sabbath morning, "before de hat was done parsed I expounded de request dat de

congregation contribute accawdin' to deir means, and I sho expectorated dat yo' all would chip in magnanimously. But now, upon examinin' de collection, I finds dat de concocted amount contributed by de whole entire posse ob yo' am only de significant and misillaninuous sum ob sixty-free cents. And at dis junction dar ain't no 'casion for yo' all to look at Brudder Slewfoot, what done circumambulated de hat around, in no such auspicious manner, for in deust place Brudder Slewfoot, ain't dat kind ob a man, and, in de second place, I done watched him like a hawk all de time inuhself. No, sixty-free cents was all dat was flung in, and I dess wants to say dat, in my humble opinion, instead of contributin' accawdin' to yo' means, yo' all contributed accawdin' to yo' meanness! De choir will now favor us wid deir reg'lar melodiousness."—*Harper's Bazaar*.

#### These Follow in His Steps.

Topeka, March 21.—(Special.) Through the generosity of Geo. Hamaker, of Osage county, and N. L. Gage, of this city, the members of the Apostolic congregation have seen secured means to purchase a large building here to be used as a divine healing home. Mr. Hamaker and Mr. Gage are both deeply interested in this work. The members of this congregation have no creed, are undenominational, but aim to follow in His steps.—*Kansas City Journal*.

EVERY happy home contains children, and yet with children come anxieties that for years fill mothers' hands and hearts. Recognizing the universal need of such a series of subjects, *The Delineator* has been publishing articles from the pen of Dr. Grace Peckham Murray dealing with *The Sick Child*. The April article refers to *The Fevers of Childhood*. All Dr. Murray's work is characterized by careful thoroughness, and her advice is of the practical kind needed by anxious mothers.

The fourth and last article by Cornelia Atwood Pratt, regarding *The Young Girl*, appears in the April number of *The Delineator*. It is a wise and careful discussion of that interesting period in a young girl's life when she becomes conscious that the company of a young man is, at times, more interesting to her than the company of her sister.

#### CANCER OF THE BREAST CURED.

GRATEFUL WORDS OF PRAISE FROM NOBLE WOMEN.

COZAD, Neb., Oct. 14, 1899.

DR. W. O. BYE,  
Kansas City, Mo.

Dear Doctor:—I wish to state in behalf of all suffering humanity of cancer what wonderful work you did for my mother. About two years ago a lump began to grow under her left breast, which gave her much trouble and great fear. She was treated by our family physician, but gradually grew worse, and everyone told her that the only cure was an operation, but to this she would not consent, she

#### "INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B.

WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE SPECIAL TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative powers of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send, free, to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-four years of careful study and research, and remarkable experience in treating the various ailments of the heart, stomach and nerves, which so often complicate each case. Astonishing are the results of his complete special cure by every most cases, that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more generous—more philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such an opportunity. No death comes more sudden than that from heart disease.

Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. A thousand references from Physicians, Bankers, Farmers and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to the Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment before it is too late, and please mention the name of this paper.

said she would prefer death to an operation. When one day I saw your advertisement in a paper, and something told me I must write to you at once, which I did, and on receiving your answer I hurried homeward with your "Message of Hope." Mother concluded to give you a trial; we sent for home treatment and applied your Balmly Oil at once; she began to get better right away; she took home treatment for two months and at the end of that time the cancer became quite painful and Dr. Bye requested that she should come to Kansas City for personal treatment, which she did, and on leaving us we had grave hopes for her recovery and as her many friends bid her "good-by" more than one of them thought it was for the last time. But on arriving in Kansas City Dr. Bye informed her that the cancer would come out in a few days. She remained in Kansas City only two weeks and at end of that time she came home cured of cancer. It is now entirely healed over; it did not even leave a scar. Mother feels like a new woman; she is 63 years old, and does all her own housework, which is no small matter as she cooks for five men. She says she cannot say enough for Dr. Bye, and the kind and loving treatment which she received while there will never be forgotten. I shall be willing and delighted to answer any and all letters that I may receive in regard to Dr. Bye's mode of treatment, and before closing this letter I trust that God may ever bless and guide you in curing the poor suffering humanity of this world. I remain,

MRS. G. W. ARTHURS.

Write for illustrated book. Address Dr. Bye, Drawer N, Kansas City, Mo. [www.LatterDayTruth.org](http://www.LatterDayTruth.org)

MEDITATIONS.

Some object to observing the Word of Wisdom because it is not a commandment; but when we consider that we are commanded to live by every word that proceedeth from the mouth of God, and the Word of Wisdom being one of God's words, by His Son, Jesus Christ, through His prophet and seer; therefore, if we fail to keep the Word of Wisdom, we fail to live by every word, as required.

INFERIOR.

Conclusive Evidence.

A little old grizzly bearded Englishman, who claims to be as free from sin as Christ was when on earth, has been doing the evangelist act at the Alpha and Locket districts the past two or three weeks. He assured the News editor that he was absolutely free from sin, and that he possessed the power to anoint and heal all saints of all manners of diseases just as Christ did. He carries a clipping from the Rushville Recorder to bear him out in his statements. He says he has been in the Rocky mountains for a great many years and has preached the gospel, and chummed with Calamity Jane and other wild western characters in the early days. —Chadron News.—Hay Springs (Neb.) Herald, March 9.

Book vs. Paper.

A Chicago clergyman directs our attention to the fact that Parson Sheldon published in his books just such stories of vice and crime as those which he excluded from the Popple Capitol. —Kansas City Journal, March 22.

The Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

We are receiving orders for Bro. A. Haws' little book, "Sabatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

Cured My Face in Three Weeks.

DR. W. O. BYE,

Kansas City, Mo.

Dear Sir:—Yours of the 9th to hand, contents noted, in reply will say I reported three times in November and December, 1898; the medicine you sent cured my face in three weeks.

Yours truly,

W. J. CASKEY.

SALADO, Texas, May 12, 1899.

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Trans Mississippi Commercial Congress.

Houston, Texas, April 17th to 21st. Call at the Missouri Pacific depot regarding excursion as above. One fare plus \$2.00 for round trip. Tickets on sale April 13th and 14th, good twenty-one days from date of sale.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address GEO. H. HEDV., 8-3m. Kansas City Stock Yards.

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R. R. TIME TABLES.
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No. 95—Wichita and K. C. Mail. 12:49
" 9—Kansas & Nebraska Lim. 4:34
" 93—Texas, Joplin & K. C. Ex. 6:03
" 3—St. Louis Express..... 6:40
" 73—Lexington Branch Pass. 8:35
" 7—Fast Mail..... 10:00
p.m.
" 91—Joplin and K. C. Mail..... 3:16
" 1—St. Louis Mail and Ex..... 5:17
" 5—St. Louis Mail..... 5:55
" 71—Lexington Branch Pass. 6:45
" 75—Fast Mail..... 8:35
No. 96—K. C. & Wichita Mail..... 2:52
" 72—Lexington Branch Pass..... 6:53
" 6—St. Louis Mail..... 7:23
" 62—K. C. Texas & Joplin Mail 8:37
" 2—St. Louis Through Mail & Pass..... 10:47
p.m.
" 74—Lex. Branch Passenger 6:10
" 4—St. Louis Through Mail & Pass..... 1:37
" 94—K. C. Tex. & Joplin Ex. 7:40
" 8—St. Louis Through Mail & Pass..... 9:36
" 10—Kan. & Neb. Limited..... 11:12
Nos. 7, 9, 10 and 10 do not stop.
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TRAINS WEST.
No. 73—Lex. Branch Pass... 8:30 a.m.
" 71— " " " 6:40 p.m.
" 72—Lex. Branch Pass... 6:56 a.m.
" 74— " " " 8:15 p.m.
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" 49—St. Louis Flyer..... 9:38
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" 60—St. Louis Limited..... 6:55
" 52—Chicago Limited..... 8:08
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Special Notice—Railway Rates

In order to more fully accommodate delegates to the Religio convention, the Western Passenger Association has agreed to make a change in dates for sale of going tickets to the conventions and General Conference—to April 2-7. Instead of as previously announced.

Please bear in mind, therefore, that dates in the former notices (which named April 3-9 as dates for purchase of going tickets) are hereby changed, and that purchasers must obtain going tickets from April 2-7 (as early as April 2, and not later than 7) over Western Association lines.

The Southeastern Association has agreed to the same change in dates. The New England and Trunk Line Associations have been requested to make said change, but have not yet been heard from.

The Central Passenger Association has not yet acted upon our application for reduced rates.

R. S. SALYARDS, Church Sec. LAMONI, Iowa, March 20.

CONFERENCE MINUTES.

The Independence district conference convened at Independence, Missouri, Saturday, March 10, 1900, at 10:05 a. m., with district president, Bro. R. May, in the chair, and Bro. D. Robert Winn secretary, ably assisted by Bro. Will MacLaren. Reports were read from seven of the branches in the district, showing a net gain of fourteen members during the last six months. Reports were also read from many of the priesthood and missionaries who have been laboring in the district. Delegates were elected to General Conference and the following resolution was adopted: Resolved, That we petition the general church authorities to establish a mission in Kansas City, U. S. A., with headquarters in Missouri.

Among the visiting elders present were Bro. Joseph and Alexander Smith and E. L. Kelley of the presidency, Bro. Herman C. Smith, F. M. Sheehy, R. S. Salyards, Wm. Newton (recently returned from England), and Gomer Wells, recently from Australia. Sunday services were all very interesting and instructive and a good spirit prevailed throughout the entire conference. After a very interesting and instructive sermon by Elder F. M. Sheehy, Sunday evening, conference adjourned to meet with the Armstrong, Kansas, Saints, the second Saturday and Sunday in September.

D. ROBERT WINN, Dist. Sec. 2306 Bellfontaine St., KANSAS CITY, Mo., March 13.

South Missouri district conference convened in the Saints' church of the Pomona branch, December 9, 1899; the president being absent, his assistant, C. J. Spurlock, presided over the conference, and Bro. A. D. Brooner acted as secretary *pro tem*. Elders H. Sparling, C. J. Spurlock, John H. Tibbles and J. C. Christensen presided.

Branch reports, Pomona 65, a gain of 5; West Plains 50, a gain of 2; Woodside 31, loss 8; Springfield 87, gain 13. Bishop's agent's report: June 2, '99, due agent last report \$71.95, J. H. Davis \$2, agent's writing material and stamps \$8.20, due elders' families \$335 for last year; total expenses \$120.15, total money collected \$211.37, total due agent \$178.78. Financial secretary and treasurer reports on hand last report \$38.60, expenditures \$3.39, balance on hand \$35.21.

T. J. Simpson, J. B. Graham and W. M. Pettit, who were appointed as a committee to investigate the case of Bro. Quinay Anderson, made a report to conference and were discharged. A petition from the Grove Springs' Saints requesting a branch to be organized there, was read. Missionary in charge and district president were authorized to so organize.

J. C. Christensen was re-elected president, secretary and treasurer, with C. J. Spurlock as assistant president.

The resolution passed at last conference, that each branch make no effort to contribute \$5 or more to the

district president, to help defray his incidental expenses, was rescinded.

On motion the district president was requested to make an itemized account, quarterly and yearly, to the district conference, of everything received.

District clerk was authorized to take charge of Ozark branch records (disorganized), and place the members on the records of the respective branches to which they should belong.

On motion no money shall be drawn from treasury without an act of conference, and that all money now in treasury be considered tent funds, and that a special levy of one dollar be paid by each branch to be added to the tent fund.

On the 10th of December, 11 a. m., the Saints' church at, or near Pomona, was dedicated. Prayer by Elder C. J. Spurlock, and the sermon by Elder H. Sparling; a good effort and edifying to the Saints. The keys were turned over to the branch president, Elder J. B. Graham. Conference adjourned to meet with the Bruer branch, at John's Mill, Douglas county, Missouri, March 17, 1900, 10 a. m.

J. C. CHRISTENSEN, Dist. Clerk.

Convention Minutes.

The Sunday School convention of the Clinton district convened at Coal Hill chapel, six miles east of Eldorado Springs, Missouri, February 9, 1900 at 10 a. m., Assistant Superintendent Mina Perkins Kearney in charge; S. M. Andes secretary; Sherman Sigman assistant secretary.

Five schools reported, viz., Walker, Nevada, Rich Hill, Coal Hill, Veve. Questions given to different Sunday School workers through the ENSIGN's columns were all well answered excepting two, these not being answered at all. Reports from district officers and officers and teachers of the various schools were read, and the following district officers were elected for the coming year: Mina Perkins Kearney, superintendent; Ida Keck, assistant superintendent; Warren McElwain, secretary and treasurer; Sr. M. J. Phipps, librarian. Fifteen delegates were chosen to attend the General Convention of the society.

The Sunday School convention adjourned to meet at the place of the next district conference, Veve chapel, and the day before its meeting, June 8, 1900.

WARREN McELWAIN, Sec. ELDERADO SPRINGS, Mo., Mar. 1.

The Independence District Sunday School Association convened at Independence, Missouri, March 9, 1900, at 2 p. m., Wm. Clow, superintendent, in charge. The treasurer reported \$9.93 on hand. The librarian reported 560 books in libraries. The Literary Exchange committee gave as report for the year past: Sent out 100 *Heralds*, 606 *Ensigns*, 670 *Hopes*, etc., and distributed 175 *Heralds*, 175 *Ensigns*. Sent to England 75 *ENSIGNS* and 100 *Hopes*. Have a number of church papers on hand, also back numbers of "Quarterlies." On hand \$1.95; received from Association \$3.05; disbursed \$4.95.

The following schools were represented: Mt. Zion, 1st Kansas City, 2d Kansas City, Chelsea Park, Lee's Summit, Holden and Armstrong, and sent reports showing a total enrollment of 791, a gain of 98 in the last year, also of 52 officers and 76 teachers. No reports from Pleasant View, Bell Plain and Knobnoster.

The following were made the unanimous choice of the convention as officers for the ensuing year: Miss Eva Bailey superintendent; Walter Smith assistant; Mrs. Abbie A. Horton secretary; Fred Koehler treasurer; Mrs. B. C. Smith librarian.

Eighty delegates were elected to represent this district at the meeting of the General Association in April. On motion those present were empowered to cast the entire delegate vote and those present to supply vacancies as alternates.

Meeting in the evening commenced at 7:30. After prayer by Bro. Gomer Wells, the subject of the proposed amendments being taken up, it was referred to a committee of five and

after considering the same, advised the adoption of the Gunsolley amendments in *Herald* of December 27, 1899, and that delegates go unincorporated relative to the proposed amendment to make general church officers and conference appointees ex-officio members of the General Association. Miss M. Eunice Winn addressed the audience, which numbered about 350, on the subject of "Illustrated Cards," followed by Mrs. H. H. Robinson and Sr. A. Murphy, and short talks upon the subjects of "Programs for Entertainments," "International Outlines," "Sunday School Missionary," and "Space for Publication of Sunday School Work," were given by Walter Smith, Mrs. M. T. Short, Mrs. B. C. Smith, Bro. H. R. Mills, Bro. Wm. Clow, Ammon White, Sr. Marie Clark, W. N. Robinson and W. H. Garrett. Excellent music was provided, Bro. O. L. James chorister. On motion the report of committee on amendments was adopted; also the resolution of March 7, 1891, was adopted, which is as follows:

Resolved, That the delegates representing the Independence District Association be and are hereby instructed to work and vote for the adoption, publication and use of the selection of scripture for Sunday School lessons known as the International Lesson System.

After which the convention adjourned to meet as to time at the preceding officer's call on the Friday preceding the meeting of the next district conference in September.

MRS. ABBIE A. HORTON, Sec.

Reduced Rates to Religio Convention.

We are pleased to be able to announce, though late, that a change in dates has been secured, whereby tickets for going may be purchased April 2d, as the earliest date, instead of the 3d, as formerly announced. See Church Secretary's notice for fuller particulars.

J. A. GUNSOLLEY, Zion's Religio-Literary Society General Convention Program.

TUESDAY, APRIL 3, 1900.

8:00 a. m.—Prayer meeting, members fasting for breakfast.

10:45 a. m.—Business: Credentials committee, reports of officers, districts, societies, committees, etc.

2:00 p. m.—Business: Report of Committee of Five taken up. Other business.

7:30 p. m.—Miscellaneous program: Hymn. Invocation. Anthem, "Consider the Lilies," Lamoni local. Address, "The Religio—Its Object," J. A. Gunsolley. Music. Recitation, "The Legend Beautiful"—Longfellow—Martha Jones. Vocal Solo, F. G. Pitt. Address, "Necessity for an Education in the Teaching of 'the Books'—Individual Responsibility," D. W. Wright. Music. Octet. Paper, "How the Ministry Can Help the Religio," J. M. Baker. Anthem, Lamoni local. Doxology. Benediction.

WEDNESDAY APRIL 4, 1900.

9:00 a. m.—Election of officers. Unfinished business. Question box, or institute work.

12:00 m.—Adjournment.

NOTICES.

To Saints of Far West (Mo.) District: Hoping to secure a greater interest and activity in this field, the following services have been appointed. The brethren selected will please occupy as interest and conditions seem to warrant.

Wamsley church, Wm. Constance and Mark Ballinger; Gospel Hill, D. Powell and D. J. Flanders; Frost Prairie school-house, A. W. Head and W. Roberts; Antloch, L. L. Babbitt and F. Uphoff; Carroll school house, B. Constance and David Schmidt; Bonanza and vicinity, C. Cravens and Bro. Bryant; Cameron and vicinity, J. C. Elvert; Fall Station, D. Krahl and Bro. Cather.

While all are urged to magnify your office and calling, laboring in harmony with the local priesthood, these brethren are appointed to strike for truth at these objective points. The

circle of your opportunity may enlarge; if so, lead out and preach the gospel as the Spirit directs.

FRANK J. CHATBURN, Missionary in Charge. T. T. HINDEKES, Dist. Pres.

To My Fellow Sunday School Workers, Greeting:—Having been placed in charge of the work of the Northern California District Sunday School Association by the late convention at San Francisco, I send you this greeting and ask your hearty co-operation in trying to advance this great work, especially in the department in which our part thereof is assigned. Let us remember Paul's admonition to Timothy, as found in 2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed; rightly dividing the word of truth." It is our duty to qualify ourselves the best we can, to do the best work we can. We must use the talent He has given us before asking Him to give us more. There is a necessity for great effort on our part if we would become "a workman that needeth not to be ashamed." Let every Sunday School officer and teacher put forth an earnest and persistent effort to fit themselves for their work, asking God to guide them and give them knowledge wherever needed.

I hope to be able to visit all the schools in the district. I feel very keenly the responsibility of the position I occupy and assure you that any suggestion, information and advice you may be able to offer will be thankfully received and appreciated. Let me hear from you. Hopefully, I am, Your brother and co-laborer,

CLAUDE C. JOHNSON, Supt. Northern California District, 511 K St., Sacramento, Cal.

ACKNOWLEDGMENT.

Dear *Ensign*:—Please express our sincere gratitude to our many dear friends, brothers and sisters, for their indescribable love to us in our very sad bereavement in the loss of our darling son, John.

Your brother and sister in Christ, J. M. TERRY AND WIFE.

WANTED.

The address and whereabouts of James P. Benson. Anyone will confer a favor by reporting same to J. C. Christensen, president of the South Missouri district, Beaver, Douglas county, Missouri.

DIED.

RIDER.—Sr. Helen F. Rider who was born at Crown Point, New York, July 2, 1834, died at Montrose, Iowa, February 28, 1900. She was married in 1852 to Eber J. Blakslee; to them were born eight children; but two survive, John Blakslee and Emma Jaster, nee Blakslee, residing at Montrose. Bro. Blakslee died on December 10, 1874. January 1, 1879, Sr. Helen was married to Bro. Wm. Rider, who survives her. She had been in ill health for some time and died of a complication of diseases, at the residence of daughter, Mrs. Jaster. The funeral services were held at the chapel of the Reorganized church at Montrose, at 2 p. m., March 3, 1900, Elder D. Tripp in charge; Elder James McKiernan delivered the discourse to a multitude of sympathetic Saints and friends. The casket was deposited in the Naevé vault at the Montrose cemetery.

CHANDLER.—At Des Moines, Iowa, February 18, 1900, of heart disease, Bro. Wm. Chandler, aged 69 years, 6 months and 23 days. He was born in the state of Maine, July 25, 1830; was married to Phebe Rebecca Mason in the state of Illinois, August 30, 1854. Emigrated to Cambridge, Story county, Iowa, in 1851, where he resided until within the last few years. He accepted the gospel in 1857 and was a faithful follower of Christ till the last; was well liked by those without as well as those within the church, and did all he could to introduce the angel's message to the children of men by living a godly life, and distributing church literature, and talking to those without the fold. He will be missed by his acquaintances and especially by those of like precious faith. His wife

and four children mourn his departure, one daughter having preceded him to the other side.

TERRY.—John M. Terry, Jr., passed away from earth life at his home in Chicago, Illinois, on Tuesday, March 13, 1900, at 3:25 p. m., at the early age of 25 years, 6 months and 21 days, after an illness of nearly nine months. He was born in Millersburg, Illinois, to which place his remains were taken for interment, which occurred on the 16th. There was an impressive service held at his home in Chicago at 4 o'clock on the 15th, Bro. E. G. Pitt speaking words of comfort, Bro. G. H. Henley offering prayer and benediction. The singing was sublime, especially the duet by Mrs. Ada Cudworth and Dottie Logan of "Nearer my God to Thee." At Millersburg a service was held at the church in charge of Bro. M. D. Murdock, which was attended by many and was impressive. In the midst of deep sorrow many hearts weep with us in sympathy. We weep, but under the promise of the Savior, "Blessed are they that mourn, for they shall be comforted."

FATHER.

WILLIAMS.—At Kansas City, Missouri, March 10, 1900, after an illness of thirteen weeks, from typhoid malarial fever, Bro. Bruce Allen Williams, youngest son of Bro. and Sr. Mortimer B. Williams, gently fell asleep in Christ. He was born April 6th, 1881, at Amanda, Ohio. Baptized at Kirtland, Ohio, in 1890, by Apostle J. H. Lake. Was married to Miss Pearl Mabel Williams at Omaha, Nebraska, August 15, 1899. Elder Joseph Emmets, pastor Second Kansas City branch, held brief but impressive service at the home at 11:30 a. m. The remains were then taken to Independence where Elder Frank M. Sheehy, of Boston, Massachusetts, preached the funeral sermon at 2 p. m. in the stone church, at the conclusion of which the interment took place in the Independence cemetery. A young wife, parents, brother and two sisters mourn his early demise.

Advertisement for Ayer's Hair Vigor. Includes text: "THIN HAIR Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair. One thing you may rely upon—AYER'S HAIR VIGOR makes the hair healthy and vigorous; makes it grow thick and long. It cures dandruff also. It always restores color to gray hair—all the dark, rich color of early life. There is no longer need of your looking old before your time." Includes an illustration of a woman's face and a bottle of the product.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MARCH 29, 1900.

NUMBER 13.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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ENSIGN PUBLISHING HOUSE,  
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Latter Day Saints.

W. H. GARRETT, EDITOR.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

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Box B.

## SAFETY IN OBEDIENCE.

The promise of salvation to the human family is clearly and decidedly predicated upon obedience to the doctrine of Christ. Such passages as these: "Go ye into all the world and preach the gospel to every creature, baptizing them \* \* \* teaching them to observe all things whatsoever I have commanded you" (Matt. 28), "He that believeth and is baptized shall be saved" (Mark 16), "Except a man be born of water and of the Spirit he cannot enter into the kingdom of heaven" (John 3), indicate that the importance attaching to the observance of the doctrine and commandments of Christ cannot be overestimated; and yet the strange anomaly exists that men dare not teach that doctrine without being considered as narrow, dogmatic and unchristian, notwithstanding the important part it occupies in the preparation of the children of men for the higher and fuller life in Christ.

It is evidently the design of the great and all-wise Creator that those who are willing to abide the conditions upon which it is attainable, shall reach a state of perfection. Nothing short of such a reward for faithfulness would be consistent with the character and perfection of the Author of life eternal. The Apostle Paul seems to have held this view, for he says, concerning the use and continuance of the gospel organization, in Ephesians 4: 11-13:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

Perfection in any realm is not possible without compliance with law; and as God is the same in all his works, whether in the

physical or spiritual realm, and as it is apparent to every one that in the physical realm perfection can only be attained when the laws governing are permitted to do the work assigned them, it must be equally apparent, reasoning from analogy, which is plainly authorized in this case, that perfection in spiritual things cannot be reached when a single law which God has set to govern and lead in its attainment, is disregarded and unheeded. But here, thousands, and even millions, take what appears to us, an unreasonable and inconsistent position. Admitting, as they must, that in the physical kingdom complete fruitage can only result when the law to which it is made subject is permitted to operate fully; that in the agricultural and horticultural fields it is an absolute necessity that every law contributing to perfection shall have performed its work before perfect fruit can mature, yet when the laws which the same Creator established in, what is termed the gospel, are under consideration, there is an entire change of procedure; and there is a laxity of judgment entirely out of harmony with the importance of the subject, and a license used in dealing with the facts as recorded in the Scriptures wholly at variance with the accepted rules in judging of the facts in the physical world.

The cause for this difference may be found in the fact that in the physical world, results are demonstrated to actual vision where the laws are permitted to operate; while in their spiritual experience, under the changed conditions and the unnatural interpretations which they place upon the word of God, they cannot reach a demonstration. It is not possible because some of the laws which the Lord has given to lead to that end are entirely disregarded, and the opinions and theories of men are made to take their place. It is a fact as certain and definite in the spiritual, as it is in the physical kingdom, that the truth is capable of a satisfactory demonstration to the mind and understanding of every individual who carries out the provisions of the law, immutably fixed to govern it. A little child may not understand nor believe that putting its hand in the fire will cause it distress, until at sometime it receives a practical demonstration. So men and women may not comprehend or understand how a violation of spiritual laws will cause spiritual distress, until sometime in the future, a demonstration will be given that will justify the law. All outside the fold of Christ hold the same relative position as regards spiritual

things, as an infant does to the physical kingdom; but few, however, look at and view it from this standpoint; they essay to judge the spiritual, by the natural things—the wisdom that experience in worldly matters has brought them; whereas Paul affirms, and good sense agrees, that spiritual things are spiritually discerned. And when the word of God declares that in order to become members of Christ's kingdom, faith, repentance, baptism for remission of sins and laying on of hands, are necessary, it should be accepted as meaning exactly what it says and none should make the attempt to reach that condition in any other way; for as certain failure will result as, under like conditions, it would in any other realm. Jesus said:

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10: 1.

Thieves and robbers, as such, are not characters who abide in the presence of God; it is those who do God's commandments (Rev. 22: 14), who shall have a place in that holy city, while faith always must have its place in both the physical and spiritual kingdoms, there are other things necessary; all the laws must be obeyed, or disappointment and failure will result. It will, however, in no sense be attributable to imperfect laws that this result will be brought about, but because an imperfect obedience has been given to perfect laws; each individual will be the arbiter of his or her own condition in the world to come, based upon the extent to which they have honored the Creator in obeying His laws, and doing His commandments.

## EDITORIAL ITEMS.

SR. M. S. POTTER, Silsbee, Texas, would be very much pleased to have any of the elders who may be in that part of Texas, to call and see them; they will be well cared for, she says, and will receive a welcome.

THE address of Elder Joseph Emmett, president of the Second Kansas City, Missouri, branch, is 1720 Bellview avenue, Kansas City, Missouri. Some mail intended for this brother has been opened by other parties, hence this notice.

ELDER J. S. ROTH, 1011 Summer street, Grinnell, Iowa, says he closed a splendid meeting at Jenkinsville, the 21st inst.; house packed full every night, many having to stand. Some ten or twelve are ready for baptism, but are waiting for someone to make the start. The prospects are very encouraging for the establishing of a branch at that place in the near future.

Bro. Roth was at Runnells, Iowa, the 22d inst.

SOME men and women are very zealous for the spread of the gospel, and they can talk more scripture in an hour than they themselves try to live up to in a year.

These ought ye to have done and not to have left the other undone.—Jesus.

THE *Grinnell* (Iowa) *Herald* for February 15th, published quite a full account of the district Religio and Sunday School conventions, and the conference held in Grinnell, February 8th to 11th. There is no bias or prejudice exhibited in the write-up, which evidences that the Saints are living consistently and are respected. Grinnell is the home of our widely known and esteemed missionary, Bro. John S. Roth.

CORRESPONDENTS should bear in mind in sending obituary notices for publication, that 100 words are allowed free, and that one cent is charged for each word over the 100 limit. This is the rule except in case where the notice is of general interest. Free marriage notices are strictly confined to names, dates and place with name of officiating minister. One dollar is charged where descriptive items are desired published.

BRO. ROBERT OWEN, Creighton, Nebraska, who came from Canada three years ago, would like to ascertain the nearest branch to Creighton. He has not seen any of the Saints since he came, and so far as he knows, is the only member of the Reorganized church in that neighborhood. He thinks Creighton would be a fine place for an elder to do a good work, and if one should come Bro. Owen will see that he is provided for. He is a farm laborer, and could not himself entertain an elder, but says he will willingly spend money that the truth may be shown.

THROUGH the kindness of Sr. Mabel Sanderson and Bro. Elmer E. Johnson we shall be able to give our readers, shortly, the funeral sermon of Bro. John M. Terry, Jr., delivered by Bro. F. G. Pitt, at Chicago, Illinois, March 15th. We are glad to note that some of our young brethren and sisters, who have the talent of reporting, are manifesting their interest in the spread of the gospel by taking down for the ENSIGN the important and grand thoughts with which the Holy Spirit is inspiring the servants of God so that not only the comparatively few who are present at the service, are benefited, but many thousands of others, some not of the faith, are also edified thereby. Surely some of the reward attaching to those who

bring the glad tidings of great joy to a soul seeking the light by which they are led to accept and obey the gospel, will be given to these noble Saints who put their talents in this direction in the service of the Lord because they love his work and desire to do what they can for the salvation of others.

MRS. H. A. BUTTON, Slateville, New York, says the sermons, letters and excellent articles in the ENSIGN are a source of great strength and comfort to her. The longer she reads the more thoroughly is she convinced of the truthfulness of the gospel, and the deeper is her desire to be identified with the people who are so blessed and accepted of God. She adds:

I wish that some of the elders might come to this place; they would be welcome at our home and we would help them all we could. We have not forgotten Elder F. M. Sheehy, who preached a number of sermons here two years ago last summer; would like very much to see him again.

SR. (Mrs.) NELLIE DIBBLE, Beatrice, Nebraska, says they have not heard a sermon since last summer; their nearest branch is sixteen miles distant, too far to take a family of little ones very often. She would be pleased to be near enough to go regularly to church and Sunday School. There being but few in that place they feel sadly the removal of Bro. Charles Morey, but an elder will always find a welcome at Sr. Dibble's home. Bro. Bellville and Robinson made appointment at Beatrice last winter, when they were holding meetings near there, but circumstances prevented them from preaching in Beatrice to the great disappointment of the Saints there. She adds:

I thank God that we were brought into this church, and think if one would leave it for some other, they would not be looking for the gospel of Christ. Dear Saints, pray for us that we may live righteous lives and raise up our children in the path of right, for there is so much to lead them away from Christ.

## EXTRACTS FROM LETTERS.

ELDER F. C. KECK, Nevada, Missouri:

We closed our meeting at Joplin last night (March 25th). We led five adults, all heads of families, into the water yesterday, and others will soon come; house was filled to overflowing.

ELDER C. J. SPURLOCK, Acorn Ridge, Missouri:

I was sent to this place by the missionary in charge. Since my arrival I have baptized two from Springerton, Illinois. W. T. Hill and Job Rister. The Saints at Springerton will rejoice to know that the seed sown three years ago is now producing fruit in South Missouri. I am now stopping with Mr. and Mrs. Wooton, of this place, who are also from Springerton. I hope and pray that the next General Conference will result in much good to the body. I want the Saints in the South Missouri district to remember me in your prayers. I am now preaching in the M. E. church at this place.

## GENERAL CHURCH NEWS

## INDEPENDENCE.

There will be a farewell social tendered to our departing pastor, Bro. G. E. Harrington, at the church this (Thursday) evening, from eight to ten o'clock. Everybody invited. It will be informal, but a short program may be rendered. All, who can, come.

Bro. R. Etzenhouser and M. H. Bond arrived Monday evening.

Sr. Roy Newkirk is quite low. Bro. Newkirk is improving as is the little daughter.

Bro. T. C. Kelley is doing service in the old Far West district until Conference.

Bishop Hilliard has been ill since Sunday, but is able to be around and is improving.

Sr. B. C. Loar has been ill, necessitating the return of her aunt, Sr. Lingo, from Post Oak, Missouri.

Sr. Grace Flower Brown of Minneapolis, Minnesota, is very sick, her mother, Sr. Anna Flower, being summoned to her by telegram Wednesday, and left the same evening.

Elder Frank Criley, business manager of *Herald Publishing House*, Lamoni, Iowa, made a brief visit to Independence, Sunday, departing for home Monday morning after a short call at the ENSIGN office.

Col. Givens Craddock, editor *Citizen*, of Paris, Kentucky, the past forty years, the paper as he states being 98 years old, was a caller at the ENSIGN office Wednesday afternoon. The editor of the ENSIGN not being in the office when he called, did not have the pleasure of meeting the veteran.

Services were held at the stone church nearly every evening last week. Monday night Bro. Gomer Wells, late of Australia, occupied; Tuesday night, Bro. Holmes J. Davison, of Nova Scotia; Wednesday, Bro. Frank M. Sheehy, of Boston, Massachusetts; Thursday night, Bro. R. M. Elvin, of Lamoni, Iowa, which closed the series of meetings.

The services at the church last Sunday were well attended throughout the day. At the morning hour Elder Holmes J. Davison gave some excellent thoughts on the government of Christ. At night Bro. Henry Kemp was the speaker, Bro. F. M. Sheehy, who had been announced to occupy, being detained in Kansas City. At the afternoon social service many came fasting for the favor of the Lord upon the General Conference soon to convene, as suggested by the president of the branch, and a splendid experience was given all present, three speaking, by the gift of prophecy, encouraging promises for the conference and to the faithful. The time was well occupied and the meeting was closed with good interest past the hour of adjournment.

Efforts to obtain a coach through from Independence to Lamoni, via Missouri Pacific R'y, and St. Joseph, have been unsuccessful, the Missouri Pacific officials stating they could not

consistently ask the Burlington people to handle their coach from St. Joseph. Arrangements will, therefore, be made with the Burlington people for cars from Kansas City union station to Lamoni, April 8d. Those who wish to take the Missouri Pacific train from Independence will take the train leaving main line station at 8:35 a. m. This will necessitate a wait of about two and a half hours at Kansas City, as the Burlington train does not leave Kansas City until 11:30 a. m. Through tickets via Burlington route may be purchased from the Missouri Pacific agent at Independence if desired. Remember to ask agent for a certificate at every point where tickets are purchased, otherwise full fare will have to be paid returning as well as going. Full fare tickets will have to be purchased going, but a certificate properly signed at Lamoni, will enable holders to purchase return ticket for one-third regular fare. Don't forget the certificate, therefore.

The announcement made by Pres. G. H. Harrington last Sunday afternoon, that owing to an advantageous offer being made to him by an eastern firm, he would depart for Elwood, Pennsylvania, tomorrow, Friday, evening, was received with general regret. The unselfish, self-sacrificing, devoted and faithful service he has given the branch during his incumbency of the president's office, has endeared him to the Saints and secured for him their earnest support, with but a very few exceptions; the continued large majorities over all others, when elections were held, have been a standing testimony to the confidence and esteem in which he has been held by the Saints of this branch. Tuesday night nearly sixty of the Saints met at the home of Bro. John A. Robinson, Sr., and from there went to the home of Bro. and Sr. Harrington about 8 o'clock—they having been invited out to supper—and taking possession, awaited their return, which soon occurred, our brother being completely surprised. After the greetings were over, Bro. J. A. Robinson, in a neat speech, presented Bro. and Sr. Harrington with a beautiful chocolate service of silver from a few of the members of the branch, as a token of esteem and appreciation of their work among us. Bro. and Sr. Harrington both replied fittingly and feelingly, though with difficulty suppressing their emotions. "Blest be the Tie That Binds" was sung, and general conversation ensued. About ten o'clock several hymns were sung, prayer was offered by Bro. H. R. Mills, and after singing "God be With You Till We Meet Again," the assemblage dispersed to their homes, wishing our brother and his family a safe return to the Zion land, in due time.

Bro. William Crick, late proprietor and publisher of the ENSIGN, has been nominated for councilman from the fourth ward on the republican ticket, and his prospects for being elected are very flattering. He is a good, careful man, and about the only thing his opponents

have to urge against his candidacy is that he is a "Mormon" (?). As, however, the Saints here, generally, have the reputation of being law-abiding citizens, attending closely to their own affairs, and not interfering with others, and are striving to live honest, honorable lives, this objection will not weigh so much as it might have done at one time. Now and then an individual is encountered who has a deep set prejudice—perfectly groundless as mere prejudice always is—against all who are called "Mormons," but it is the exception, not the rule, most of the residents here being willing to accept a man for what he is, as a man. Bro. Crick should, and we think he will, receive a very handsome majority, and will make a good councilman. He has quite a nice little property interest in the city, owning a nice home on the south side besides other residence property, and in his foundry, we understand, gives employment to twenty-two hands. A man who is thus successful in running his own affairs, is pretty safe to trust with the city's interests.

## LAMONI, IOWA.

Pleasant spring weather.

Elders A. Haws, from California, Chase and Holt, from Oregon, and I. N. Roberts, from the north, have arrived. About every day now there are arrivals of folks to attend the Conventions and General Conference to begin next week. Two carloads are reported coming from Canada.

Thursday night, 22d, Elder F. M. Cooper, of Illinois, delivered an interesting sermon at the Home, assisted by Elder Grant.

Yesterday morning, Sunday 25th, at the brick church Apostle Griffiths spoke on the subject of Forgiveness, illustrating his subject with a chart, making the parable of the king and his debtors very plain. The afternoon social was in charge of Elders Gunsolley and Chase, who gave excellent instructions to the vast assemblage of Saints and friends. Comforting experiences and enlivening testimonies were given to the encouragement and edification of all. At the suggestion of presiding elder, Gunsolley, April 1st was named as a day of fasting and prayer, by the branch, and all others who feel to unite for the prosperity of the work in this region of Zion's land. Apostle Caffal was the speaker at night.

Elder Grant preached at the Home, assisted by Bro. Martin Danielson.

## A LAMONIAN.

March 26.

## ST. JOSEPH, MISSOURI.

Mr. John Eno from Brampton, Ontario, joined his family here last week. Sr. Eno is one of the ENSIGN's converts and was baptized in Toronto, Canada, about a year ago.

Bro. H. B. Taddicken is quite ill.

Bro. and Sr. Baker's little daughter, Gladys, is very sick with lung fever.

Bro. H. O. Smith addressed the Saints yesterday morning and evening very profitably.

The song service in the evening in charge of Bro. R. Winning was of special interest.

There was an attendance of 74 at the Aspey mission Sunday School yesterday, which was the largest number there has ever been there.

Little Della Leach, daughter of Bro. and Sr. Geo. Leach, was baptized at the church yesterday afternoon.

Quite a number are making arrangements to attend General Conference. G. L. K. March 26.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. P. Peiment occupied both afternoon and evening at branch headquarters Sunday, and presented some sound arguments in defense of our faith. We noticed some outsiders at both services.

Elder G. H. Graves gave an entertainment at his mission last Friday night. A godly number were present and a pleasant evening was spent; ice cream and other refreshments were served. Proceeds to go towards the expenses of the mission which Bro. Graves recently opened at 508 37th St., to reach the people of his race.

Mrs. F. E. Webster, who has been attending at the Parkside mission, was baptized Sunday, March 18th, by Bro. John Harris. Mrs. Webster is a sister of our branch teacher, Bro. C. E. Shaw, and is a daughter of Elder Shaw, of Shenandoah, Iowa (we believe it is). Elder Shaw, we understand, labored in this latter day work for many years. We somewhat expect another baptism next Sunday.

Union service at Lang mission next Sunday at 3:00 p. m. We hope all the Saints of the city, who can do so, will be present. Saints of neighboring towns, who can attend, come and help make the meeting a success.

We have been privileged to see the first copy of the *West Pullman Agitator*, the official organ of the West Pullman Religo, and can say that we think it a credit to its two editors, Bro. Louis Van Dran and Oscar Newton. The Chicago local's publication, *The Echo*, will hereafter have a wide-awake contemporary in the paper published in the southwestern portion of the city. We extend a hearty welcome to this latest publication, and wish it every possible success. West Pullman has a band of wide-awake young Saints, whom, we have every reason to believe, will make a splendid success of the Religo work.

We understand Bro. E. A. Goodwin, of Michigan, has been holding a number of services at West Pullman during the last week or ten days, with good success.

By letter from Bro. J. M. Terry, we learn that he is hard at work as usual, having preached twice on Sunday, a week ago,

and expected to occupy almost every night last week. The Saints are trying to keep the camp fire blazing during Bro. Terry's absence; with some entering the fold and others near the door, gives us encouragement, and makes us all feel happy.

Sr. Eric Johnson is again on the sick list.

"ELMER."

March 26.

## FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Sunday was not a good day for attendance at meetings, this was especially so at Sunday School, but the interest was good.

Elder F. M. Sheehy, of the California mission, delivered an excellent sermon at 11 a. m., and Elder A. B. Phillips, also of the California mission, discoursed eloquently in the evening.

It is with sadness we chronicle the death of Bro. and Sr. Arthur Allen's infant child, which occurred on Thursday of last week. They have the heartfelt sympathy of the Saints of the branch.

The weekly Sunday School teacher's meetings are well attended, and never flag in interest.

Sr. M. Eunice Winn and Bro. Walter Smith and D. Robt. Winn spent Sunday at Lees Summit, in the interest of Religio work. We understand Sr. Eva Bailey, our district Sunday School superintendent, was also there.

Srs. L. H. Ashbaugh, Lizzie Givens and E. Etzenhouser have been on the sick list, but we understand all are recovering.

Quite a number from here expect to attend General Conference R. E. PORTER.

March 27.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Through an unintentional oversight in last week's items the interesting and instructive sermon by Elder F. C. Warnky was not reported for Sunday night, March 18. Bro. Warnky's discourses are always filled with food for thought.

Last Sunday morning Elder Wm. Newton conducted the preaching services. Elder A. B. Phillips occupied the stand to the edification of a small audience. He asked, "Are we in a condition to start to follow in the steps of Jesus Christ." Bro. Phillips started for Lamoni, Monday morning. He has been laboring in the California mission.

The afternoon prayer meeting was in charge of Bro. Wm. Newton, Joseph Emmett and Thomas Newton. There was a large attendance and numerous testimonies were given to edify and strengthen. Elder Wm. Newton preached an effective sermon Sunday evening and developed ideas and thoughts that cluster around the seventh verse of the nineteenth Psalm.

A special business meeting is called for Tuesday night at the home of our branch president, Joseph Emmett, 1720 Bellview avenue, to consider ways and means to continue building our chapel.

Brethren, on your way to Conference, visit us.

There will probably be some special cars arranged for the trip from Kansas City Monday morning, April 2.

JOHN C. GRAINGER.  
1415 Pennsylvania Ave., Mar. 26.

PROVIDENCE, RHODE ISLAND.

Elder Geo. W. Robley occupied the stand in the chapel here last Sunday evening with excellent liberty. He also spoke the Sunday evening previous.

Bro. and Sr. John Wetmore of Boston have been very ill of late with lagrippe. Elders Busiel and Davison administered to them and they were, at last reports, on the mend.

Elder R. Bullard writes of late that he secured the vestry of the Methodist Congregational church at East Dennis, Mass. Had a good number out to an evening service, with people standing in entry. He had good liberty at some of these services.

Elder Davison preached at the Somerville chapel, Boston, Mass., March 11th.

UNCLE BURNSIDE.

March 24.

LETTER DEPARTMENT.

ALTON, Missouri, Feb. 26.  
Zion's Ensign:—I am now on my way to Stoddard county, this state, expecting to remain till after General Conference. The round trip will be about 400 miles from where I started. On my way I had a pleasant visit with the Saints of Stony Point, Pomona and at Woodside. The Saints have aided me financially on my way thus far, knowing that I had a long journey ahead of me and going on horseback would be quite a while on the trip. For their kindness to me I am thankful and trust God will reward them.

One brother here has a cheap farm for sale. It contains 40 acres, 18 acres in wheat, 25 acres under fence, which he offers for sale for \$1500.00. It has a two roomed house, hall in the center, and cistern and wheat garner. Should any of the Saints wish to purchase, they had best comply with the law by consulting with the bishopric before changing their location. For particulars write to Bert Warren, Springfield, Mo., or A. M. D. McGuire, Woodside, Mo.

C. J. SPURLOCK.

HARLAN, Iowa, March 16.  
Dear Ensign:—On the 15th inst. the mortal remains of dear mother were laid peacefully at rest in the cemetery family lot. Bro. F. A. Smith was selected to deliver the sermon and did so very acceptably indeed, the 16th Psalm being the foundation of his remarks. A large congregation almost breathlessly listened to the soothing, comforting words of the speaker, based upon the promises and glorious hope of an immortal resurrection. We all indeed felt that our mourning was sweetened because of the beautiful lessons presented to us in mother's life; her faithfulness, loyalty and devotion gave luster and brightness to the gospel promises presented, and together with the beautiful floral decorations—devoid of the usual crepe of mourning—as was her request, blending a joy with our sadness, bringing consolation and peace to the bereaved. The real Spirit of God and the hope of the gospel indeed can only fill the aching void. The kindest of kind hands and hearts administered and cheerfully contributed and to them we hereby tender the grateful

thanks of father and family and assure you we are under lasting obligations.

Mother was born in England, July 26, 1821, and was married to J. W. Chaburn in 1839; 60 years of peaceful married life such as comes to very few of earth's mortals; and we may be pardoned if a degree of pride is manifested when we say as the oldest child of father's immediate family, I cannot now recall an incident of domestic life that I could wish to be different. Loyal and peaceful to and with each other, they have battled with the trials incident to a frontier life. Coming to America in 1845, to Iowa in 1852 and to Harlan in 1866, where they have continued to reside. She entered the church in 1846 and in 1860 renewed her obligations by entering the Reorganized Church; her home has been the home of almost, if not entirely, all the elders who have preached the gospel here. She never wearied in contributing her mite to the spread of truth, or to the relieving of the distressed.

It was Sr. Diana Wilcox and she who traveled over a large portion of this—Shelby and also Harrison counties—some twenty years ago gathering from the scattered Israel sufficient funds to erect the Saints' chapel here and to her was given the lot by James M. Long; the building finally was erected and now deeded to the church.

Her patriarchal blessing given in 1852 has been wonderfully and signally fulfilled in every temporal blessing promised, and we have the peaceful assurance that the spiritual and heavenly promises will be as minutely and equally fulfilled; therefore:

Rest, mother, in peace,  
Till the righteous shall reign,  
And we'll live to be worthy  
To meet you again.

T. W. CHATBURN.

CHICAGO, Ill., March 20.

Dear Ensign:—My protracted meeting which began February 22d, closed March 16th, with a rousing sermon by Elder T. G. Pitt, our missionary from England. I did nearly all the preaching myself. A few honest souls are investigating our claims. Some nights I had as high as twenty people, and some as low as three, but had good liberty all the time. I had good luck during the meetings; the good Lord sent us a lady who is a very good organist. I was talking to her last night about our work, and she says that she wants to obey God in all things, so I feel hopeful of her uniting with us before long.

I would have very much liked to have had our Bro. R. C. Evans, of London, Canada, to preach for the colored Saints. He and I were boys together, so, Canada, don't pass me by any more.

Now, dear Saints, I have a splendid new hall that will seat about two hundred people, and I must surely say for true that Bro. S. C. Good is one of the finest and slickest paper hangers I ever saw in my life; he both furnished the paper and put it on for me; God bless him for it. Bro. Wainright built the platform and did the carpenter work for me, and the writer did the rest of the work, fitting up the mission. So, dear elders and Saints, stand by the colored missionary this year at General Conference.

Yours in bonds,  
ELDER G. H. GRAVES.

COVE, Ark., March 19.

Editor Ensign:—We are yet alive in this part of the vineyard. We have Bro. A. Z. Rudd, D. D. Babcock and J. Cole Moxon of the local eldership to help carry on the work at this place. We also have some valuable assistance from Bro. J. D. Erwin, who has been preaching for us quite often this year. Bro. Earl D. Bailey, our district president, and Bro. Ellis Short have each occupied the pulpit several times since January 1st, and preached some fine sermons. Bro. Short never fails to draw a crowded house when the announcement is made that he is going to occupy. We have all the regular services of the church, similar to those held at Independence.

We had an unusual gathering last evening, occasioned by the marriage of Bro. J. D. Irwin and Miss Bertha

Skidmore, of Cove. The announcement of the marriage was made from the stand at the moving services. The program followed out was as follows: Bro. Short preached an able discourse on the subject of "the position of our church on the 'marriage question';" after a thirty-five minutes sermon, the bridal party reached the church door, and the familiar wedding march, by Sr. Jack Taylor, sounded, and then entered the door, the two ushers, Bro. Hallis Clapp and Fred Smith, following these, the officiating minister, Bro. Earl Bailey, the bride (intended) leaning on the arm of Sr. Cora Strong followed by the groom, escorted by Bro. David Harder. Upon reaching the front platform, an able and appropriate prayer was offered by Bro. D. D. Babcock, following which came the ceremony and appropriate talk from Bro. Bailey, when the newly married couple, the attendants, Bro. Short and Bailey went to the home of Sr. Jennie Newton, where they found supper awaiting them.

Mr. and Mrs. J. D. Irwin departed north on the 9:30 train, after passing through the rice ordeal at the depot. They will visit with relatives and friends at Wilberton, Indian Territory, for a few days, and then return to Cove for the present.

A. L. NEWTON.

SOUTH RAWDON, N. S., March 8.

Dear Ensign:—I write to renew my subscription as I do not wish the Ensign stopped, as it is a welcome visitor: we are always glad when the mail comes, and the first thing we do is to look to see if there is anything from any of the Saints whom we know. I have often thought that I would write, but thought that others could write that which would be more interesting than I could; but if each one thought that, and did not write, we would soon not have any Ensign to read.

I am glad to know that there are a few Saints here who are trying to do what they can for the spread of the gospel. I am thankful that I ever heard the gospel and obeyed it. I see so many ways that it has been blessed and my desire is to do all that I can to help others to see the light. I have no preaching now, as Bro. Davison has started for conference; we were sorry to part with him, but hope he will be sent back here again; he has been such a help to us in our Sunday School and Religion. But there are so many places for the elders to go, that we can not have them all the time, but must try and help to keep up the work. Sometimes when we meet there are only three or four of us, but we know that if we are in earnest in our efforts to serve God, that He can bless us just as well when only a few meet, as if we had a houseful. I ask the Saints to remember us in their prayers, that we may be faithful.

Your sister in the faith,  
MATTIE O'BRIEN.

LANCASTER, Wis., March 15.

Editor Ensign:—The Ensign is doing a good work in Wisconsin. I hope the Lord may bless its future mission. Three young men were baptized into the Master's fold, near Soldiers' Grove, last Sunday. They are noble hearted boys and we look for them to be bright lights of the Lord's work in these last days.

What a noble service for the young to enter into! How true the sentiments of the post,  
'O' happy is the man who hears  
Instruction's warning voice,  
And who celestial wisdom makes,  
His early, only choice.

For she has treasures greater far  
Than East or West unfold,  
And her rewards more precious are  
Than all these stores of gold.

"She guides the young with innocence,  
In pleasure's paths to tread!  
A crown of glory she bestows  
Upon the hoary head.

"According as her labors rise,  
So her rewards increase.  
Her ways are ways of pleasantness,  
And all her paths are peace."

The Lord is calling quite a large number of the young into his truth in Wisconsin, many of whom we have

strong reason to hope will be strong helpers in rolling forth the gospel of Christ to the glorious scenes to come. Four young women and four young men have been baptized in southwestern Wisconsin the past few months, and we look for several more in the few months to come, besides those who were enlisted previously. And as all seem to be of that kind, humble type, we feel to say deep down in our hearts, "God bless you every one!" be faithful, and the dear Lord will prepare a work for each.

The Lord's work in Crawford county has many bright prospects at present. Nine adults have been baptized at Bear Creek the past few months, and we look for several more in the spring. The Saints from the regions round about (being quite scattered) meet the first Sunday in each month at the Saints' homes, one Sunday in one locality, and in another the next. They usually have good attendance and good meetings.

Those of us who were permitted to attend the debate at Viroqua, between Bro. I. N. White and Clark Braden, were well pleased with the results; all of Braden's ridicule and cunning sophistry could not move Bro. White's scriptural logic, nor his pleasant demeanor. We felt thankful to our Father in heaven for such a humble, yet noble defender of the truth as Bro. White.

Your brother in Christ,  
LEONARD HOUGHTON.

NECEDAH, Wis., Feb. 19.

Editor Ensign:—We came to this place one year ago in October. Oh! it was so lonely for me for we came from near Valley Junction where we could have privileges as Saints should. Though my beloved husband does not belong to the church he is near the kingdom door, and he feels as lonely as I do; he went to work and got a minister from the village to come and preach to us once in two weeks, but it was not the restored gospel, so we thought we would try and have a Sunday School as the good Lord will do his work as it seemeth good in his own due time. Bro. and Sr. Thompson, from Valley Junction, came over just in time to organize a Latter Day Saint Sunday School. As I was the only Saint at that time I was placed at the head and still remain. We have three other Saints here besides myself; about ten or twelve miles there is another family of Saints.

There has been some good preaching done by elders in this place, and it has helped me wonderfully, for some were beginning to call us Mormons, but as the good Lord will deliver his people out of the hands of the adversary, he has helped the Saints here.

I had the silent preacher to my friends, also some have read the Voice of Warning, and others are reading the Book of Mormon. I try to clear up the awful words "Salt Lakers" and "Mormons."

We would be glad to have any of the elders come this way and see us and give us some more good sermons.

Your sister in the one precious faith,  
SR. C. E. BERRY.

OWENS HILL, Tenn., Feb. 15.

Editor Ensign:—Have just returned from our last quarterly conference which convened at the New Bethel church, near Sedalia, Kentucky. It was quite a success. There were a number of Saints present from other branches, also several "friends to the cause."

We were royally entertained by Bro. Adair's and Cook's families. Conference convened at ten a. m. Saturday, February 10th. Bro. D. W. Cook presided, assisted by Bro. C. L. Snow. Quite a lot of business was transacted, and new officers elected. Our worthy brother, P. B. Seaton, was elected president of the district, giving Bro. D. W. Cook a rest. He has faithfully discharged his duty as president. Bro. Jeff Myers was re-elected district secretary. We could not well get along without him. A beautiful dinner was spread at noon. Preaching at 7 p. m. by Bro. Seaton.

Sunday morning broke fair and clear. At 9 a. m. we repaired to Bro.

Cook's pond where two precious souls, Mrs. Joe Williams and Miss Bessie Cook, were baptized by Bro. Cook. A number more were quite favorable, and I trust that ere now they will have obeyed the same commandment, for they are earnest seekers for the truth, and would be noble workers in the cause. At 11 a. m. Bro. Snow preached a very interesting sermon, and then attended to the confirmation of the two who were baptized, also to the blessing of three children, assisted by Bro. Seaton and Adair. Quite an enjoyable time was had in the prayer meeting at 2 p. m.

As we had to start on our homeward journey after prayer meeting, I do not know who preached at the evening service. We left feeling that it was good to be there, for it is such a pleasure to meet with the Saints who are Saints, trying to live by every word, etc. Our next quarterly conference will convene with the High Hill branch the second Saturday and Sunday in July.

The branch at this place continues to prosper so to speak. It has been so cold that the prayer meetings on Wednesday nights are not very largely attended, and the Sunday School is not as I could wish, for the children cannot come in such weather as we have been having, but they are interested greatly, and I have great hopes of a flourishing school this spring. I find the new cards a great help, and use them to an advantage, for the children can more readily understand and comprehend the meaning of the lesson when they have the cards for a study.

Bro. C. L. Snow and J. H. Adair held a series of meetings here in January, which were enjoyed so very much. Bro. Adair preached in the day on the Duty of Saints, and Bro. Snow at night on the Destiny of Man. It is indeed a grand subject and was well defined by Bro. C. L. The only objection I could find was that they closed the meeting too soon. We are almost starving for preaching. Our regular meeting day is every third Sunday, but we had none last third Sunday on account of the weather.

Dear Saints, I ask you all to pray for me that I may be restored to health if it is God's will, for I have been afflicted for two years with a dreadful stomach trouble.

With prayers for the "gathering," and the cause in general, I am  
Your sister in the one faith,  
ALMA E. ROBERTS.

SAVANNAH, Ill., March 19.

Editor Ensign:—I am much interested in the articles on "gathering," and am more impressed in regard to the Word of Wisdom. I feel it has been a benefit to me in helping me to overcome the evils of our nature and the trials we have to contend with. It is my great desire to come up higher, and hope the Saints will put forth efforts that our heavenly Father will recognize, that we may soon be gathered. We are still striving to hold the fort here, although we have been losing some of our best Saints, eight of our number having moved away; however, Bro. Crawford, our teacher, expects to come back and help us what he can.

The Saints here are doing nobly, particularly our young Bro. Norton Grayless. We will be much pleased to have any of the elders call on us, and hope some may remember us on their way to General Conference. If any come who are not acquainted in lives for Bro. Norton Grayless, who lives in Savanna. Sr. Effie Black (nee Grayless) has moved from here to Howe, Idaho, the northern part. Her husband, George Black, has charge of a sheep ranch there. Any of the elders or Saints who can should call on her; her husband does not believe nor belong to the church; he has never had the privilege of hearing the gospel. She was baptized here last fall.

Hoping the Saints will remember us in their prayers that we may prove faithful, I remain,  
Your sister in the faith,  
MRS. E. SAITWELL.

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on page 7.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## TITHING.

BY ELDER J. J. CORNISH.

Dear Brethren and Friends:—According to arrangements made at the close of our meeting last evening, we have met on this occasion, and we purpose to speak upon the subject of "Tithing," as we announced. The passage of Scripture which I shall use this evening, as a starting point, will be found in Matthew 6: 19-21:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also.

These are the words of our Savior, and I think will be very appropriate for the occasion; much of this chapter has reference to temporal things, but, as is usual with some who differ with us, they do not understand it as we do. Many have wondered how our ministers are supported, and how they live; and since I have been discoursing upon the first principles of the gospel for the last few evenings, occasionally I meet some one who asks, "How do you fellows get your support?" others, "Say, elder, how do you ministers live? I never see you take up a collection or anything like that," etc. To all I have explained briefly, and stated that I would speak upon the subject some evening, and explain more fully; and we have met this evening for the purpose of more fully explaining the order of God in the financial order of His church.

It is evident to all, that inasmuch as God has given a plan for the redemption man, and has ordained that certain officers, of His own choosing, were to be placed in the church, for the purpose of teaching the gospel and administering in the ordinances thereof, that He must have provided a way for their support, together with that of their families. And while some have thought it strange that all through our preaching but little has been said concerning the financial order of the church, and that no collections or anything of that kind have been taken up, etc., it, no doubt, has created a desire upon your part to know our belief upon the same, and also a desire to know if we can produce evidences from the Scripture in support of this order, as well as other parts of the gospel of Christ.

In the first place, allow me to call your attention to the fact that when we came into this world we brought nothing with us, we owned nothing; we have nothing now that was not here before we came here; we cannot take anything away with us when we go out of the world; everything we have, God made, it is all His. David says, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein." (Psalms

24: 1, also 1 Cor. 10: 26). It all belongs to God. We come into this world, occupy for a time, and pass out of it again, leaving all we claimed to possess behind. The Lord requires His people to dwell upon this land which He has created for their good, and all He asks in return for the use of it, is one-tenth over and above our living, which amount He purposes to be placed in the hands of proper officers, whose duty it is to see that those who so contribute, each get credit for it, and to disburse the same to the families of those men who are spending their time in the preaching of the gospel among their fellow men, and also for the poor in the church, who are unable to support themselves (we will always have them with us, Jesus says, Matt. 26: 11), and thus the gospel may be preached freely to all, and the poor among men rejoice, as was declared would be the case when the marvelous latter day work came forth. (Isa. 29).

If you will follow me back to the time mentioned in the Bible, when Isaac sent his son Jacob away from home, giving him a blessing, with certain instructions, etc., you will find when night came on, he looked around for a place to sleep: arranging some stones for a pillow, he lay down to sleep, and that night he dreamed that beautiful dream of which we read and see pictured out in books, etc., "Jacob's dream," wherein he saw a ladder standing on the earth, the top of which reached to heaven, and angels ascending and descending. Yes, well we all know something about that, and I only mention it to draw your minds to that part which pertains to the subject now before us: when Jacob awoke in the morning, he said, "Surely the Lord is in this place," and he vowed a vow unto the Lord, as follows: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: And this stone which I have set for a pillar, shall be God's house: and of all that thou shalt give me, I will surely give the tenth unto thee." (Gen. 28: 20-22). Thus we find the young man, Jacob, understood the order of God; and inasmuch as God had blessed him that night, and had kept him from harm and danger, etc., and knowing the order of the Almighty, and what would please Him most, he vowed this vow, "I will surely give the tenth unto thee." The law of tithing had been taught before, or how would that young man have known his duty to God in this respect? Sometime previous to this, Abraham, the grandfather of Jacob, who thus promised to pay his tithes, had been instructed in the same, and paid over to Melchizedek, the king, his tithes of all (Gen. 14: 20), thus showing that it was the order of God, and known and practiced by the nation. It belong to God; not only of the seed of the land, and the fruit of the tree, but of the flocks, etc. (See Lev. 27: 30-34).

Some may object, and say that belongs to the old law of Moses, and has nothing to do with the gospel law. Well, this last reference was talking to the children of Israel, but it was simply brought in with the added law (Deut. 5: 2). It had an existence long before the law was given to Israel, as mentioned in Exodus 20th, or Deuteronomy 5th chapter. In Abram's day, paying tithes was over four hundred years before the giving of the law to Israel at Sinai. The order of tithing belongs to the gospel, is a part of it, and without it the ministers could not be supported, nor the poor cared for.

Now, I am well aware many claim that there was no gospel until the New Testament times, but if so, what means this saying of the Apostle Paul: "For unto us was the gospel preached, as well as unto them [the children of Israel], but the word preached did not profit them, not being mixed with faith in them that heard it?" (Heb. 4: 2). The gospel was also preached to Abraham (see Galatians 3: 8), and we have proven that he knew all about, and complied with, the order of tithing. Hence, wherever the order of the gospel is, the law of tithing also must follow, each having its place in the gospel of Christ, and even under the law of Moses we have seen when the gospel, in some of its first principles, was not so fully complied with, yet that part of this gospel called tithing was carried out as may be seen by the reference already given, and also in the following: Deuteronomy 14: 22; Numbers 8: 24-28; Nehemiah 10: 37; 12: 14, etc.

Dear hearers, do not be startled if I tell you that the man who does not pay his tithes and offerings, is simply robbing God of His rights! But it is a fact; God declared to Israel only about four hundred years or less before Christ came, that they had robbed Him, even the whole nation. The Lord gave them to understand that from the days of their fathers they had gone away from His ordinances and had not kept them, and, because of a non-compliance, they had robbed Him. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Don't forget, God changes not, and that being His order: then, why not now? But to continue. He says: "Even from the days of your fathers ye have gone away from mine ordinances, and have not kept them [God's ordinances]. Return unto me, and I will return unto you. saith the Lord of hosts. But ye said, wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offering." (Mal. 3: 6-8). Here it is positively stated that they had robbed God in that they had not paid their tithes and offerings into the storehouse of the Lord. There are many people today, who, like Israel of old, murmur and complain because things are not better with them in a financial sense than they are; but if they would only stop and consider the mat-

ter, to see if they are doing their duty before Him as they should, and if they are not, how could they expect to have His watch-care over them, or His blessings come to them, or over their fields or flocks?

Right in the next verse or so the Lord says: "Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 9, 10). I have asked professed Christians what that meant; and have received answer as follows, "O, pray much and God will bless you so much with the Holy Ghost that you can't hold it." But that is a mistake; He was not talking about the Holy Ghost, but TITHING and OFFERINGS, as is plainly seen by the following verse: "And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." (Mal. 3: 11). Thus we see he has no reference to the spiritual, but to the temporal blessings, and I have proven in many instances that the Lord is true to His promises; also many others of my brethren and sisters have testified that when they have done their duty before the Lord, as His law directs, then have they been blessed, as He promised in His law they should.

Dear brethren and sisters, there must be some way laid down by which the work of God among men must be carried on and it certainly must be the one found in His word; and the person who thus does his duty before the Lord, shows by so doing that he honors God and respects his law and therefore claims his promises. And if the men of business who, laboring at whatever business they may, will do their duty by sustaining the families of those who are spending all their time preaching the gospel to others, not only for the elder's family but also for the poor of the household of faith who are worthy, they will be the rich recipients of the blessings of God. Thus it was in ancient times, and while the tribe of Levi was set aside by the Lord for ministers and priests to minister for him, the Lord ordered that the tithes of their brethren should be for the support of the tribe of "Levi, and the stranger, and the fatherless, and the widow." (Deut. 14: 27-29). Dear friends, we have fatherless and widows, as well as ministers today! And the same God is Lord over all now as then; hence the statement as I have quoted in Malachi, "I am the Lord, I change not." I hope you can all readily see the need of carrying out the law of God today, as well as they did in ages past. In that way you see there will not be any need for so many of those grab bag socials, foot socials, sugar socials, necktie parties, kissing

bees, etc., all to pay the preacher, which has brought shame on the name of christianity, while at the same time the poor have been largely neglected by those same so-called christians. The salaries of those man-made ministers have been so large that there was nothing left for the poor, and, as a rule, the majority have found their way to the county or pauper house. Not so with the people of God when his law is complied with, and carried out as directed in his law and as taught and practiced by the Saints today.

But "lay up treasures in heaven, not on the earth." One may ask, How do you explain laying up money in heaven? I answer, I think I can explain it to the understanding of the people better than you can when you say that the Lord meant that we should lay up our prayers in heaven; I would ask, What would a thief want of your prayers? It is something a thief would want to take from you. You know a thief would not want your prayers. It is evident that the Master had reference to the financial order of his church, and he, no doubt, desired that his people would observe the law of tithing and offering as God, who is unchangeable, had enjoined upon his people for thousands of years past. Hence, in that chapter we read, "Take heed that ye do not your alms before men to be seen of them." Don't do it for the purpose of gaining the applause of men, do it because you love God, and because you wish to keep his commandments—do it to the honor and glory of God. "Give us this day our daily bread," with "ye cannot serve God and Mammon." Mammon means wealth or riches; ye cannot serve God and your money, or your wealth; and the following, "Behold the fowls of the air," "consider the lilies," etc. "Wherefore, if God so clothe the grass of the field \* \* \* shall he not much more clothe you, O ye of little faith." "Therefore take no thought for the morrow: \* \* \* but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Lay up your treasures in heaven; don't pay so much attention to things of the world, and then expect that the kingdom of God will come to you, but pay more attention about God and his kingdom and the other things needed will come; pay your tithes and offerings, give it to the minister of God whose duty it is to receive it and get credit for the same in a legitimate way, and thus "lay up your treasures in heaven." The bishop or his agent is God's minister; put your moneys into the hands of heaven's messengers, get credit for it, and in the day of accounts when the books are opened you will have something marked down to your credit, and you will be "rewarded according to the things written in the books," "according as their works shall be." "For where your treasure is, there will your heart be also."

If your heart is set on the things of this world more than upon the things of God, there is where  
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your treasure will be, but if your heart is set to do the works of God in all things and let the other things be "added" as God sees fit, then there your treasure will be—in heaven. Lay them up in heaven. Don't die in debt to the Lord.

I now call your attention to the statement made by the Apostle Paul to the Corinthians, "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," etc. (1 Cor. 16:1, 2). See the difference between that statement of the Apostle Paul, a servant for Christ, and the statements made by men of today; when the presiding elder writes to the ministers over the different classes that he will be there such and such a time, he tells them to have the people bring their pocket books with them that there be a good "gathering when I come." Paul says, "Lay by him in store, that there be no GATHERING when I come." "Lay by him;" can you not see the idea, the man figures up his expenses and what he has left, and then takes out the tenth of the surplus, upon the first day of the week, and pays it into the hands of the proper officers so that when any of the ministers come that there be no gatherings. How plain. Again says the Apostle Paul: "For as touching the ministering to the saints, it is superfluous for me to write to you: yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." (2 Cor. 9:1, 3, 5). Paul had boasted of their good works in money matters, and had sent some of the brethren ahead, so they would be ready with their tithes and offerings, etc. But, dear brethren—I speak to you who are already in the church and you who may hereafter come into it—be careful not to give grudgingly; pay it cheerfully. See what the next verse or two says, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth the cheerful giver." (2 Cor. 9: 6, 7).

One may say, "As he purposeth in his heart, so let him give," and if the tithes must always be paid, why should it read that way? I would say, It is not the tithes only, but "tithes and offerings." The tithes is the Lord's; you give him his due by paying your tithes, but how much are you going to give as an offering? "According as he purposeth in his heart, so let him give." "But," says one, "we haven't got to pay, have we?" I answer,

No; you do as you see fit, but answer in the day of Judgment for a non-compliance with the law of God. You do not have to be baptized for the remission of sins if you do not want to, but how will you do to get a remission of sins without it? "God loveth the cheerful giver." I have heard that explained to mean that God loveth the one most who giveth the most, give cheerfully, viz., give a lot, etc. That is not so; but give what you have to give with a thankful and cheerful heart, and feel glad you have it to give, whether much or little. I believe God loved that widow who gave that mite as much if not more than some of the others who paid of their abundance into the offering of God.

The objector may say, "But what you have read in the New Testament has no reference to the tithing system as practiced under the old law." Well, what then does it refer to? we do not read of there being any change in any of it. Paul understood the law while a member of the Jewish faith and made mention of some changes which occurred in that law; but of the law of tithing, which was hundreds of years before the giving of the Mosaic law, and to which the law of Moses was added, to remain until the seed should come which was Christ (Gal. 3:19), there was no change after Christ's coming; the old Mosaic law passed by, leaving the tithing order and the rest of the gospel law in full force as it was before the law of Moses was given. But another objector says, "Well, Jesus Christ never taught it." Didn't he? What then does it mean, "Lay up treasures in heaven?" What means that statement in Matthew when He condemned the scribes and Pharisees for administering the law unjustly, etc. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done and not to leave the other undone." (Matt. 23:23). Christ taught the law of tithing, but condemned those wicked men for not teaching or practicing more fully other principles of faith, mercy, etc. Those Pharisees were like some of our ministers at the present time, they were looking after money matters, but leaving the gospel out.

A beautiful thought is brought out in the expression made by the Savior concerning the parable of the unjust steward. It appears the steward was accused of wasting his master's goods, and his master called him and ordered him to give an account of his stewardship and told him that he intended to put him out of his office, etc. And the poor man scarcely knew what to do, because he was not able to dig, and to beg he was ashamed, etc. Finally he concluded that it would be to his benefit to make the account of his lord's debtors smaller than it really was, so that when his lord should put him out of office those men would receive him and befriend him,

etc. And he was commended in that because he had "done wisely" for himself. Then said Jesus to his disciples, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." (Luke 16:9). Make to yourselves friends of the mammon of unrighteousness—pay your tithes and offerings into the storehouse of the Lord, and should the time ever come that you would fail and be unable to help yourself, you having done your duty faithfully, and "laid up your treasures in heaven," etc., it would be your duty then to ask to be assisted out of that storehouse where you had set your heart to place your treasure, that they may "receive you into everlasting habitations." Right on in the same chapter the Savior says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16: 10, 11).

Every man must be a steward over his own house, and he must faithfully discharge his duty, in justice before God, as he will be willing to meet it when he reaches the other side and is brought face to face with the Judge of all the earth. Read the next verse. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?"—Luke 16: 12. Virtually saying, if you have not been faithful in paying a tenth over to the Lord, "which is [the Lord's] another man's," how can you expect that God will bless and prosper you, and give you "that which is your own." In the thirteenth verse, same chapter, he adds: "No man can serve two masters \* \* \* ye cannot serve God and mammon." You cannot do both—serve God and your wealth. But serve God; do your duty before him in a spiritual and financial sense—in fact, it is all spiritual—but what I mean is, obey his gospel—attend to all, both the first as well as the secondary principles: serve him and not your wealth, and with whatever he may prosper you here, pay him one-tenth, and what offerings you desire; then all can see (both God, angels and men) that your heart is there, and there is where your treasure will be. Lay them up in heaven, not on the earth. That poor widow's heart was with her treasure "in heaven." Jesus commended her for her good works (although the law does not require us to put all we have in at present); he said of her, "Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in more than they all." The rich cast in "of their abundance" (their tenth), but she cast in "all" (ten times ten). That woman may not have been paying her tithing; it may have been all paid, if she ever had any to pay, and she was only paying an offer-

ing. However, let that be as it may, the example is clearly before us.

I have heard some of my brethren say, "It seems quite a sacrifice to pay, and I do not think the Lord wants us to make such a sacrifice." Listen, and I will read to you what David says: "Gather my Saints unto me; those that have made a covenant with me by sacrifice."—Ps. 50:5. Those are they who will be gathered; and you will see by reading this Psalm that he is speaking about what belongs to him. "For every beast of the forest is mine, and the cattle upon a thousand hills." (Ps. 50:10-12). It all belongs to God, use them and pay him one-tenth for use thereof. Let every Saint do his duty before God. If you have any property at all, pay him one-tenth of all, and one-tenth of all your surplus property thereafter annually; that is, one-tenth of your surplus which is over and above your living. You may pay, as Paul says, "Upon the first day of the week," if you are receiving your wages at the end of every week, or every month, as the case may be. The farmer may make two or three harvests each year; he may haul wood or bolts to market in the winter season, and may settle up when done and pay his tithing; he may again make a harvest when he sells the wool from his flock, and also when he takes his stock to market, and lastly his grain, etc. Anyway, so long as he does his duty honestly before his Maker.

I fear I am taking up too much of your time, I may weary you, but as I promised last evening, I will now give you the privilege of asking any question you may see proper.

Question:—Bro Cornish, I believe in the system of tithing and offering, but I am old and unable to work, and although I have some property, my home, a house and lot, I have nothing but a small pension to keep me and the old lady, my wife. Now, would you advise me to sell or mortgage it to pay what would be due the Lord? If I sold I would have no home, and if I mortgaged it I would have no way to redeem it, and the interest would soon eat it up, and I would lose it in that way. What would you advise under such circumstances?

Answer.—I would not advise you to mortgage or sell your home, for you do not expect to live much longer according to the common course of nature, and you will, no doubt, make a will, and will your property to some one or more of your relatives or friends, would you not?

A.—Yes, sir.

Q.—Very well, then how would it be for you to will the Lord what rightly belongs to him first?

A.—I could do that.

Q.—Just tell me, brother, what it would be worth, and I will help you to an understanding of what I would think wise under such circumstances.

A.—It is worth about eight hundred dollars.

Then I would suggest that inasmuch as your tithing would be eighty dollars, if you have not

paid any, that you make your will at least to read, "One hundred dollars to the church—eighty for tithing, and twenty for free-will offering." Thus you will see you pay the Lord what belongs to him, and twenty dollars you give yourself. Has the gospel been, and by your living it will be worth twenty dollars to you? If more, do what you think your duty would be between God and those to whom you may will your property.

Q.—Elder, my husband is dead, and before he died, he requested me to pay his tithing, as he had never done it. What can be done in that case?

A.—I would suggest that you go on and pay it as you can, and we will place it to the credit of yourself and husband; thus he may "rest from his labors and his works follow."

Q.—How would you do in a case where you owed tithing and owed other debts also, say three or four different places, etc.?

A.—I believe I would consider my tithing a debt equal with the rest, and pay all proportionately to their several wants and demands. If you owed three or four different parties, and could not pay all this year, you, no doubt, would go to the different parties, or their agents, see their needs and demands, pay the ones who must have it, and let the others, who could, wait a little. Do likewise with the Lord's agent, and thus honor and respect God and all mankind. Deal fairly and squarely and God will prosper and save us in the end.

May God bless us all. Amen.

CHRISTIANITY AND NEWS-PAPERS.

So long ago as last August the Northwestern Christian Advocate warned Rev. Sheldon of the difficulties he would encounter in attempting to publish a daily newspaper as Jesus Christ would were He on earth and in the business. The first difficulty suggested by the Advocate was that people—even the most devout of Christian people—wanted in their daily papers the news of the world, fresh, full and uncensored by anybody. They would not submit to one man's judgment of what was fit or unfit to read, for that was a privilege reserved to the reader, not the editor, presuming, of course, that the paper were run in the channels of common decency.

The second difficulty suggested by the Advocate was of a theological nature. It more than intimates that the editor who attempts to run his paper as Jesus would do, or as we may suppose Jesus would do from reading of His life and works in the Bible, would very quickly find himself in deep water. That is to say, if in this day and age we attempted to apply literally the teachings and methods of Jesus to our daily conduct we must violently overturn the accepted usages of society, of the church, and even of the law.

Along this line of not applying the teachings of the Bible literally, Professor A. Sabatier, the eminent French scholar and devout religionist, recently pub-

lished an article in the *Contemporary Review* in which he said we must get away as far as possible from the detail of the Scripture and seek only to absorb its masterful generalities. "You cannot," says he, "identify the Father whom Christ reveals to us with the Jehovah of Israel who orders such horrible exterminations and vengeance. The Jehovah anterior to the times of the prophets is not essentially different from the god Chemosh, of Moab, whose commands are no less murderous, and his jealousy no less implacable. But do you really regret him? Was not your conscience uneasy, were you not scandalized and perplexed in your old faith when you read in Genesis and Numbers, in the biography of David, of such violence and trickery attributed to the God whom you adored? And you hazarded timid explanations, subtle allegorical contrivances, to lighten, if not get rid of, this Biblical nightmare. Well! rejoice and be filled with great joy. History, wisely interrogated, puts everything in its right place. It teaches you to see in these documents an ancient phase of the divine education of a people which cannot remain as they were, and which have no more direct authority over the disciples of Christ than the customs of the stone age over the legislators of today."

And what this Professor Sabatier has done for the Old Testament, many divines and Biblical scholars are doing for the New. Before a Methodist conference in New York, less than a year ago, Rev. S. P. Cadman, D. D., threw discredit upon the gospels as an inspired and authentic record. "I assert," said he, "that the essential portion of Christianity is not in any book or creed. Half the pages of the Old Testament are of unknown authorship, and the New Testament contains many contradictions." This sentiment was applauded by the 300 ministers present, including Bishop Andrews.

What we are getting at is that present day Christianity cannot profess to be governed by the rule or rote laid down by Christ and the disciples. If Parson Sheldon followed Jesus literally he would tell his readers to sell all they had and join communally in a church such as Christ sought to establish in Jerusalem. He would tell them, too, that the promise in the New Testament of answered prayer must be taken literally. "All things, whatsoever ye shall ask in prayer believing, ye shall receive." Christ Himself prayed for a church unity that has never come about, and never can, so long as the Sheldons of the world cling to their religious dogmas.

No doubt Parson Sheldon has been misunderstood by those who consider that in every little thing about his newspaper he decides that Christ would do it in this way or that. We believe that he only claims to be guided by the general rules of right which are found in Christ's life and teachings as the rules appear to him. But he has advertised so extensively and so sen-

sationally that the public has come to look upon him as one who feels himself almost divinely called to determine the ways of God. We think this does him an injustice, but, nevertheless, it is a widespread interpretation of his pretensions and his character. If, now that his paper has gone to its readers, he escapes ridicule, it will be the closest shave of his life, for, instead of producing something new and inspiring, he has produced the commonest kind of a journal, having no points of difference from hundreds of other papers except that his is less ably edited. There are dozens of Christian journals in the United States that would feel their work poorly done if they did not excel the issues of the *Topeka Capital* so far put out by Mr. Sheldon. If he hasn't learned already that special training is as necessary in an editor as in a locomotive engineer, he will be in full possession of the knowledge before the week is out. And when he sums up the results of his venture we shall be surprised, believing him to be an honest man, if he does not conclude that he has done Christianity little good.—Editorial in *The Kansas City (Mo.) Journal*, March 15th.

#### The Water System of Pompeii.

Pompeii, like most Roman cities, had an excellent water system, but we are able to judge of the systems in other places only by the small remains, but in Pompeii the whole system has been laid bare, and in "Pompeii, Its Life and Art," by August Mau, translated by Prof. Francis W. Kelsey, there is an interesting description of the water supply of the city. Remains of the great aqueduct near Avelino, a dozen miles east of Nola, have been discovered, and this aqueduct followed the base of Vesuvius and furnished water to Naples, Puteoli, Baiae and Misenum, but the source from which Pompeii received its water supply has not been discovered. The construction of the older baths showed that a free use of water was contemplated. There were many fountains along the streets, most of them at the corners. They were filled by pipes connected with the water system of that city, and these fountains bear witness to long use by depressions which have been worn in the stone by the hands of those who leaned forward to drink. Water towers were found at the sides of streets, they were small pillars of masonry which were raised to the height of 20 feet. There was a small reservoir of water on the top, presumably of metal. In all the houses of any size and importance there were flowing jets. Thus, in the famous house of the Vetii which was discovered a few years ago there are no less than sixteen jets, and water was not stinted in any of the three baths which have been discovered. The water pipes were made of sheet lead folded together, the transverse section somewhat resembling that of a pear. Their size was regulated by the pressure and the water

was turned on and off by stopcocks which were much like those in use today.—*Scientific American*, March 24, 1900.

#### MODEL TOWN IS IN KANSAS

From the standpoint of morals Lost Springs, Marion county, Kansas, is the most remarkable town in the world.

Lost Springs is a village of 250 souls. Every inhabitant is a teetotaler, only two men swear, and not more than a dozen use tobacco. The entire adult population belongs to the church, and all the children attend Sunday School. The town has never had a saloon or gambling house, and there hasn't been a game of cards played in ten years. Two years ago a couple of young men got up a horse race, but the community made such a fuss about it that the event was declared off. Dancing has not been indulged in for five years.

Lost Springs is without municipal government, having never been incorporated. The early settlers of the community were Methodists of great piety, and, as they explained: "Got started right and kept right." The Methodist church at Lost Springs and the Presbyterian and Christian churches near town, have taught in season and out of season that the "wages of sin is death," with the result that the people avoid even the appearance of evil as they would an epidemic.

At the Methodist prayer meeting a short time ago one brother deplored the fact that so many of the inhabitants of the village used tobacco. He prayed that the evil might be eradicated. A venerable citizen of the town, aged 80, arose and said that he had been chewing tobacco for sixty years, but it never before dawned upon him that the habit was sinful. "I'll give it up," he said, and, going to the door, threw a plug of tobacco into the street. Five other tobacco users followed his example, and the congregation rejoiced with exceeding joy.

C. F. Shupe, the leading merchant of the village, on the day after the meeting, boxed up his stock of tobacco and shipped it back to the factory. "I have no scruples against selling tobacco," Mr. Shupe explained, "but the sentiment of the community is against the traffic, and I have decided not to sell any more of it. I do not use tobacco myself."

One other merchant keeps tobacco in stock, but as he has sold less than a dollar's worth since the crusade was started at the prayer meeting he likely will send his stock back to the factory.—*Chicago Chronicle*.

#### The Adulteration of Food Products.

For a considerable time the Senate Committee on Manufacturers has had under way an investigation into the extent to which food preparations are made the subject of adulteration, and their report has been submitted to the Senate. The evidence seems to show that our peppers, cinnamon, cloves and spices, generally, including ginger and mustard, are adulter-

ated, the amount depending upon the man ordering the article; in some cases it reaches sixty per cent. Of course, in the case of butter, cheese and flour, the practice of fraud can be more easily detected than in the falsification of spice. The committee has taken the ground that the sale of deleterious and unhealthy food products should be prohibited, and where the adulteration is harmless and the goods cheapened, they should be marked for what they are. One method of dealing with the difficulty contemplates putting important food products under the internal revenue law, as has been done with flour, filled cheese and butter. It is said that the poor flour bill has absolutely prevented the sale of adulterated flour and has increased, according to Bradstreet's, the sale of American flour 25 per cent in other countries. Another plan contemplates the establishment of a board which shall fix the standards for food, drink and drugs. Of course, the same rule should apply to foreigners who manufacture goods to be sold in this country.—*Scientific American*.

#### MEDITATIONS.

Some of the Saints seem to have the idea that every baptized believer has the right to lay on hands for the sick according to the promises the Lord gave by Mark in 16th chapter, "These signs shall follow them that believe \* \* \* they shall lay hands on the sick and they shall recover." I thought that our Scriptures seem to explain the promises; in James, we are informed that when any are sick to send for the *elders* to officiate, and in the Doctrine and Covenants that the *elders* are authorized to lay on hands for the sick. Yet in some cases where no elders can be got, if the Lord directs any brother or sister to anoint and lay on hands, it is all right, like Cornelius and his family received the Holy Ghost before baptism, yet not the order of the church, but for a purpose in the wisdom of God.

#### INFERIOR.

#### Objection to Wire Nails.

Strange to say the industry of making cut nails from iron and steel is having a great revival. The introduction of steel wire nails made great inroads upon the cut nail business, but now the latter shops are adding new machinery and enlarging their facilities. The increased demand is caused by the fact that shingles that have been fastened on barn roofs for the past ten years with wire nails are blowing off and farmers are greatly exercised over the matter.

The shingles fastened with the old cut nail remained on the roof until the shingles rotted, whereas with the steel wire nail, the shingles blow off after ten years. The main trouble with the steel wire nail, says the *Evening Post*, is that it cannot stand the weather as the wrought iron nail does. This is partly caused by the acid used in annealing the wire before it is drawn which cannot be thorough-

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Dr. Miles has had twenty-four years' experience, and is well and favorably known throughout the country. He has an able and extensive corps of assistants and investigators in his laboratories. He has patients in every state, territory, Canada and Mexico. He cordially invites the afflicted to write to him.

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ly cleaned off. The Watervliet Arsenal experiments show that cut nails have proved to be 50 per cent more adhesive when driven into wood than wire nails, but the bright and cheaper wire nails soon succeeded in making a great difference in the cut nail trade. The carpenter can drive wire nails too handily to return to the cut nails unless specifications actually require it, and the demands for cut nails are coming largely from agricultural sections. A big steel wire combine has had a special nail made with an extraordinarily large head and galvanized all over. These are guaranteed to outlast any nail in existence.—*Selected*.

Do NOT permit the children to form the habit of disputing and quarreling with each other. It may be prevented, like other bad habits, by watchfulness, particularly if the training is begun when the children are very young. Separation is the best punishment, breaking up the play and taking away the cause of the dispute. Children are social beings and do not like to play alone. They dislike solitude, and if they find it is invariably the result of quarreling, they will take pains to be more amiable so as not to be forced into it.—*April Ladies' Home Journal*.

We still have some copies of the duet, "Evelina Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

**HOPE THROUGH FAITH.**  
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A glorious hope beyond the grave,  
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By faith we see the light we crave,  
And know that God is love.

Though sick and weary, tempest tost,  
In sorrow and distress;  
When hope on earth seems almost lost,  
Faith puts the soul at rest.

It whispers cheering words of peace,  
It allays all our fears;  
It makes our love for God increase,  
While in this vale of tears.

Nor death itself shall make us fear,  
To lie beneath the sod;  
Moved on by faith we'll ever bear  
A glorious hope in God.

CENTRALIA, I. T.

**Workers Should Breakfast Sparingly.**

Do not eat a hearty breakfast if you have any mental or physical work to do thereafter. The full stomach may satisfy your craving, but cannot give you the needed or desired strength under about three or four hours. Digestion, absorption and assimilation must take place before you can get any good from your breakfast. If these processes are not completed the hearty breakfast simply clogs the vital machinery. Therefore the hearty six o'clock dinner, which will not only build up the waste of the day, but provide a reserve for the morrow, is to be commended.—April *Ladies' Home Journal*.

Memories of Dwight L. Moody.

It was the wish of the late Mr. Moody that his biography should be written by his son.

Mr. W. R. Moody, who has in his possession all of his father's papers, and is preparing a very complete life of the great preacher, has consented to write especially for *The Saturday Evening Post*, a series of anecdotal papers on his father's life and work, profusely illustrated with hitherto unpublished photographs.

The first of these papers, entitled "Moody as Boy and Business Man," will appear in the April 7 number of *The Saturday Evening Post*.

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We are receiving orders for Bro. A. Haws' little book, "Sabbatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

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"The Restoration of Israel," by Elder S. W. L. Scott; 46 pages.  
"A Retrospective View of the Reorganization," by E. C. Briggs; 38 pages.  
"Use of the Reorganized Church," by President W. W. Blair; 56 pages.  
"Gospel Message," by President Joseph Smith; 64 pages.  
"Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages.  
"Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 30 pages.  
"God is Unchangeable," by Elder Joseph Luff; 44 pages.  
"Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 50 pages.  
"Joseph Smith: Was He a Prophet of God?" by Elder R. C. Evans; 40 pages.  
"Sign Seekers," by Elder I. M. Smith; 32 pages.  
"Gospel Antiquity," by Elder Joseph Luff; 59 pages.  
"God is Light," by Elder W. H. Kelley; 46 pages.  
"Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages.  
"The Restitution," by Elder R. C. Evans; 32 pages.  
"The Marriage Relation," by Elder J. W. Wight; 41 pages.  
"The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 33 pages.  
"Save Yourself," by Elder I. M. Smith; 34 pages.

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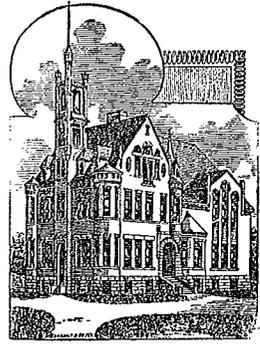
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TRAINS WEST. a. m.  
No. 95—Wichita and K. C. Mail. 12:49  
" 9—Kansas & Nebraska Lim. 4:34  
" 93—Texas, Joplin & K. C. Ex. 6:05  
" 3—St. Louis Through Mail. 8:46  
" 73—Lexington Branch Pass. 8:46  
" 7—Fast Mail. 10:06 p. m.  
" 91—Joplin and K. C. Mail. 3:16  
" 1—St. Louis Mail and Ex. 4:37  
" 5—St. Louis Mail. 6:55  
" 71—Lex. Branch Pass. 8:46  
TRAINS EAST. a. m.  
No. 90—K. C. & Wichita Mail. 7:21  
" 72—Lexington Branch Pass. 6:25  
" 6—St. Louis Mail. 7:33  
" 92—K. C. Texas & Joplin Mail 8:37  
" 2—St. Louis Through Mail & Pass. 10:17 p. m.  
" 74—Lex. Branch Passenger. 6:10  
" 4—St. Louis Through Mail & Pass. 1:37  
" 94—K. C. Tex. & Joplin Ex. 7:39  
" 8—St. Louis Through Mail & Pass. 9:09  
" 10—Kan. & Neb. Limited. 11:12  
Nos. 7, 9 and 10 do not stop.  
LIBERTY STREET DEPOT.  
TRAINS WEST.  
No. 73—Lex. Branch Pass. 8:30 a. m.  
" 71 " " 6:40 p. m.  
TRAINS EAST.  
No. 72—Lex. Branch Pass. 6:56 a. m.  
" 74 " " 8:15 p. m.  
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EAST BOUND. a. m.  
" 101—Local Way Freight. 7:40  
" 47—St. Louis & Chicago Mail 8:27 p. m.  
No. 51—Chicago Limited. 8:30  
" 49—St. Louis Flyer. 9:39  
WEST BOUND. a. m.  
" 50—St. Louis Lim. and. 8:55  
" 52—Chicago Limited. 8:08 p. m.  
" 102—Local Way Freight. 2:20  
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Reduced Railway Rates to General Conference.

CENTRAL PASSENGER ASSOCIATION, ETC.

Advices from the Chairman of the Central Passenger Association, dated March 23, give notice of reduction of rates over its lines of road to the coming General Conference and General Conventions, Lamoni, Iowa, April 5-20, 1900.

"The territory of the Central Passenger Association... is bounded on the east by Pittsburg, Salamanca, Buffalo, and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Port Huron, thence via Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy, Hannibal, St. Louis, and Cairo; and on the south by the Ohio river, but including points on either side of that river."

The following named lines of railroads in its territory agree to the reduction of one and one-third fare for the round trip.

Each of the following companies, namely: Allegheny Valley R'y, Ann Arbor R. R., B. & O. R. R., B. & O. S. W. R. R., C. & O. R'y, C. & E. I. R. R., Chicago & Erie and Erie R. R., C. I. & L. R'y, C. & M. V. R. R., Cincinnati Northern R'y, C. H. & D. R'y, C. C. & St. L. R'y, C. L. & W. R'y, C. T. & V. R. R., C. P. & St. L. R'y, C. A. & C. R'y, C. N. O. & T. P. R'y Co., C. M. R'y, C. S. & H. R. R., D. A. V. & P. R. R., D. & C. N. Co., D. & L. N. R'y, E. & I. R. R., E. & T. H. R. R., F. Ft. W. & W. R'y, G. R. & I. R'y, G. T. R'y System, Hocking Valley R'y, I. D. & W. R'y, I. J. & I. S. R. Y., J. & St. L. R'y, L. S. & M. S. R'y, L. E. & St. L. Con. R'y, L. & N. R. R., L. E. & W. R. R., L. H. & St. L. R'y, Mich. Central R. R., Mobile & Ohio R. R., N. Y. C. & St. L. R. R., N. & W. R'y, Ohio Central Lines, Ohio Southern R. R., O. & L. K. R. R., Ohio River R. R., P. D. & E. R'y, Penna. Lines, Pere Marquette R. R., Pitts., Bessemer & Lake Erie R. R., P. & L. E. R. R., P. & W. R'y, Pitts., Lisbon & Western R'y, St. L. C. & St. P. R'y, T. P. & W. R'y, T. St. L. C. K. C. R. R., Vandalia Line, Wabash R. R., W. & L. E. R. R.

The same general rules already published govern the reduction rate, except that tickets costing less than seventy-five cents will not be included.

Tickets must be purchased from April 2-7 (not earlier than the 2d and not later than the 7th); except where rules of local roads permit earlier purchase, when necessary, for delegates to reach destination by opening date, which may be learned by local inquiry.

Passengers pay full fare on going passage and obtain a separate certificate with every ticket purchased, which, when countersigned at Lamoni, will entitle purchaser to return fare, unlimited, over the same route as going journey, at one-third regular fare, up to April 23.

All interested will take notice that according to notices published to date, reduced rates have been granted by the New England, Trunk Line, South-eastern, Central, and Western, Passenger Associations; the Southwestern (covering some, but not all, lines in the State of Texas, declining only because of limited attendance from its territory).

All of the associations named above have agreed to the change in dates for purchase of going tickets; namely, from April 2-7.

R. S. SALYARDS, Church Sec. LAMONI, Ia., March 24, '00.

CONFERENCE MINUTES.

The Kirtland district conference convened at Sharon, Pennsylvania, March 3, 1900, Elder A. H. Parsons, district president in charge, W. J. Baldwin, secretary.

The following branches reported: Blakes Mills, last report 84, present number 81; Kirtland, last report 96, present number 87; Sharon, last report 33, present number 37; Youngstown, last report 26, present number 26; Akron, last report 32; present number 31; Washingtonville, last re-

port 25, present number 30; Cleveland, last report 59, present number 62; Conneautville, last report 24; present number 29; Toledo not reporting to this conference.

Elders reporting: F. C. Smith, F. J. Ebeling, Richard Baldwin, David M. Strachan, John H. Cramer, Robert Fuller and A. H. Parsons. (Elders W. H. Kelley and M. H. Bond gave an interesting account of the progress of the work in the east).

Priests reporting: Eben Miller and W. J. Baldwin. Teachers, Jonathan Hollibaugh, Eben Curry and Andrew Richardson.

Report of bishop's agent: Total income, \$428.11; total expenses, \$358.85; on hand March 3, 1900, \$69.26. Eben Miller, bishop's agent.

Resolved, That the tent committee be encouraged, and that a committee be appointed composed of the following brethren, to solicit money through the district: A. H. Parsons, David Allen and F. J. Ebeling.

Referring to the petition from the southern California district, the following was adopted:

Resolved, That we, the Kirtland district, return this petition to the Southern California district and tell them that we are willing to wait and let the Lord direct when he is ready, and that we are willing to stand by the Lord.

Resolved, That this conference recommend the organization of a district Sunday School association to be known as the Kirtland district, and that A. H. Parsons be authorized to look after the same.

Resolved, That we sustain all the general church officers and that we hold them in our highest esteem.

The following delegates were appointed to represent this district in General Conference: A. H. Parsons, W. H. Kelley, M. H. Bond, Richard and Annie Baldwin, Sr. Hattie Griffiths, Edwin H. Garrett, David Propper, R. Etzenhouser, F. J. Ebeling, Lorenzo and Jennie Powell and Sr. Minnie Russell.

Resolved, That those present be empowered to cast the full vote of the district.

Bro. David Allen ordained to the office of a priest.

The following district officers were re-elected: A. H. Parsons, president; F. J. Ebeling, associate president; W. J. Baldwin, secretary; Eben Miller, bishop's agent.

Saturday evening preaching by A. H. Parsons, assisted by W. H. Kelley. Sunday morning prayer meeting in charge of F. J. Ebeling and Eben Miller. Sunday 11 a. m. dedicatory sermon by M. H. Bond; dedicatory prayer by W. H. Kelley, in which the Spirit of God was manifested and all made to rejoice in the gospel. Sunday 2:30 p. m. sacrament and testimony meeting. 7:30 p. m. preaching by W. H. Kelley, assisted by M. H. Bond.

Motion then made to adjourn to meet with the Blakes Mills branch, October 6, 7, 1900.

W. J. BALDWIN, Sec. SHARON, Pa., March 20.

The semi-annual conference of the local district convened with the Los Angeles branch in their new church building, corner of Eleventh and Wall streets, Friday, February 16, 1900. Elders G. T. Griffiths and A. Carmichael were chosen to preside; Maggie Pankey and T. W. Williams, clerks; F. M. Sheehy and A. C. Barmore, committee on credentials.

Elders reporting: G. T. Griffiths, T. W. Williams, D. A. Anderson, N. Van Fleet, A. Carmichael, A. E. Jones, Wm. Gibson, F. B. Blair, H. Hemingway, R. R. Dana. Priests, Geo. Wixom, N. J. Wixom, Will Mills.

The following officials were present at the conference: Apostle G. T. Griffiths; seventy, T. W. Williams, A. C. Barmore, F. M. Sheehy; high priests, N. Van Fleet, A. Carmichael; elders, A. E. Jones, Wm. Gibson, F. B. Blair, H. Hemingway, R. R. Dana, D. A. Anderson, P. M. Betts, D. A. Hougans, E. J. French; priests, Geo. Wixom, N. J. Wixom, Wm. McGary, Wm. Mills; teachers, Wm. Crumley, Jos. Chester, S. Penfok; deacons, N. Paulson, L. Daquet.

Branch reports: Los Angeles, present number 180, loss 2; San Bernardino, present number 269, gain 4; Newport, present number 236, gain 3.

A. C. Barmore, Geo. Wixom and Wm. Gibson were appointed auditing committee to audit bishop's agent's report, and reported the books correct. The report is: on hand last January 1, 1900, \$252.20, total \$718.67, expended \$347.60, balance due church \$371.07.

Resolutions: WHEREAS, Bro. Griffiths, Williams and Chaburn have evidenced their ability to cope with the needs of church work in southern California, and

WHEREAS, They have inaugurated new methods, which, we believe, they should be permitted to carry out, and which, if not carried out, will result in loss to the church, therefore be it

Resolved, That we, the Southern California district, in conference assembled, hereby especially request the presidency of the church to return Bro. Griffiths as missionary in charge of the Pacific Slope mission, and T. W. Williams, Wm. Chaburn and D. A. Anderson as missionaries to labor in Southern California district.

A vote of thanks was moved by Bro. Dana to Bro. Keeler for his service in the district.

A session held to the Sunday School and the Religio was voted for the next conference; time of session left to the district president.

Resolved, That our delegates be instructed to petition the General Conference for a new division between the Central and the Southern California districts.

Preaching by Bro. Barmore, Blair, Griffiths, Williams and Sheehy.

Adjourned to meet with the Newport branch on Friday, on or before the full moon in October 1900.

There were three baptisms by Bro. Williams during the conference.

MAOGIE PANKEY, Dist. Sec.

The Northwest Kansas district conference convened at Idylwild, Kansas, March 17th, J. F. McClure president, Nettie C. Job secretary pro tem.

Branches reporting: Blue Rapids, 76; loss 1; Rural Dale, 35; Beloit, 54; loss 1; Solomon River, 16; Idylwild, 99; gain 6; Homestead, 50; gain 2; Scandia, 20.

Ministry reporting: Elders W. S. Pender, O. B. Thomas, J. F. McClure, A. Kent, W. H. Mannerling, L. F. Johnson, S. V. Pratt; elders acting as priests, V. F. Rogers and J. S. Goble; Priest Frank J. Pierce.

Delegates to General Conference: Wm. Landers, John Soderstadt, W. S. Pender, W. H. Mannerling, J. M. Brown, A. Z. Smith, W. Ackleson, Sr. Nelson, Ella Landers.

Adjourned to meet the first Saturday of the next reunion.

NETTIE C. JOB, Sec. pro tem.

Convention Minutes.

The Northwest Kansas District Sunday School Association convened at Idylwild, Kansas, March 17th, Sarah Scott superintendent pro tem.

The following schools reported: Zion's Hope, Blue Rapids, Bloomfield, Greentear, Hope, Zion's Hope Union Sunday School.

Officers elected: Superintendent, Nettie C. Job; assistant superintendent, Zelona Smith; secretary, Ella Landers; treasurer, Emma Snow.

Delegates to General Association: W. S. Pender, John Soderstadt, W. H. Mannerling, J. M. Brown, A. Z. Smith, Wm. and Ella Landers, Sr. Nelson, W. Ackleson. Convention adjourned.

NETTIE C. JOB, Sec. pro tem.

NOTICES.

To whom it may concern:—The ministry and membership of the London, England, branch of the Reorganized Church of Jesus Christ of Latter Day Saints desire to avail themselves of the present opportunity of publicly placing upon record their deep sense of respect and approval towards their esteemed brethren in Christ, Elder F. G. Pitt and Elder Wm. Newton. The two missionaries who have labored with such fidelity and fortitude in our midst of late. We also desire to thus publicly acknowledge the merciful hand of One who has prospered them upon their voyage, and also

graciously brought both themselves and their beloved ones unto their "desired haven" in peace, in safety and in security. Signed on behalf of the London branch and by their consent, 11th day of March, 1900.

R. CLIF, President, F. R. TRUB, Clerk. Bow, LONDON, England.

Reduced Rates to Religio Convention.

We are pleased to be able to announce, though late, that a change in dates has been secured, whereby tickets for going may be purchased April 2d, as the earliest date, instead of the 3d, as formerly announced. See Church Secretary's notice for fuller particulars.

J. A. GUNSOLLEY.

Zion's Religio-Literary Society General Convention Program.

TUESDAY, APRIL 3, 1900.

9:00 a. m.—Prayer meeting, members fasting for breakfast.

10:45 a. m.—Business: Credentials committee, reports of officers, districts, societies, committees, etc.

2:00 p. m.—Business: Report of Committee of Five taken up. Other business.

7:30 p. m.—Miscellaneous program: Hymn. Invocation. Anthem, "Consider the Lilies," Lamoni local. Address, "The Religio—Its Object," J. A. Gunsolley. Music. Recitation, "The Legend Beautiful"—Longfellow—Martha Jones. Vocal Solo, F. G. Pitt. Address, "Necessity for an Education in the Teaching of 'the Books'—Individual Responsibility," D. W. Wight. Music, Octette. Paper, "How the Ministry Can Help the Religio," J. M. Baker. Anthem, Lamoni local. Doxology. Benediction.

WEDNESDAY APRIL 4, 1900.

9:00 a. m.—Election of officers. Unfinished business. Question box, or institute work.

12:00 m.—Adjournment.

A Vitrified Clay Church.

A new church at Chicago is built exclusively of vitrified clay, even the window frames are of the same material. The decorative features are white terra cotta. The altars, communion rail, pulpit and front of organ loft are all terra cotta. The entire ceiling is of brick and tile vaulting, the keystones being of terra cotta, and the ribs of the arches and groins of molded brick. There is not an inch of timber or a nail in the entire structure. Its acoustic properties are said to be remarkable.

—Exchange.

AN epidemic of typhoid fever has recently been traced to the use of celery grown on some sewage fertilized ground. As it occurred in an institution it was very easy to trace the cause. Owing to the peculiar nature of the stems it is very easy for them to become saturated with fertilizing material.—Exchange.

MARRIED.

NORWOOD-PACKWOOD.—At Susanville, Lassen county, California, March 2d, 1900, Mr. J. W. Norwood, of Red Bluff, and Sr. Luvinia Packwood, of Bieber, California, Superior Judge Kelley officiating.

DIED.

POWELL.—At his home near Ravenwood, Missouri, January 26, 1900, after a short illness Elder William Powell. He was born in Crossfall, Herefordshire, England, March 4, 1824, being 75 years, 10 months, and 22 days old at the time of his death. He came to this country when but twenty-one years of age. He joined the Baptist church while young, and preached for that denomination a number of years; but when he heard the restored gospel he gladly accepted it, and was

baptized February 14, 1866, at Malad, Idaho, by Thomas Thomas, and was ordained an elder the same day by Elder Thomas. He bore a faithful testimony and died firm in the faith. His wife, ten children, twenty-three grandchildren and two great-grandchildren, besides a host of friends, mourn his departure. Services at the house by Bro. John Hawley.

BEEBY.—Near Excelsior, Wisconsin, February 25, 1900, of consumption, Sr. Mary Melissa Beegy. She was born in Richmond, Richland county, Wisconsin, December 5, 1873, and was married to Hiram C. Beegy March 9, 1890. Her husband, three children, mother, brother and five sisters, besides other relatives and friends, mourn her departing. She was kind and innocent in her demeanor and died in full hope of the first resurrection. Funeral services in Christian chapel, Knaps Creek, sermon by Leonard Houghton, a large audience in attendance.

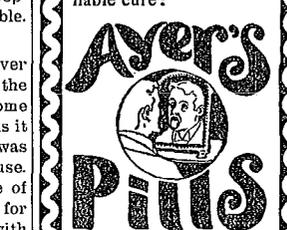
GOREHAM.—At Jamaica, Iowa, December 16, 1899, Elder William Morton Goreham, aged 57 years, 7 months and 23 days. He was born in Pottsdam, New York, April 23, 1842. About a year before his death he became assistant editor of the *Jamaica Journal*, and shortly before his death established the *Bagley Record*, Bagley, Iowa. June 19, 1862, he was married to Miss Rhoda L. Wade, who, with three sons and one daughter, mourn his departure. He served in Co. F. Twelfth Iowa Infantry in the civil war, and was a member of Logan (Iowa) Post G. A. I. Funeral at the United Brethren church, December 18, Elder J. S. Roth preaching the sermon: the church was packed with an attentive and sympathizing audience, and every business house in town was closed during the service. He stood very high in the estimation of his fellow citizens as a Saint and business man, and they loved to hear him preach and talk on the gospel theme. Interment in the Richland cemetery.

Coated

Look at your tongue. Is it coated? Then you have a bad taste in your mouth every morning. Your appetite is poor, and food distresses you. You have frequent headaches and are often dizzy. Your stomach is weak and your bowels are always constipated. There's an old and reliable cure:



Ayer's Pills. AN epidemic of typhoid fever has recently been traced to the use of celery grown on some sewage fertilized ground. As it occurred in an institution it was very easy to trace the cause. Owing to the peculiar nature of the stems it is very easy for them to become saturated with fertilizing material.—Exchange.



Don't take a cathartic dose and then stop. Better take a laxative dose each night, just enough to cause one good free movement the day following. You feel better the very next day. Your appetite returns, your dyspepsia is cured, your headaches pass away, your tongue clears up, your liver acts well, and your bowels no longer give you trouble.

Price, 25 cents. All druggists.

"I have taken Ayer's Pills for 35 years and I consider them the best made. One pill does me more good than half a box of any other kind I have ever tried." Mrs. N. E. TALBOT, March 29, 1899. Arrington, Kans.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 5, 1900

NUMBER 14.

## ZION'S ENSIGN.

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## DIVINE GUIDANCE NEEDED.

The works of the Creator are a source of never ending revelation. The more deeply the human mind, guided by the Holy Spirit, searches into the mysteries presented for investigation, the greater are the marvels unfolded to the understanding. Without the aid of the Holy Spirit, the mind of man could not grasp many of the grand and beautiful things open to the investigation of they who honor their Creator by obedience to His laws. The apostle says of the Holy Spirit, "For the Spirit searcheth all things, yea, the deep things of God." (1 Cor. 2:10). This Spirit being the source of all light spiritually, is able to make plain that which, without its aid, would be impenetrable mysteries to the finite comprehension, and being present in the creation, is abundantly qualified to impart knowledge to those favored with such assistance. How great is the privilege given to mortals to search and find out the truths in the creation; the mind is filled with wonder, at the revelations manifested, and is led to adore the matchless wisdom that could create and foster them.

For instance, the possibilities that even a small portion of earth may unfold, claims the wonder and adoration of the mind. It will produce, alike from the same soil, under precisely similar conditions and combination of the elements of life, an oak, walnut, chesnut, and various other kinds of trees; it will produce different kinds of vegetables; it will bring into life flowers of varied hues and beauty of form and fragrance, and at the same time, amidst them all, it will develop that which is most unwelcome, the noxious weeds, some of them a menace to life itself, in other organisms. All these differing manifestations

of life are the direct result of the planting of the seed peculiar to each, as the Creator ordained. What are the causes that lead to the development of these various plants from the same kind of soil, combined with the same elements, is a mystery in chemistry which no scientist, however learned, has yet fathomed, but some day it will be revealed, and when it is comprehended, will inspire the mind with praise for the wisdom that combined the results so perfectly manifested in the creation.

The human heart may be compared in some respects to the soil. As the infant comes into the world it is pure, knowing nothing of good or evil; it is in a condition to receive any kind of a training; it is possible to develop it into one of the noblest works of the creation, God-like in its character and a power for good in the earth, or it is likewise possible to make of it a veritable devil, a curse to its kind, and a blot in creation; as the good or evil seed may be sown, development will follow, either for fruits of righteousness or of unrighteousness. In either case an immortal soul is concerned, whose final condition will be according as it has wrought good or evil in the world. If it has loved righteousness more than transgression, joy, beyond the power of mortal tongue to tell, or of the finite mind to comprehend, will be realized. If, on the other hand, it has loved iniquity and folly, shame and condemnation, according to the measure of evil wrought, will be the reward.

How few there are, compared with the vast multitudes of enlightened among the nations, who realize the responsibility which follows the advent of an innocent child into the home. The sensations which greet its coming are too often of a selfish character, and though the parents may plan for its welfare in this world, too frequently the most important part of its education—that of preparing the soul for eternal happiness—is neglected altogether, or imperfectly given. It is an immutable law that "as ye sow so shall ye reap," and however successful, from a worldly standpoint, may be the life of the child after it has reached maturity, if it has failed to learn the lesson of its duty to God and man from the standpoint of God's revealed law, that life has been truly a failure, and the individual is poor indeed.

Obedience is better than sacrifice.

## ENCOURAGEMENT.

Occasionally we meet with individuals who think it unwise to make any demonstration of ap-

preciation of a good work done in gospel lines on account of its tendency to make the recipient think more highly of himself than he should. But often after the good man has passed away they are lavish in their encomiums, even to the verge of extravagance, and too late to do the subject of their tardy justice any good. This is a mistake; encouragement, besides being grateful to the recipient, is a right due him; a word of commendation frequently given when deserved, is often a source of strength, assisting the recipient to be courageous in the discharge of his duties, and to meet incidents of a discouraging nature with fortitude, having the consciousness that he is sustained by his brethren in doing right.

What would be your condition, dear brother or sister, if there was not given you evidences frequently to cheer and comfort you—give you strength in hours of weakness and temptation? The Lord is kind and merciful to us in this regard, and shall we withhold that which would be helpful to a worthy sister or sister for fear evil may result? There need not, nor should not be any "hero worship" about it; a quiet word of kindly appreciation is enough to show your interest except it be a public demonstration and testimonial, where a little complimentary speech is admissible if it is sincere; that should be the basis of all commendation bestowed. Anything else would be mere flattery, and that is hypocrisy, condemnable alike to God and man. In this as in other things the word of God is the proper guide. The apostle says:

Be kindly affectioned one to another with brotherly love; in honour preferring one another.—Rom. 12: 10.

## "LINE UP."

Before the next issue of the ENSIGN is put upon the press, the General Conference will have convened at Lamoni, Iowa. We believe that everywhere the prayers of God's people are going up to the throne of grace for the divine blessing upon those who have been appointed to participate in the business to be transacted. This is right, and consistent with the interest which all feel in the progress of this "marvelous work and a wonder." It is very probable that important measures will be presented, upon which the guidance of the Holy Spirit will be needed, that the best interests of the work may be conserved, God glorified, and souls saved. What these measures may be, we are not able to say; but as the events transpiring continually, indicate that the end of this world is approaching very rapidly, it is nat-

ural, that, knowing the divine character of the great latter day work, and the promises made regarding the redemption of the Saints, the Lord of the harvest will give such direction, or guidance in the measures introduced, as will cause His purposes to be carried to a speedy culmination.

It is true that much, very much, depends upon the Saints; righteousness is the only basis upon which our heavenly Father can move for Zion's weal, and when this fact is realized and the Israel of God set themselves with firmness and diligence to the task of self-control; a crucifying of every selfish principle in their character; exemplifying the love of Christ in all their actions, no power can avail to hinder the progress of this work, as our heavenly Father desires it shall.

Let all, therefore, put themselves under the crucial test, and see how near each can approximate to the condition required, in which every hindrance to progress may be removed, and God loved and obeyed supremely.

Enoch and his city did this; they walked in harmony with the Lord to such an extent that they were all translated, and the world said, "Zion's fled," and what was possible in one age, by reason of a complete consecration of self to the service of the Lord and His children, is equally possible now, if the same conditions are observed. O, then, Saints, let every one seek to do the most important work first demanding service, that is, to consecrate every principle to a loving, devoted service to God, and He will work marvelously for the salvation of His people, abundantly rewarding every sacrifice and sanctifying the environments and trials endured, to the ultimate salvation and glory of the faithful.

God rules, and Zion's redemption is assured, when the Saints work in harmony and unison with the revelations of His will. Brother, sister, will you do it?

## EDITORIAL ITEMS.

BRO. W. H. FARMER, Colony, Oklahoma Territory, says he has not heard a Latter Day Saint elder preach for three long years. If any of the elders pass that way he would be glad to have them call. They will be welcomed.

SR. (MRS.) BELL ROUNDS, Bellevue, Wisconsin, says she is the only member of her family in the church and earnestly prays that God will hasten the time when others will be willing to obey the true gospel of Christ. She has been healed many times by the power of God, even when physicians failed to afford her

relief, and she is grateful for the blessings enjoyed under gospel influences.

WE are receiving orders for Bro. A. Haws' little book, "Sabbatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

## EXTRACTS FROM LETTERS.

SR. ELIZABETH HORTON, Canyon Ferry, Montana:

It is very lonesome here without any of the Saints. I met Bro. Twombly here a few months ago and he is the first I have met since June, 1876. My boy was killed by a runaway team, January 26th. Bro. Twombly preached the funeral sermon and several sermons afterwards. I wish the Saints would pray for us.

SR. NANCY AGER, New Whatcom, Washington, would be pleased to see or learn of any Saints residing in that region. She writes:

I do get so hungry for the true word, but my faith has never wavered since Bro. Goodwin led my darkened mind into the true light. God bless him and all of our elders, who are laboring so hard to save souls.

ELDER JAMES MCKERNAN, Montrose, Iowa:

Bro. J. R. Evans began meetings here February 26th, and had good interest. I came to his assistance March 1st, and we have continued since. I went to Burlington Saturday and conducted two preaching and one sacrament meeting Sunday, and returned here Monday. Bro. Evans then went to Ft. Madison to look after work, and I am here preaching to good audiences, although the ice or sleet has made walking difficult. Three have been baptized of late by Bro. Tripp, with prospects of others to follow.

BRO. A. F. HENDERSON, Pipestone, Minnesota:

No saints here but my wife and myself. We have lived here eighteen years; have done lots of talking about the gospel and loaned the church papers and books, but all seems dark yet, but there are two who will unite with the church when there is an opportunity. There has been a great deal of preaching done here but it is hard to get any one to come out to hear the gospel. I tried to get my business in shape so I could go to conference but can not. I hope and pray that there will be the best conference that ever was held by the church.

SR. EUNICE BEAM, Lindsey, Pennsylvania:

The work opened up here by Bro. R. Etzenbaker is slowly coming along; there is no one here but husband and I, but there are some good, honest souls awaiting to hear some preaching. One family moved away; I was sorry. May the Father lead them to the right place. The opposing power is so strong here that it takes much work to convince any one of the truth. The Brighamites are also working here but with poor success. The Lord willing, we would like an elder to come this spring. May the Lord bless his Saints everywhere, and may the day soon come when the careless and indifferent shall wake up to duty, and work for souls in the army of the Lord.

### GENERAL CHURCH NEWS. INDEPENDENCE.

Our editor, with a number of others, left Tuesday morning for Lamoni, Iowa, to attend Conference.

At our city election, last Tuesday, Bro. Wm. Crick was elected councilman from the fourth ward.

The infant son of Bro. Reuben and Sr. K. M. Atkins was blessed Sunday afternoon, Brn. G. H. Hilliard and R. May officiating. Brn. C. R. Duncan, Colorado, R. M. Maloney, Oklahoma, T. W. Williams, W. Mills, California, and Sr. Schmutz, her daughter, Sr. Lewis, and husband, of Denver, are late arrivals en route to General Conference.

A brother, by name of Nels August Nelson, who gave his home as Sycamore, Illinois, and stated he was on his way to Phoenix, Arizona, for his health, visited the ENSIGN office Friday and Saturday of last week. He showed a baptismal certificate which stated that he had been baptized into the Reorganized church at Kewanee, Illinois, October 17, 1897, by Elder John J. Watkins, who issued the certificate, and was confirmed by Elders Frank Izatt and Thomas Whitehouse. Some assistance was given him.

Sunday was a fine day and attendance at the services at the church was good to see. At 11 o'clock Bro. M. H. Bond, of Providence, Rhode Island, preached a forceful sermon, making some fine points. He had good attention and interest throughout. At night Bro. T. W. Williams, of Los Angeles, California, preached one of the most eloquent and telling sermons on the necessity for concentration of interests, the practical exemplification of the gospel spirit of loving one another, it has been our fortune to hear. The interest from beginning to end was intense, and he spoke for nearly an hour and a half. The afternoon sacramental service was very good, and the entire service of the day was uplifting, strengthening and profitable—a time of rejoicing truly.

The regular business meeting of the branch was held Monday evening, Presiding Priest J. W. Layton in the chair, District President R. May assisting. Reports were read from Brn. Layton, L. Brackenbury and B. C. Smith. Treasurer's report for March showed receipts \$39.13; expenditures \$25.00; balance on hand \$14.13. A motion was made petitioning the General Conference to appoint a competent high priest to labor in the Independence branch, believing that increased good would be realized if some one could devote his entire time to its interests; after a pretty free discussion of the question the motion being put to vote was declared lost; 18 for and 29 being against the motion. By a unanimous vote an invitation was extended to the General Conference to hold its next session in Independence.

#### LAMONI, IOWA.

The ministry are not idle whilst waiting for Convention and Conference to begin. Elder

Cooper and Apostle Evans have been proclaiming the gospel restored, at the Evergreen church; Elders Cochran at Greenville; D. W. Wight, Spring Valley; C. Scott and F. A. Smith, Pawnee and Lone Rock, Missouri; F. B. Blain, Davis City, Iowa.

Sunday, 1st inst, the sermons at the Saints' church a. m. and night were by Elders Sheehy and Pitt; at the Saints' Home by Apostle Lake and Elder Chaburn. Sacrament was administered at the chapel in the afternoon. A child was blessed during the service, Apostle Lake and Evans officiating.

A couple was married by Elder Stebbins last month, E. Dancer to Miss Griffin.

Sr. Ethel J. Smith, formerly of Independence, Missouri, was admitted at the Home, and she is a good helper there. Mrs. Scott, from Cainesville, Missouri, has been employed to cook and Sr. Zelta Braybrooks to assist in the dining room. Bro. Dorsey, an inmate, continues quite ill and some others are quite infirm from old age and other causes.

The attendance at the brick church is increasing; crowds are coming now daily to attend Conventions and Conference which convene this week.

The afternoon social yesterday at the Saints' chapel was noted for living testimonies and prophetic utterances.

Bishop Kelley went to Virginia.

On Friday night 30th ult. the Religio had a lively, interesting prayer and testimony meeting the theme being, "Liberty."

A LAMONIAN.

April 2.

#### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 8:30 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Elder John S. Kier, who has labored in this and neighboring states for a number of years, passed away last Tuesday and was buried at Braidwood, Thursday, the funeral services being in charge of Elder Wm. Strange. Bro. Kier had been in the latter day work for many years, and was nearly 71 years of age at his death.

Through the energy of Elder E. J. Lang, the Lang mission is now the possessor of a neat baptismal font. Bro. Wainwright assisted in its building. One sister donated \$5.00 out of her hard earned wages and with help from others the material necessary will soon be paid for. Bro. Clare Sherman, our artist, has promised to decorate the canopy over the font with a beautiful scene, so we use them all in this work, whether they be carpenter, artist, paper hanger or any other trade. There is a chance for all to work in this great cause.

The following were advertised to speak last night: Elder Wm. Strange at Lang mission; Francis Earl at Parkside; J. W. Burgett of Hoboken, New Jersey, at branch headquarters; P. Pement at colored mission; and

Elder Gregory of Canada at West Pullman.

The union service at Lang mission in charge of Bro. F. M. Pitt, assisted by Brn. Good and Pement, was well attended. A short letter was read from our beloved missionary, J. M. Terry, and wife. It is already beginning to seem a long time since we saw them, and we soon hope to have them returned to us. Among visitors at union service we noticed Bro. J. L. Goodrich from the east and Bro. F. T. Haynes of Aurora. Some outsiders were present, and several stated that they were anxiously looking for truth.

Some four or five expect to leave Tuesday night for General Conference.

ELMER.

April 2.

#### FIRST KANSAS CITY BRANCH.

Chapel, 2321 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Although Sunday was a fine day the attendance at Sunday School was not very large, but unusual interest was manifested in all the classes. Among the occasional attendants we noticed Bro. and Sr. Will Bozarth and Jos. Thrutchley and Sr. Ruth Burch.

Bro. Walter Smith was the speaker at 11 a. m., taking Mark 10:42 as a text, and he preached a practical sermon to the Saints. Elders W. A. Pickering and B. J. Scott presided at the sacrament meeting. The word of prophecy was given to the branch, but more especially to Bro. D. F. Winn, our presiding elder. Elder Joseph Emmett, president of the Second Kansas City branch, related his experience during his conversion and expressed his unwavering faith in the great latter day work. The evening sermon was by Elder Henry Sparling and was an excellent discourse. Bro. and Sr. A. A. Messick, now of the East Bottoms, Kansas City, were in attendance. There are now five families of Saints in that locality. Could not a mission be established there? Among the occasional worshippers with us we noted Brn. Joseph Mather, John Jackson and Dr. Gowell.

The infant child of Bro. and Sr. Shoemaker is very low with pneumonia. The other sick of the branch are improving. Elder Arthur Allen and family have moved to Holden, Missouri.

R. E. PORTER.

April 2.

#### ST. LOUIS, MISSOURI.

Our quarterly conference has passed; Saturday evening, the 24th, the business session convened at 7 o'clock. Representatives were present from Oak Hill, Cheltenham, and some from Belleville. The preaching service Sunday morning had Bro. Bond as spokesman. We have heard that the sermon was excellent, pleasing many. The afternoon social meeting was in charge of Brn. Bond and R. Etzenhouser. The time was used to the edification of many,

quite a number availing themselves of the privileges offered to the Saints. At night Bro. Etzenhouser was the speaker, and discoursed to a very large congregation on the "Hill Cumorah." Thus ended another conference session of the St. Louis district.

Tuesday evening of last week a number of the friends of Bro. and Sr. C. J. Remington called upon them at a somewhat belated hour, surprising them. The occasion was the sixth anniversary of their wedding day. From baskets well filled with the dainties that appeal to the palate, the guests were refreshed, and departed, after an evening of merriment, wishing the couple many happy returns.

A Bro. Nelson, journeying from Peoria, Illinois, to Arizona, has sojourned with the Saints for several days.

Brn. Bond and Etzenhouser left this morning for Independence.

The choir were entertained at the home of Bro. Hitchcock Tuesday evening of last week, by Bro. E. C. Bell, choir leader, celebrating the first year of its organization. A very pleasant time was reported.

Sr. Mamie Volz, who has been very ill, is recovering.

On Thursday evening of last week the Religio gave way to the choir and were entertained for an hour and a half by some excellent selections, consisting of solos, duets and recitations. All present were highly pleased with the progress that our choir has made in the past year and departed for their homes wishing them success in the year to come.

ETTA.

March 26.

#### DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is all that could be expected for March, in fact the month just passed has been an exception to the rule, but little wind and no storms worth mentioning.

The meetings at Lakewood are fairly well attended, and seem to be interesting to those not of our faith; we shall keep them up as long as the interest will justify.

Bro. Frank Schmutz was taken suddenly ill last Monday on the street and was sent home in the ambulance; it was supposed the cause was from sewer gas as he had been engaged shortly before in cleaning the drain from the sink to the sewer at his place of business, but it is thought by some that his sickness is from some other cause. He is affected very strangely, having lost the power of speech, and seems to be in a dazed condition of mind most of the time; at this writing he is some better, but is not able to talk.

Elder C. R. Duncan left for Conference Thursday, others on Friday, and some on Sunday. Bro. J. W. Gilbert was to start Monday morning.

The troubles of life, it is said,

never come singly. Bro. Edwards' children are having a siege of measles. Affliction has followed that family almost continually since October 1st; we hope the end may be near.

We expect to have the gospel tent ready for use immediately after conference, and we invite all the missionaries passing to their fields in the west, to give us a helping hand.

The Sunday services were as follows, Sunday School presided over by Sr. Fishburn, quite an interesting session; preaching at 11 a. m. by E. F. Shupe, subject "Where Shall I Spend Eternity;" sacrament at 6 p. m.; preaching at 7:45 by Elder K. Seli, on "The Earth and Its Changes." The attendance was not as large at any of the services as we would wish, but think good was received by those present. S.

April 2.

#### SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, March 11th, we had the regular attendance at Sunday School, where good attention was given to the lessons and good instruction given to old and young. Preaching at 11 by Teacher Balshan. At 2 p. m. Chas. A. Parkin was the speaker at Oakland, and in this city in the evening. The writer addressed the Oakland Saints at 8 p. m. Sunday, the 18th, Chas. A. Parkin preached here at 11 a. m. and at Oakland at 8 p. m. Your correspondent was the speaker here at 7:30 p. m.

There was small attendance at the Wednesday evening prayer meeting, but it was an enjoyable time to those present, this marvelous latter day work being the chief theme.

Ladies Prayer Union met as usual Thursday afternoon, and the Religio Friday evening. All is going well here.

GEO. S. LINCOLN.

March 25.

#### PROVIDENCE, RHODE ISLAND.

The local Prayer Union met with Sr. Toombs on Oxford St., last Thursday afternoon. They had one of the best of meetings.

Last Sunday evening Elder R. Bullard, of Boston, preached in the Providence L. D. S. chapel. His remarks were of an encouraging nature to the Saints. He read portions of a very highly interesting letter from Elder Joseph Luff at the close of the meeting.

Zion's Religio gave a cold meat supper at the home of Sr. Perry on Francis St., last Thursday evening. A highly interesting feature of the evening was the dulcimer music by Bro. John P. Brown, accompanied by his son, Fred, at the piano.

UNCLE BURNSIDE.

March 31.

We still have some copies of the duet, "Evanelia Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

LETTER DEPARTMENT.

ALZEDO, Illinois, March 23.

Editor Ensign:—The unforeseen mutations of time have wrought their wonders with us and we are here after having laid to rest in the beautiful Millersburg cemetery our only child, our darling son, in whom our hopes were centered and who was the sunlight of our home, and especially so as we joyed in the thought that he would soon be engaged soul, body and heart in building up the kingdom of righteousness. Though the blow was great and the disappointment severe, yet our love for the work is not lessened but increased, and our determination is to enter more zealously in the delightful work of calling sinners to repentance and building up and encouraging the dear Saints of God, whom we can never repay for the abundant love and sympathy bestowed upon us in our bereavement.

Not wishing to be idle we entered into a series of meetings at Millersburg, occupying the pulpit in the wrong end of the little church, where Bro. Gomer Griffiths preached about his first sermon in the days when it took three of us to occupy the hour. We held eight very pleasant services with good attendance, in one of which Rev. N. W. Thornton of the Presbyterian church, an old school-mate whom we had not met for a quarter of a century, assisted us in the stand.

Bidding adieu to Millersburg, our birthplace, and where rests all that remains earthly of our darling children, we went to Joy on Sunday morning, accompanied by my brother, J. L. Terry, and wife, where we held two services quite acceptably, attending their Sabbath School and social service, both of which were good. Bro. J. L. Terry is in charge at Millersburg, and Bro. E. T. Bryant at Joy, assisted by Bro. W. P. Terry. We find a general good desire among the Saints, but we are living in the hastening time when "eternal vigilance" is the watchword and constant work the price of final victory.

We are here in Alzede for a few days, then on toward Lamoni, to which point so many are looking with the earnest inquiry, "What will be the history of April, 1900, as pertaining to the work?"

We often turn with anxious thought to our dear work in Chicago, but are comforted in the word that all moves well there in our absence. We look forth in bright hope to the redemption of Zion and the time when death will be banished and joy will attend the redeemed from day to day.

With bright hope, still loving the blessed work, I am,  
Yours ever,  
J. M. TERRY.

Address, Lamoni, Iowa.

KIRK, Colo., March 3.

Editor Ensign:—The work in these parts looks encouraging at present. The Lord has heard and answered our prayers, and given the Saints here spiritual manifestations in the way of healing, prophecy and discerning of spirits, and we have the Spirit with us in worship. We have Sunday School at 1:30 p. m., after which, on the first Sunday in each month, we have sacrament then prayer and testimony meeting, also the third Sunday in the month we have prayer and testimony meeting, but the second and fourth Sundays we have preaching. The branch is presided over by the writer, who was ordained a priest the 3d of December last. The branch here has twenty-two members enrolled on branch book, twelve of whom are absent at this writing, including two officers, teacher and elder, who was presiding officer until he left here last fall.

So many leaving the branch left it pretty weak, but a prophecy of a sister visiting the branch, Sr. Ness from St. Francis, gave new life, courage and zeal to most of the branch. The prophecy was: "If the Saints here would live faithful to God, there will be others added to their numbers."

The greatest cause of grief I have is the frailties of my human nature and the unbelief of the people who have heard the fullness of the tidings of great joy. How true are the words

of the old prophet, who said, "Lord, who hath believed our report," and it seems as though I can understand the feelings of Christ somewhat as he wept over Jerusalem, when he said, How oft would I have gathered you, etc., and ye would not.

They will take our word for anything else; for money, for anything save, "The Lord is the same yesterday, today and forever," and "The gospel is again committed to men" with gifts and signs "following the believer."

Some would think perhaps that persecution and the usual titles that one receives from the world would cause sorrow, but to me it does not; this is (persecution on improper names) but a scheme that Satan uses to keep those out who would enter the kingdom of God on earth, but to those who have received the testimony that this work is of God, can do as Christ bade his disciples, "Rejoice and be exceeding glad, for so persecuted they the prophets," and, rejoice and "Speak for joy," for great is your reward in heaven.

Your brother,  
R. EDWIN CRAWFORD.

BEAVER, Mo., March 26.

Editor Ensign:—Oftentimes the question has been propounded, how far from (Independence) the center would be included in the term "regions round about?" To this query we find the answer given in *Saints' Herald* for March 14th, page 162; that approximately it would include an area round the center of at least one day's travel, by the best method at the disposal of the people, or from five hundred to seven hundred and fifty miles, hence am glad that I have settled within that radius, and that the many Saints scattered among the valleys and towering mountains of the great Ozarks, of South Missouri, are so near by and close enough to be comfortable; I have plenty of room and splendid opportunities for many more good and law abiding Latter Day Saints who are not able to secure homes where land is in a high state of cultivation, as well as being high in price. It is true that I, as well as most all other Latter Day Saints, would love to locate in or about the center, yet it must be apparent to all, that but very few have means to buy land there; and that all the Saints, rich as well as poor, can by no means be located in or about the center; hence, for the good of the work, and that each one may provide homes for themselves within the regions round about, my advice to those who have homes and have them paid for, within said regions, is to remain where they are until they positively know they can better their conditions, both temporally and spiritually, and not be led away by a lot of slick-tongued real estate schemes to ruin and disappointment.

By this I do not wish to infer that all real estate dealers are void of true principle, but a word in time is enough to the wise, and it stands the Saints in hand to be very careful, as well as very prayerful, and save what little means they may have accumulated in the years gone by. As for myself, I shall try to profit by past experience and to take all matters of a doubtful nature to the Lord in prayer, and if all the Saints would apply this rule and live faithful lives, all would be well. If you contemplate moving into South Missouri, let the way be prepared before you; many information is wanted in regards to homes, etc., I shall gladly furnish same upon receipt of a two-cent stamp, and give you the facts as I see them; but in no case would it be wise to pull up stakes and move here, until you have first been here to make an investigation for yourself. So far, I am well pleased with my new home, and soon we hope to build a church, and three, four or more families of Saints would find a welcome among us.

I have just returned from our quarterly conference; it was one of peace and the Saints returned home well prepared for the trip. Our next place of conference will be five miles east of Ava, in a new opening, and in the Saints' new church (now under way of construction), July 7th and 8th,

and the Sunday School convention will be held on the 6th, and close with an entertainment at night. Let all the Saints and children of the district begin at once and come prepared to take an active part in the conference, conventions and evening's entertainment, of which further notice will be given in due time. May the Lord bless every effort put forth for good in the district in the interest of this grand and glorious latter day work, is the prayer of your humble servant.  
J. C. CHRISTENSEN.

Permanent address,  
BEAVER, Douglas Co., Mo.

MONSIEUR, Maine, March 5.

Editor Ensign:—The ENSIGN is a welcome guest and comforter to our home. It does me so much good to read the letters telling how the Lord is blessing the children of men today; it puts a greater desire in my heart to serve Him. How thankful I am to live in this dispensation when the gospel in its fullness is again preached among men and that I was privileged to hear and obey in my early life. Truly we have much for which to be thankful in these trying times when Satan is trying so hard to tempt God's people. We know if we only have faith in the blessed Father he will not suffer us to be tempted above what we are able to bear.

God has commanded us to let our light shine before men. Now, we sisters know what makes our lamps burn bright and clear; first we see that the wick is clean and new and also the chimneys must be clean and bright, and the most important thing is good, pure oil; now I think if we keep body pure and our hearts free from evil, God will be willing to bestow the pure oil—his blessed Spirit—which will cause our light to shine unto the perfect day. This is my desire that I may so be found living that I may not be counted among the foolish virgins; remembering:

It's not to the first in the battle,  
Not to the swift in the race,  
But to the good and the faithful  
Victory is promised through grace.  
—B. Foss.

TEMPLE, Ohio, March 31.

Editor Ensign:—This morn as the snowflakes fall, decorating the earth with a beautiful white carpet, I will pen you my farewell before leaving this part for General Conference. Conference year closes bringing us one year nearer our final destiny, whether it shall be the condition we desire to occupy or not. It is certain it will be in keeping with work done in this preparatory state. In reading the history of the development of the work in this part during the years from 1830 to 1838, with the prediction of Daniel, one would be forced to the conclusion that the land of Kirtland had not filled its destiny as one of the stakes. And this thought is confirmed when one views the temple with its steeple towering heavenward standing as a relic of the energy of our predecessors, and fatherly care of the Infinite One.

Eighteen years ago last February the temple was declared by decision of court to be the property of the Reorganized church. Since that time many eyes have been turned this way, watching the developing and growth of this mecca of Zion. Many have tried their fortune here and went away disgusted; only a few of the many found an abiding place. A restless spirit seemed to possess those who have attempted to locate; why should such a spirit prevail, in consideration of what is before us indicating that the Lord has not changed his mind concerning Kirtland? I believe Saints partake too much of the spirit of the world, and not enough of that earnestness after spiritual things that designates a child of God.

The almighty dollar and self figures larger into many eyes, who profess to be Saints, than this latter day work which is said to be of greater worth than all else to man. By our works we are known, not by what we say; talk is cheap but it takes work to weave that wedding garment with which we must be clothed ere we can be entertained at the marriage feast when the Lord comes.

Tuesday, the 27th, was announced

as Arbor-day for Kirtland; everybody was invited to this rally, the object being to decorate the temple lot with trees. But alas! but few came; too busy, too busy; the Lord's heritage is of small consequence to many who are called by that beautiful name—Saint. Jesus well illustrated man's fidelity to God in the parable, one had bought an ox, another got married, or wanted to, hence but few are ready to do duty as long as an almighty dollar is in sight. Such have my sympathy.

Though we love to tell how much we love this work I have learned by experience that a goodly number are a kind of willing fellows—willing to let a few do it all or let it go undone if it cannot be done when they have nothing else to do. The trees were set, ninety-six in number, as per advice of the bishop, somewhat haphazard, mostly sugar maple. I believe we should make our habitations pleasant to look at, inviting to strangers; also the house of the Lord.

I leave today for Cleveland; will spend the Lord's day with the church there, leaving Monday, 7:35 p. m., for Lamoni, in company of eight or ten from different parts of the district. A beautiful, springlike morn though the ground is white with a light fall of snow.

In bond,  
A. H. PARSONS.

SPOKANE, Wash., Feb. 1.

Dear Ensign:—I find a great deal of comfort in looking forth to your coming each week. Oh if we could only have an elder here, but when we do have one, they do not stay long enough. I find there is such a few of us and if we could all work together we could accomplish more. It makes me feel so sad that there are some who are so careless about the cause of Christ. I feel sometimes that I am so weak and cannot do much, but with God's help I will try and do more.

Every Sunday afternoon we have prayer and testimony meeting; only four or five of us meet, but "where two or three are gathered together in my name, there will I be in the midst." Also Bro. Hooker holds meetings in his neighborhood at Mr. B's (an outsider) every Sunday at 7:30 p. m. Dear Saints, let us never weary to well doing, let us be brave soldiers walking in Christ's footsteps. May God bless his people.

I have just been reading dear Sr. Jennie Page's letter. I have learned to love her by reading her letters. I do pray that her health may improve and may God bless her, is my prayer.  
Your sister in the faith,  
MRS. ALMEDA TRIPP.

1007 College St.

DOWNES, Oklahoma, Feb. 21.

Editor Ensign:—In reading your columns we are always benefited, also through its columns there are a great many who are reached, both in and out of the church.

Bro. and Sr. Pate, Bro. and Sr. Reasor and writer were in attendance at the Oklahoma district conference, which met with the Saints of the Oak Grove branch. We made some sacrifice and encountered some bad weather in order to get there, but were benefited by attending. The conference passed off with best of feeling and some lasting good accomplished outside the Saints.

The conference appointed and empowered a committee to canvass the district and if conditions are favorable to provide for a co-operative boarding tent at our reunion this summer, and we set to work this early in the season so that we can talk of the advantages and the disadvantages to be derived from it: so far as we have canvassed the matter, the advantages to be derived outweigh the objections that have been urged against it. As far as I can see there is but one cause for failure, and that lies in the Saints of the district not taking an active interest and lending it their aid and support. The scheme was a success in California last season. Why cannot it be made a success in Oklahoma?

In figuring a good bill of fare, it is possible for one to eat three meals

per day at a cost of not to exceed 25 cents a day. Now, do not just say it cannot be done, but take a pencil and paper and do a little figuring for yourself and find all the fault you can, also all the good points. One point that must not be overlooked is the rest that the sisters can have from cooking, and in their attendance at all the services cannot be estimated. Now, every Saint in Oklahoma should consider that they are as much or more interested in this than the committee, and if the committee get slack urge them to activity; make it your personal interest. We want to get in communication with the scattered Saints of Oklahoma, and if possible, induce them to attend the reunion, also the district conferences, which are not as well attended as they should be. By attending these gatherings we can be built up and come to a better understanding of the truth by being where we can receive the counsel of the elders. The committee is: W. S. Macrae, R. M. Maloney, S. S. Smith, W. W. Budworth, George M. Hiles. Any one of the above named would be glad to hear from any one in or out of Oklahoma.

Yours for the advancement of the truth,  
Geo. M. HILES.

BALDWIN, Ind., March 20.

Editor Ensign:—I will write a few lines and see if I can't get one of our elders interested in coming here to preach this grand and glorious gospel that is so much food for the soul. We wait with anxious hearts for the silent preacher which comes every Saturday to our home, and brings us good news from distant parts of God's vineyard. I surely believe there are enough of the honest hearted here that they were only gathered out of Babylon and redeemed. We could have Sabbath School and prayer meeting. Oh God, speed the day when I can have the privilege of attending our own Sabbath School, I need not say meeting for we don't have meetings at Baldwin.

We have a Union Sabbath School and use David C. Cook's literature; they voted me a teacher of Bible class, and I thought they would vote me out when the three months were up, for I have taught all the light God has given me, and prayed for more every Sunday, but they did not. Dear brothers and sisters, pray for me that I may teach nothing only what pertains to the true gospel. We have loaned our papers, they seemed well received. Two ladies were visiting me the other day, from Baldwin; I asked them if they thought our people could get a place to preach in. They said they knew they could and would get a good hearing. I have also asked our neighbors and they have said the same. My husband says he thinks this is the best place for an opening of any place we have ever lived; it seems as if this should belong to the Northern Indiana district: Fort Wayne and Findley R. runs through Baldwin, a half mile from our place; our house is open to any of the ministry. My prayer is that God will put it in some of your hearts to come.

Ever praying for the redemption of Zion, I am your sister in the one faith.  
MRS. A. V. DAVIS.

SANDWICH, Ill., March 23.

Editor Ensign:—We are still existing as a branch and believe we are improving steadily.

Bro. E. M. Wildermuth, of Plano, has occupied once a day each Sabbath all winter, but will be with us for the last time this coming Sunday. We will miss him very much.

Bro. and Sr. F. G. Pitt are in our city today. Bro. Pitt told us some of his English experiences last evening, and we enjoyed them as much as did he.

A quiet little wedding took place at the home of M. Howard on last Tuesday evening. The contracting parties were Mr. David A. Waterbury, of Yorkville, Illinois, and Miss Pearl Howard, of this city. Bro. E. M. Wildermuth, of Plano, Illinois, tied the knot.

G. F. HOWARD.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## THE MYSTERY OF DEATH.

Funeral Sermon of John M. Terry, Jr.,  
Delivered by Elder F. G. Pitt, at  
Chicago, Illinois, March 15, 1900.

[REPORTED BY SIB. MARBLE SANDERSON.]

We have met here this afternoon to pay our last tribute of respect to one who has been known among us as Bro. John Moroni Terry, who was born August 19, 1874; baptized in March, 1885, and fell asleep in Christ, the 13th of March, 1900.

As a foundation for what few remarks may be made this afternoon I call attention to the 13th verse of the 14th chapter of Revelation:

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

Our life in this world from the cradle to the grave is fraught with trouble, anxiety and pain, finally resulting in death. To that extent does this prevail, that this life is sometimes called "a vale of tears;" but of all the bereavements and sorrows of this life, it seems to your speaker that none exceed the sorrow that comes to us through the death of our loved ones; and were it not for the hope of meeting them again, I know of no way that the bereaved ones could be comforted. It sometimes seems strange that man should be created as he is, with such strong attachments, only to have them severed in death, and our heart strings broken because of the separation that must come to us. At no time in life does the question come home to us with such force as when we are in the presence of death. The question uttered many years ago, "If a man die shall he live again?"—and I presume that those present this afternoon who are suffering the loss of their dear one, can think of nothing so important as an answer to this question. If I believed that when they take a last look at this, their loved one, it would be forever, I would not attempt to offer one single word of consolation to them; but I would say to them, weep on, and the conclusion would be inevitable, that some grand mistake had been made; that the Almighty is not the loving Father and the great Creator that we have supposed him to be.

Today we come as those who have a hope in a life beyond, and perhaps we can offer some few reasons as to why we have this hope. In the world there are some who doubt the idea of a future existence; not because God has failed to provide a means by which we may know something about the beyond, but because man usually wants things in his own way; the information or the knowledge concerning the life to come has been given to man in God's way and like everything else that we would have the benefit of, we must seek it where it is to be found. Some people have said to us, "One reason why we do

not believe in a future, is because no one has been there and returned, and told us about it." Another one says, "If there is a future, why is it God has not made things more plain?" I asked a gentleman who spoke this way, "Can you tell me what would convince you of a future life?" "Yes," he said, "if I could see some one who had been there and had returned, and would tell us something about the life, I would believe." I said to him, "Suppose I could bring you two people that would testify under oath that they had been there, and other people would testify that they had apparently died?" He said, "It would of course depend upon what kind of characters they were." "Of course," I replied, "but suppose I could bring you two good, substantial witnesses?" "Well," he finally said, "I don't know. You see people sometimes have dreams and visions; sometimes they go into a trance, and I would not really know whether they were dead or not." "Exactly," I said, "Now, the very thing you ask for, is not satisfactory to you, and there is no way by which we can come to an understanding of this question but in God's way."

In the things of this life we have to adapt ourselves to circumstances; knowledge of different things comes to us in different ways. For example, if I wished to have a knowledge of the length of this room, I could measure it with a two foot rule or a tape line; but I would not use a tape line if I wished to know how far the sun was from the earth; some other means would have to be applied. If I wished to know the weight of a pail of water, I could weight it in the scales, but if I wished to know the weight of this earth some other means would have to be applied. So it is with the things of the future. In this earth and in this life we understand natural things by natural means, and the spiritual things can only be understood by spiritual means. We cannot measure the spiritual by the natural any more than we can hold electricity in the same vessel we would hold a bucket of coal. Therefore, when we come to look into God's word, we learn that by the spirit of man we are able to understand the things of man, but only by the Spirit of God can we understand the things of God; and we find also another statement to be true, that man by wisdom knoweth not God, that is, by his own wisdom. Therefore, when we seek after God, and the hereafter, and the evidences attaching to these things, we must seek for them in some other way than by the natural, and that is one reason why so many fail to find God. They are trying to seek him by the wrong method.

Men like Huxley, Darwin and other philosophers of great minds, admit that by natural means they cannot so much as demonstrate the existence of a God; and, therefore, we turn to God's word, and are informed that Christ Jesus "hath brought life and immortality to light

through the gospel" (2 Tim. 1: 10). If this is the means by which these things are brought to light, it is only reasonable that we should seek these things where they are to be found; and it is just as inconsistent to seek for life and immortality outside of the gospel, as it is to seek for coal and gold where they do not exist. In the gospel is given us the system of life—the means of obtaining it, and also explains to us the reason why we are situated as we are. If life were simply an existence for a few years, and then men ceased to exist, it would be out of harmony with common sense. Our own reason tells us that that which is, must continue to be. There is no such thing as annihilation; our bodies which exist now, have always existed in some form, and our spirits or the material with which our spirits were made, as well as the material with which our bodies are formed, must have existed in some form, and must continue to exist; and if our spirits are intelligences, as we believe they are, then intelligence will not cease, but there must be a continuation of that which is, though its form may change. Again, if man was created for a few years only, then the question arises, why is he subjected to trials, difficulties and sorrow? Why is it he has such wonderful powers of development only to be lost as soon as this life is over? It often occurs that about the time that a man is really prepared to live to accomplish something, he dies. Why is this? It is as we believe, this life is but a schooling to prepare us for the great life beyond, then we can understand why these things are; and so, in the gospel we learn something about these things, that God never intended that death should be the final end of man, but in order to carry out man's agency, he was permitted to partake of that which produced death; but before the physical death passed upon him, he was permitted to partake of that which would restore him back to life again, and so we have the statement "that as in Adam all die, so in Christ shall all be made alive, but every man in his own order."

This afternoon, then, we do not come to mourn with our brother and sister as those who have no hope, but we come to sympathize with them in their bereavement, because we know that one whom we had learned to love has gone on before; gone on to the great beyond, where the promise is, he shall rest from his labors, and his works do follow him. The gospel provides for a new life. Jesus declared, "Except a man be born again, he cannot see the kingdom of God," and he tells us how this birth may be effected. He also tells his disciples that he came that they might have life, and have it more abundantly, showing different degrees of life; and when this, our brother, was baptized, as we are told that he was in March, 1885, he was born of water and of the Spirit, just the way God had intended every man shall be born, who shall partake of this eternal life; and that

life having thus been begotten, continues on indefinitely, because the Master says, "He that believed in me shall never die, and though he were dead yet shall he live again." And so we can say, as did Jesus upon one occasion, "He is not dead, but sleepeth." We do not mean by this that the spirit and the body have not separated, but we mean that he has entered into a condition known as life. Life and death are only conditions; people make a mistake when they think that life only means a mere existence, and death a non-existence; as we have already stated, there is no such thing as non-existence, and so far as life is concerned, many things exist that do not live, and to be alive means to have a certain condition of existence. Our brother was living, and is living, because he hath entered into this condition brought about by obeying the gospel; he has been born of God; he has been permitted to partake of the life eternal, which life began here, and will continue on and on through all the countless ages to come. So we understand what is meant, then, by our text, "A voice from heaven, saying, Blessed are the dead who die in the Lord." What is it to die in the Lord? As many of you as have been baptized into Jesus Christ, have put on Christ. Now, just as many as are here, or in the universe, who have been baptized into Christ, have put on Christ; and if you die in him, you are blessed. You do not usually weep for people who are blessed; you do not usually mourn for those who are in happiness, and, therefore, we do not mourn today because of what has happened to our brother; we mourn rather because of what has happened unto us. We are sorrowing because one has been taken away, but oh, if we could see his condition this day, I apprehend not one of you would shed a tear because he is not with you, but you would be glad to think that he had entered into that condition where we all hope to enter in when our end shall come.

To die in the Lord, then, is to be blessed from henceforth, and why? they rest from their labor; that is one reason. We are laboring here, and the Lord says to those who are weary and heavy laden, "Come unto me, and I will give you rest." When we come to him we enter into that rest—not rest like we have here, which is only partial rest, but a perfect rest, and a perfect peace, where there is nothing to mar or molest, or make afraid. I was not personally acquainted with our brother, but I apprehend in his short life he had met with disappointments, and trials, and difficulties, and I know his sickness was a severe one; yet through all this, I am told, he bore it patiently, looking forward to the beyond, where he was willing to enter, and he told those around him he was not afraid to die, because he had received the assurance of a life to come; and then, too, we are told that their works do follow them. Now, this is only just, because the works of our brother do

not end when his body is laid to rest; our works do not end when we die; the works of both good and bad continue long after their bodies are laid to rest, and therefore it would not be just to either punish us for our evil deeds as soon as we die, or reward us for our good deeds until the culmination of these things, and the end is reached, then it will be discovered how much we have done; therefore the works of our brother, however limited they may have been in his short life, will continue on and on, until they have wrought their full accomplishment, and then will come his rewards according as he has wrought. The brother has wisely sought the means of grace by which the mistakes that he may have made are forgiven him. He entered into the means provided by the Lord in which his sins were cancelled, and therefore is free from suffering or punishment. Suffering is the result of sin intended to produce repentance and reformation. When this is accomplished through the gospel, there is no purpose in suffering after that. The great purpose of suffering is to teach us all that sin does not pay. Our brother learned that lesson through the gospel of Christ, hence has sought refuge where refuge is to be found, and he may expect reward where rewards are to be found, for his good deeds on earth and for the good that will still result, for his works do follow him.

The question, "If a man die, shall he live again?" does not simply mean, Does the spirit live again? but, Does this mortal body live again? and in the Scripture we have the strongest assurance that it will. Christ is said to be our Savior, and when he came to save his people from their sins, he came also to save them from the effects of sin. Death is the result of sin, and the wages of sin is death; when, therefore, one is saved from sin, they are saved from the effects of sin; Jesus demonstrated this; his saving power was not only by what he taught, but by what he wrought. He himself taught the plan of salvation, and to demonstrate its power, he entered into it himself; by it He was able to save his own body, and resurrect it on the third day. He himself declared, "No man taketh it from me, I lay it down of myself. I have power to lay it down and I have power to take it again; this commandment I have received of my Father." (John 10: 18). Witnesses testified that he did this, unwilling witnesses too; those who believed that all had perished when man died, were finally forced to confess that Jesus had risen from the grave and afterward was seen of his disciples. When he appeared to John on the Isle of Patmos he exclaimed, "I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death." Now, keys mean something. If I have the keys to this house it indicates I have the right to come into this house and take possession of it. Christ wrought until he was able to

take possession of the keys of death and hell; to take possession of these places and liberate the captives, and so the gospel plainly teaches, as one of its fundamental principles, the resurrection from the dead.

Isaiah declares, "Thy dead men shall live," and then, lest some one might think that he had reference to the spirit, he says, "Together with my dead body shall they arise." It means that not only the spirit shall live, but the body and the spirit shall be re-united again. Paul says, this mortal must put on immortality. We are sown a natural body and raised a spiritual body. There is a natural body and there is a spiritual body. Some have tried to make this appear that the spiritual body was only a spirit, but a moment's thought will convince you that this is not correct; Christ rose a spiritual body, and yet it was not a spirit, otherwise he would not have said to his disciples, "Handle me, see it is I, put your fingers in the nail prints, thrust your hand into my side, be not doubting, but believe;" and when upon one occasion he appeared and they thought they had seen a spirit he said to them, "A spirit hath not flesh and bone as ye see me have," therefore from this we are justified in the conclusion that although our bodies will be spiritual, they will be flesh and bone: for our vile body is to be changed and fashioned like unto his glorious body (Phil. 3:21). Why are they then called spiritual bodies? Because the natural life has terminated, and in place of the natural life, is given the spiritual, and spirit will then course through the veins that had formerly contained the natural life; we will then become spiritual bodies and will be permitted to enter into glory, not only to rest, but to live with God and Christ throughout the endless ages of eternity.

It is true, however, that all do not rise in the same condition; Paul says every man in his own order, and I apprehend that there are different conditions in the world to come as there are here. People differ here in education, in intellect, in morality, and they will differ there; but we very largely make our station and place there, as we make it here. The promise is that those who will obey the celestial law will then enjoy celestial glory, but those who do not obey that law cannot endure that glory. It is not because our brother has been baptized merely, that he is entitled to this reward of the celestial glory, but because he has entered into this condition and continued faithful. Those who obey a lesser law must be content with a lesser glory; those who do not obey the celestial law cannot abide that glory, but must remain outside of these happy conditions. So the gospel comes to us as a reasonable solution of this matter and as we, step by step, become informed of the principles of the gospel, and in proportion as we yield obedience to these principles, there comes to us a knowledge through the gift of

God's Holy Spirit, that enables us to comprehend more than the natural; so that we can comprehend the spiritual as well. These arms are too short and these hands are too coarse, unassisted, to feel the spiritual; these eyes are too dull to see the spiritual; this brain is too coarse and too obtuse of itself to discern the spiritual. We are told that the spirit of man is the candle of the Lord. A candle is of no purpose until it is lighted, but when it is lit, then it gives light, and we are able to see; and so the spirit of man, when lit up by the inspiration of the Almighty, can see, thus we are able to understand the meaning of the text told by one, "There is a spirit in man, but the inspiration of the Almighty giveth him understanding." It is by the Spirit that we are able to understand spiritual things. By this spirit we are able to understand God, and we are able to comprehend the things of God, and by comprehending them, we come to a knowledge of them; and when God wishes to demonstrate these things to us he can do so, because our minds are spiritually inclined and able to understand God; and should we see an angel, we would not say, as did one to me, I am not responsible for not believing; God could very easily demonstrate to me if he would show me an angel or something of that kind. I asked, "Did you ever see evidences of this kind, brother?" His reply was, "There are no angels now, and if I saw one, it would only be my imagination, because there are no angels." You see how impossible it would be for God himself to demonstrate the problem of the future life to such minds; but when our minds become educated to what really exists, then the things of the future may be unfolded to us, and then in vision, as did John, we may behold these messengers from the courts of glory sent to minister unto those who are heirs of salvation; but if we are only carnal or sensual, if we are only natural, we cannot understand these things: no matter how much others would seek to inform us, we cannot receive the light, hence fail to see. Therefore, let us remember that God has provided that life and immortality are brought to light in the gospel.

Our brother has chosen the right course and today has entered, we believe, in the courts of heaven, there to rest in the paradise of God until such time as God shall call for the dead to rise; and the time will come when the dead, small and great, shall stand before God, when the books shall be opened and every one shall answer for the deeds done in the body. Before this, however, a thousand years previous to the great Judgment, the dead in Christ shall rise, and they will reign with Christ a thousand years upon the earth. We can hope, then, that this our brother, having obeyed the principles of the gospel and being willing to serve Christ through evil as well as good report and to bear the reproach of Christ, that he will be one among those

who will stand among the redeemed ones when He comes, and shall share in the blessed announcement, "Well done, thou good and faithful servant." As stated before, the brother's life is known better to you who have been with him, than myself; but from what I have heard, I can only offer to those who are left behind the consolation that he has gone into a better condition. Some may ask the question, "Why does God permit a child to be born into the world and grow up until he is just about to enter into a field of usefulness, and then cut short his opportunity?" I asked that question many years ago when a little child was given to me. One who seemed to be especially given that I might love, one whose little arms used to twine around my neck and who assured me over and over again that she loved me. Just before she went, she said, "Good-by, papa." "Are you going, Jessie," I said. "You come too, papa," and that is almost the last intelligent word she said to me, and I asked the question, what good did that do any one; I was striving to the best of my ability to serve God, and was that little one given to me just to tear my heart strings asunder? There are things in this world that we do not understand. I confess that I do not understand some of these things, but I have confidence in God that he doeth all things well.

There was one consoling thought that came to me this afternoon, I think it is in Isaiah where he speaks of some of these conditions which we do not understand, Isaiah 57: I think it is. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Now, that may have been the case with my little one; that may be the case with this one before us. We are living in days of evil; we are living in troublous times; in what the prophets have called perilous times, and we do not know to what extent our brother may have been able to exercise power to stem the tide of evil that may have been before him; it may be that the Lord saw that his present condition was the very best time in which he could take him home to himself. This is one way of accounting for the present bereavement, and there are many reasons that one could offer, but we shall not attempt to do so, but only suggest the thought the brother uttered in his prayer, "God is too good to err; too wise to make a mistake," and I believe that when the end shall be reached we will see that God has done all things well. God has provided just as great a means for the entrance into that other world as he has for our entrance into this world, in the death of his saints as in their life. We can then trust all these things to Him, and our faith will be made manifest, not by complaining, nor by raising our puny hand against what God has done, but calmly saying as did our Master, "Not my will but thy will be done."

It is one kind of faith that will trust God when we have everything we want; but it is a far greater faith to believe in Him when we do not get what we want. The kind of faith that was exercised by the Psalmist or perhaps it was Job when he said, "Though he slay me, yet will I trust him." And so we should trust him under all conditions; one has a trial in one way, and another in another, and usually we are tried where we are the weakest and for the purpose that we may become strong by resisting evil and accepting good. May God bless his children and keep them steadfast, enabling them to exercise a perfect trust in Him, believing that He doeth all things well. Upon such an occasion I do not feel like saying anything that will make the hearts of those who are sorely tried, feel worse; but it seems to be our duty to hold out to them the hope and comforts of a future life, believing that the time will come when they will thank God as fervently for the tears they have shed and for their sorrows and for their bereavements, as they shall for their happier seasons. I believe it with all my heart, and therefore I urge them to take comfort in this thought; and to those that are still living, let us all prepare for that which is coming; a little while and we shall be placed wherewith brother is; other hands will lay us to rest. Oh may we have wrought in this life so that when that time comes, they shall say "he has simply gone on before." This we say to these bereaved ones today, he has gone on ahead of you, and now so strive, so walk, that you shall be permitted to embrace your son again when his arms will be around your necks, and your arms around his, and you shall kiss each other and be united, never more to part, because tears and sorrow and crying, pain and death will be banished, never more to return. May God bless you in my prayer in Jesus' name.

#### "I WILL SHOW WONDERS IN THE HEAVENS."

These words ring out from the prophetic lips of Joel to the corrupt and sinful inhabitants of this earth, like mellow notes from a bugle of gold; but, to the sinful, to the willfully ignorant, the warning means death; to the righteous, to those who are watching for Jesus, it means joy—life.

The entire verse reads: "I will show wonders in the heavens and in the earth, blood, and fire and pillars of smoke."—Joel 2: 30. A great many readers have attached very little importance to this passage of Scripture, supposing it was fulfilled in the apostles' day; but I beg leave to show wherein there has been a mistake made in this supposition, and the honest reader will readily observe that, as far as modern commentators have endeavored to enlighten the world in this direction, the half has never yet been told. Or, perhaps, they have been laboring under the delusion of the old Greek philosopher, that "the

half is better than the whole." This is hardly true. Moses said, "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." (Deut. 29: 29). And Paul remarked, "I have not shunned to declare unto you all the counsel of God." (Acts 20: 27).

In order to understand when Joel 2: 30 is to receive its fulfillment, one must carefully read the last twelve verses of that chapter. We find the prophet addressing a land, and he says, "Fear not, oh land, be glad and rejoice: for the Lord will do great things." To the beasts of that land, he remarks, "Be not afraid, ye beasts of the field, for the pastures of the wilderness do spring." And he immediately gives this comforting promise to the "children of Zion:" "The Lord \* \* \* will cause to come down for you the rain, the former rain, and the latter rain." And all that has been destroyed by insects, and other spoilers, is to be restored; and when Joel was permitted to behold (by the Spirit's power) the mercy of God to his beloved Palestine, is it any wonder he broke forth in prophetic utterance, "Fear not, O land, be glad and rejoice?"

We read in McClintock and Strong's Encyclopedia, Article Palestine, that "Eighteen centuries of war, ruin, neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillside rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruin without man or beast. Everywhere on plain or mountain, in rocky desert or in beetling cliff, the spoiler's hand has rested."

This is a sad picture of the once fertile land of Palestine, whose glens and wadies were bordered with the beautiful cedar, and whose soil roughly caressed the aching feet of our Savior. Well might the prophets hang their harps on the willow, if the arms of devastation were forever to hold this country in its merciless embrace. But Joel bids the land rejoice, because God is to give back the former and latter (or fall and spring) rains, "and the floors will be full of wheat."

Once more we call on current history to enlighten us, and read these words of Rev. S. P. Kennedy, uttered at a meeting of prominent ministers, and recorded in the *Chicago Tribune*, of July 16, 1895: "Another sign [of the second advent of Christ] is the return of the Jews to Palestine. There are more of them there now than after the return from the Babylonian captivity. A short time ago the Mohammedans would not permit any of them there, and now it is probably the land will soon be entirely in their hands. A sign which is undeniably miraculous, too, is that Palestine is again becoming

fruitful, after years of desolation, during which, scarcely anything would grow. It was under a curse, and the curse is being lifted."

It is only necessary to add that the former and later rains were restored to Palestine in 1852 or '53, and since that time the land has been yielding abundantly; equaling, if not surpassing, the production of any other land on our globe. As this fact is so well established by unimpeachable proof, it is unnecessary to use space for that purpose.

Now, then, notice that God says, "And it shall come to pass afterward that I will pour out my spirit upon all flesh \* \* \* and I will show wonders in the heavens." (Joel 2:28, 30). Some one speaks up and says, "Peter said this was fulfilled in his day." But, my friend, the Bible does not contain such a statement. Let us read what Peter says: "But this [God's pouring his Spirit upon the apostles] is that which was spoken by the prophet Joel." (Acts 2:16). Joel prophesied that the Spirit was to be poured out upon *all flesh*, and this incident of Pentecost was a beginning of its fulfillment, but not a completion, because *all flesh* did not receive of the Spirit at that time; and this prophecy will not be fulfilled until the earth is restored to its Edenic peacefulness when the wolf and the lamb shall feed together, because Paul says, "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39). If a few disciples receiving the Spirit is a complete fulfillment of Joel's prophecy, I do not feel surprised that the Jews will not accept the New Testament as a divine record. Further, it is very evident that on the day of Pentecost, no old men dreamed dreams, young men saw visions, or wonders were shown in heaven, signs in the earth beneath, blood, fire, vapors of smoke, etc., therefore, one is obliged to look for such things to occur later in the world's history. Joel has not left us in ignorance as to when these signs are to be given, for he says they shall be "in the last days \* \* \* before that great and notable day of the Lord come." (Acts 2:17, 20).

A great many—perhaps a large majority—of Bible readers have advanced the thought that all such scripture as this under consideration, must be spiritualized (not taken literally) in order to understand its meaning. This act of changing the plain meaning of God's word is pernicious, and causes needless controversy.

It is true, the prophecies contain much symbolical language, many passages being understood only by one endowed with the spirit of prophecy, but it is by far the nobler and better way to frankly admit that we do not understand such and such a verse or chapter than to deliberately change its wording and meaning and place upon it some private, insignificant interpretation.

Do you consider it is proper

for commentators to inform us that Christ did not mean *real* signs in the heavenly bodies, but that the terms He used represent "figurative representations of great civil and social commotions?" Whenever I read the interpretations of these modern spiritualizers, there is a passage in John 12:48 that runs through my mind; it is to the effect that God's word is to judge us in the last day. This is an important thought.

"Wonders in the heavens." There is nothing in the list of wonders that causes such terror in the hearts of men as one that occurs in nature—especially in the atmospheric sphere. Hard hearted wretches who laugh in the jaws of death and listen with delight to the awful rilled ordinance, turn pale and tremble at the sight of brilliant meteors or unusual appearances of the moon. Why is it that people will retire to their chambers after viewing some awful phenomenon—perhaps a "black cross" in the northern sky; a "large black band" suspended from the heavens; "plain, distinct figures" in the sun; or something similar—why is it, I ask, that they retire with that feeling of uneasiness, that terrible dread? Let the prophet answer: "I will show wonders in the heavens and in the earth \* \* \* before the great and the terrible day of the Lord come."

Is it not a startling fact that these celestial wonders are being shown in our day? Through the medium of newspapers the world's attention is attracted.

The *Boston Daily Globe* of February, 1900, contains a quotation from the *London Times*, which reads: "Several correspondents write to describe a meteor which was seen between 2 and 3 o'clock, on Tuesday afternoon. H. H. P. Bouverie writes from Lewes: 'White shooting here today I saw a brilliant meteor, which started from near the moon, that was quite bright at the time; it traveled for a short distance toward the northeast and left a marvelously luminous path of white light.' . . . Rev. R. Hudson also writes from Brighton: 'The color was brilliant white, like an incandescent gas light. . . . The sky was cloudless and blue, and the sun was shining brightly.'"

This wonderful sight was witnessed in England, thousands of miles away, yet our means of dispatching news is so nearly perfect, an account was in the American papers a few days later.

Here is an extract from the *Bangor Weekly Commercial*, April 30, 1897: "A rare phenomenon was observed in Norway [Maine] on Monday. Two circles appeared around the recently risen sun, one within the other with two smaller circles tangent to the larger ones. A few days before that a double rainbow was observed around the sun at Greenwood [Maine], the inside one containing three bright sun-dogs, one on each side of the sun, the other above it."

In this great question you must be either with "scorners" who are saying, "Where is the

promise of his coming?" (2 Peter 3:4), or you are with the faithful ones whom the Lord will find watching when He comes.

I will mention but a few more of the "wonders" that have been spread out in the meadows of heaven to warn and notify the children of men that the second advent of God's blessed Son is near at hand.

A black cross appeared in the northern sky in 1888. The moon, on February 18, 1889, had a straight bar across it and a curve on each side. There was wonderful display of the northern lights in 1887 and 1891. On February 26, 1888, there was a bar through the moon with several beams crossing it. In 1862 the sun had two small suns on each side of it. The figure 22 was observed upon the sun on November 22, 1879, just as plain as it could be written on a blackboard. On May 22, 1888, a hand hung over Findley, Ohio, with spots representing blood dripping off the end of the finger. The quarter moon of December 6, 1891, had a circle around it and three other moons visible at the same time, three below and one above. On December 31, 1888, the moon had two bars across it; and in 1890 it appeared several times with peculiar signs. And as the end becomes nearer, these signs are shown oftener; but how few there are of mankind who heed them.

We read in the *Daily Telegraph*, April 26, 1890, a paper published at Sydney, Australia: "A peculiar celestial phenomenon was observed here last night, at about 6 o'clock. When the moon was some 15 degrees above the horizon two semi-circular black bands appeared on the surface. They were each about an inch and a half wide. . . . As the moon rose the black bands became more pronounced, until toward 8 o'clock when they commenced to disappear by gradually falling away at the ends. The phenomenon was watched with interest by many persons.

Oh, why will men harden their hearts, and not listen to the merciful pleadings of God? His voice is in every terrible sign that the earth witnesses. The Stevenson, Alabama, *Chronicle*, of April 16, 1895, reports: "A terrible electric storm passed over Tarpon Springs, Florida, Monday noon, and there occurred a grand, and yet terrible, phenomenon. At that hour a blazing bolt, about as large as a man's head, descended from the clouds and struck a telephone wire near the center of the town. When the bolt struck a terrific explosion followed that shattered glass in the windows of houses two blocks away. Immediately following \* \* \* came a perfect shower of balls of fire the size of walnuts. \* \* \* The greatest terror prevailed during the rain of fire."

Dr. Duffield, a very eminent minister of the Presbyterian church, in an interesting work on the prophecies, published some few years ago, said: "Among other signs that 'the time of the end,' that is, the seasons during which the great periods of chronological proph-

ecy run out, and the great things so long predicted will transpire, is described by very strong and marked signs, and particularly signs in the heavens. The sun shall be darkened, the moon shall not give her light, the stars shall fall from heaven, and the powers of the heavens shall be shaken, striking atmospheric and celestial phenomena shall be observed, which being beyond the reach of man's philosophy, may be regarded as the visible symbols which God hangs out in the heavens to predict the consummation coming.

"It is remarkable, especially for the last fifty or sixty years, the atmospheric and celestial phenomena have been more marked, frequent and varied, than in any previous age of the world. It is said not less than fifteen hundred stars have faded from the vault of heaven, and some of them were observed in a state of conflagration."

I trust these few thoughts have been written in a spirit of meekness, with no other purpose than to help some brother take a trembling step nearer that "great white throne where many mansions be." The first duty in life is to prepare to meet God, and whether it shall be in the clouds of heaven, or in Paradise, it mattereth not if we are ready. Remember this, "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." —2 Thes. 1: 7, 8.

RALPH W. FARRELL.  
W. SULLIVAN, ME.

A Prehistoric Ditch Found.

Tucson, Ariz.—A few days ago in the southern part of New Mexico a discovery was made that goes to show that the earliest inhabitants of this section of the country were not much behind the present generation in the matter of irrigating land. Workmen digging in a lava bed discovered an irrigating ditch constructed of a stuff somewhat resembling concrete in hardness and durability. The ditch was about two feet deep and two feet wide. The men who discovered the ditch followed it several hundred feet and were surprised when they came to a well-made aqueduct that bridged over a part of the way that was considerably lower than the rest of the water course.—*Chicago Inter Ocean* (The K. C. Star, April 2.)

Philadelphia's Big Beer Output.

One and one-third barrels, 696 glasses of beer, for every man, woman and child in Philadelphia, for the year just passed, with an outlay on the part of each person of \$32.80 during that time.

Brewers in making an application for a renewal of their licenses from year to year, are compelled by law to file in the quarter sessions court a sworn affidavit stating the exact output of the brewery for twelve months past.

The sworn statements were filed in the aforesaid court last week, and they show that the

\$40,000 GIVEN AWAY.

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Hundred of "Incurable Cases" cured. Mr. F. J. Held, of Grand Rapids, after having been given up by all the regular physicians, was cured of dropsy after five of Chicago's leading physicians said there was no hope for her. Truman DeWeese, editor *Chicago Times-Herald*, states: "Dr. Miles cured me of inherited headache and dizziness." Hon. C. M. Buck, banker, Fairbault, Minn., writes: "I had broken completely down. My head, heart, stomach and nerves had troubled me greatly for years. Feared I would never recover, but Dr. Miles' personal treatment cured me after six well-known physicians of Chicago and elsewhere had completely failed." Mrs. E. Countryman, of Pontiac, Illinois, says: "Several years ago when I sent to Dr. Miles for personal treatment, three physicians said I could not live two weeks. I could not walk six feet then; now I can do my work."

Dr. Miles has had twenty-four years' experience, and is well and favorably known throughout the country. He has an able and extensive corps of assistants and investigators in his laboratories. He has patients in every State, territory, Canada and Mexico. He cordially invites the afflicted to write to him.

You may never have another such an opportunity. Do not fail to write for examination blank and \$2.50 worth of treatment free. Address Dr. Miles Medical Association, 201 to 209 State street.

total output of the local breweries, during the past year, was, in round numbers, two million barrels of beer.

Bringing this down to lesser quantities, every person in the city, either personally or by proxy, consumed forty-one gallons, 164 quarts, or 696 glasses, of beer for the year, and expended for the same \$32.80. Following the same rules of reduction by multiplication, the entire output of two million barrels provided the city with 62 million gallons, 248 million quarts or 992 million glasses, and entailed a purchasing expenditure on the part of the people of \$49,600,000.—*Philadelphia Bulletin*.

Demand for Good Speakers

One reason that the present is a great time for the orator is the fact that more people can appreciate good English and eloquent sentences. Indeed, the supply is not keeping up with the demand.

Recently the present writer spent an evening with one of the most eloquent men in the United States. On his desk were letters by the dozen asking him to speak in six different states in the same week, the occasions being banquets and anniversaries, and there were telegrams from three of the principal cities of the country begging him to accept invitations to important functions.

In one case letters and telegrams had poured in upon him for a full week, and two delegations from the same organization had come several hundred miles to get him to be their orator.—*The Saturday Evening Post*.

THE MISSIONARY'S TRUST.

NOT ALONE.

BY ELDER T. C. KELLEY.

I am a stranger far away from home, No friend to greet me with a cheering tone, No friendly shelter from the raging storm,

Yet God is with me; I am not alone. The wind is blowing cold and bleak and drear, And through the swaying pines doth sadly moan, Yet something seems to whisper, "Never fear, Thy God is with thee; thou art not alone."

Lord, let me ever feel that thou art near, That on my path thy light hath kindly shone;

And when life's leaves are growing brown and sear; Let me still feel that I am not alone.

The dark'ning clouds obscure the shining sun, The shades of night are swiftly coming on, Lord, when my life its fitful course has run, May I then feel that I am not alone.

The withered leaves are falling from the trees, And lodge by bush or shrub—perchance a stone; When from life's tree I fall like one of these, May I then feel that I am not alone.

When I through the dark vale of death shall go, Grant me, O Lord, thy staff to lean upon;

When death's cold waters o'er my soul shall flow, Let me then feel that I am not alone.

And when in heaven thy glory I behold; And meet with loved ones 'round thy great white throne; And with them find I'm safe within thy fold; Then will I know I shall not be alone.

Oxford (depot building), Maine, November 28 1899.

[None—On the above date the missionary had walked a number of miles, carrying a heavy satchel, arriving at the station in the afternoon, very tired, somewhat hungry, finding no fire in the waiting room, and there was not a soul whom, to his knowledge, he had ever seen before. Dark, and yet the clouds shut out the sun as he sank toward the west, while the cold autumn winds whistled through the pine trees in such a sad, plaintive way as to make one's heart yearn for the companionship of loved ones and the enjoyments of home. And yet there was the Spirit of peace and trust with the missionary that softened the unpleasantness of his surroundings, and he sat down in a cold, cheerless room in the depot and, while waiting for the train, the foregoing verses were written.—T. C. K.]

The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment, shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. Bye, Drawer N, Kansas City, Missouri.

Our "Historical Engraving" at fifty cents, is a very desirable picture to have in your home. It shows the martyrs, three witnesses, presidency, twelve, presidents of seventy, high council, and a number of other interesting features. A study of this picture by those having but a slight acquaintance with the Saints, will remove prejudice, and assist in rendering a presentation of the everlasting gospel effectively. Can you afford to be without it? A key accompanies each picture.

CANCER.

A BLOOD DISEASE AND CURABLE.

Editor of Zion's Ensign.—Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant, deadly poison in the Blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made. Up to the present time B. B. B. has cured hundreds of cases where the knife, doctors and patent medicines failed to cure. Here is one case. Mrs. E. Story, of Fredonia, Oklahoma, writes under date of October 15, 1898:

"Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless, so I tried B. B. B., and was cured. The disease made me most deaf. B. B. B. helped my hearing. Respectfully, "Mrs. E. Story."

We will send any reader of Zion's Ensign a sample bottle of B. B. B. free of charge, and prepaid, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles. It is remarkable how quickly it heals every sore, improves the digestion, and gives a clear, healthy appearance to the skin. B. B. B. is for sale in large bottles by druggists at \$1.00 or six bottles (full treatment) \$5.00. Complete instructions go with each bottle. For trial bottle and other information enclose five cents which pays exact cost of postage (medicine is free) and address Blood Balm Co., 86 Mitchell St., Atlanta, Georgia. Describe your trouble, and personal medical advice will be given.

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R. R. TIME TABLES. MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. No. 85—Wichita and K. C. Mail. 12:40 a.m. 9—Kansas & Nebraska Lim. 4:34 a.m. 93—Texas, Joplin & K. C. Ex. 6:03 a.m. 2—St. Louis Express..... 6:40 a.m. 73—Lexington Branch Pass. 8:35 a.m. 7—Fast Mail..... 10:00 p.m. 91—Joplin and K. C. Mail..... 3:16 p.m. 1—St. Louis Mail and Ex..... 5:17 p.m. 5—St. Louis Mail..... 6:55 p.m. 71—Lexington Branch Pass. 6:44 a.m. TRAINS EAST. No. 96—K. C. & Wichita Mail..... 2:42 a.m. 72—Lexington Branch Pass..... 6:53 a.m. 6—St. Louis Mail..... 7:23 a.m. 92—K. C. Texas & Joplin Mail 8:37 a.m. 2—St. Louis Through Mail & Pass..... 10:17 p.m. 74—Lex. Branch Passenger..... 6:10 a.m. 4—St. Louis Through Mail & Pass..... 1:37 p.m. 94—K. C. Tex. & Joplin Ex. 7:40 a.m. 8—St. Louis Through Mail..... 9:30 a.m. 10—Kan. & Neb. Limited..... 11:12 a.m. Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass..... 8:30 a.m. 71..... 6:40 a.m. TRAINS EAST. No. 72—Lex. Branch Pass..... 6:56 a.m. 74..... 8:15 p.m. Tel. 17. F. A. MILLARD, Agent.

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CHICAGO & ALTON. EAST BOUND. 101—Local Way Freight..... 4:40 a.m. 47—St. Louis & Chicago Mail 8:27 a.m. WEST BOUND. No. 51—Chicago Limited..... 9:38 a.m. 49—St. Louis Flyer..... 6:38 a.m. 60—St. Louis Limited..... 6:56 a.m. 52—Chicago Limited..... 8:08 a.m. 102—Local Way Freight..... 2:20 p.m. 48—Chicago & St. Louis Mail 5:50 p.m. All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARSTON, G. P. & T. Agt., Chicago.

## Says The Sun Prolongs Life.

New York, March 30.—There has been founded in America an organized band of sun worshippers, whose numbers are rapidly swelling. At the head of the organization as chief priest or, as he is known to the believers, "Mauthra Magis," is a grave and revered individual named Dr. Otoman Zaradushthanish. This modern disciple of a creed that is supposed to have died with the Aztecs of this continent and to belong to the age of mysticism and paganism, is considerably over the half century as to age, but in appearance is a young man, which peculiarity he attributes to the mode of living advocated by the sun worshippers, which includes rules for breathing, walking, dressing and thinking. He makes the remarkable statement that a sun worshiper can just as easily prolong his life to the age of 500 as to the three score years and ten that are usually allotted to man, and points to his own youthful appearance while nearing the three score mark as proof of his claim. The high priest of the sun worshippers claims that America is destined to be the savior nation of the world, that from this country is to go forth a band of men and women who will spread the new doctrine of the sun's great powers to the four corners of the earth, resulting in the increased longevity of the people, the banishment of decrepitude, sickness, unhappiness, poverty and crime. He

declares that the sun's rays can be made to enter the human soul, driving out the darkness and shadows that cause dissatisfaction with life, that the man or the woman who worships the sun according to the teachings of the sect of which he is the head will live in an atmosphere of everlasting sunshine of soul and, in a word, will remain forever in the enjoyment of peace and prosperity.

Dr. Zaradushthanish was approached by the correspondent, with a request that he explain in detail the belief that he is endeavoring to introduce into this country. He gave a description of the origin and meaning of sun worship which, divested of the peculiar expressions that are meaningless to most people, and in which his conversation abounds, was as follows:

"I am a member of the ancient El Kharman temple, Persia, whose circular rooms contain the principal records of sun worship 50,000 years old, its latest wing having been built about 4,000 years ago; the identical place where Jehoshua Nazir (Jesus the Christ) spent thirty months studying the art of healing, before entering upon his career as a savior of the people. My mission is to make known to mankind the beauties and grandeur of Sun Worship. I predict the close of the cycle of war with the year 1960 and the ushering in of the era of peace on that date.

"Sun Worship knows no founder. Its records reach as far back as 142,000 B. C. Prince Regata, with the aid of his 'magos,' collected the fundamental principles of Sun Worship into record form and claims in his works from the 'Land of Silence' that the founding of Sun Worship was simply shrouded in obscurity. There are at present 228,000 Sun Worshipers proper, with 25,000,000 followers in the Orient and about 1,000,000 in Europe, who are directly benefited by its teachings. The number of followers in America is not known authentically, although there are thousands who have been benefited within the past few years. It claims as followers some of the very best people socially, politically and otherwise. The peculiarity of Sun Worship is that it does not proselyte and its missionaries therefore are at liberty to unite with any movement that promises to help humanity. The worshiper of the sun looks upon light and darkness, life and death, sorrow and happiness, pain and pleasure, sinfulness and holiness, poverty and wealth as passing phenomena that are present or absent at the will of the individual. As the light of the sun can be shut out or allowed to flood a room at the will of the occupant of that room so can the soul of man be illuminated or darkened at the will of man. The sun, if his worshippers are in earnest, will dispel the darkness of mind or weakness of body. It is only necessary to look up, or, in plain language, to open the windows of the soul and allow the sun to shine in. Thenceforth the progress of the

enlightened one is one of evolution from grade to grade, following the teachings of the priests of the sun until perfection is reached. When the soul is flooded with sunlight it is under the protection of the Deity and all things are at the command of the disciple, health and wealth, happiness and longevity, or any good thing desired.

"Sun Worship recognizes no authority or text book. It takes for its reliable guide the spirit of truth. The philosophy knows of no distinctions and the bibles of all nations are received in the same sense as any object of presentation on the plane of manifestation. Sun Worship holds to be the simplest of all teachings, as it is the gospel of liberty unto all creatures, a religion not for a particular set of men, but for all people, irrespective of nationality, race, color or creed."—*The Kansas City Star*, April 2d.

## The First Pony Express.

In the March 31 issue of the *Saturday Evening Post*, Homer Bassford gives a full account of a talk he had with Colonel Alexander Majors shortly before his death. Colonel Majors was a member of the firm that controlled the famous Pony Express. Colonel Majors said: "We had first sounded a lot of the important business men of both the coast and Eastern cities as to its desirability. We learned that the fixed charge of five dollars a letter of one ounce weight would be welcomed as surprisingly low—that is, if we were able to keep our promise as to the delivery of a letter in something like eight days.

"The expense, at the outset, was enormous. We bought, in round numbers, six hundred hardy, healthy ponies, sure of foot and well tried. We employed all the brisk, dare-devil young men of good habits whom we could find; we built post-houses every ten miles, unless it chanced that our stage posts would serve the purpose. The ponies were stationed at these post-houses, with bedding for extra riders, food arrangements, and a keeper in charge. We paid each of our riders from \$100 to \$125 a month, and nearly all the boys were in love with the work, hard though it was. It sometimes happened that illness actually prevented a man from taking up his trip as assigned to him, but there was never difficulty in getting the other rider to take up at least one extra leg of the long journey across the plains.

"I have been asked, sometimes, whether the express stopped on account of weather. This question used to make me smile, but it has been repeated so many times that I have concluded that our present-day folks, who know little of pioneer life, are to be excused. Why, I have seen a man jump from the back of one pony to the back of another, in zero weather, and start away like the wind, with never a thought of entering the post-house for a drink or a sniff of the fire."

Don't fail to read Bro. J. H. McMullin's Crystal Cement "ad" on page 7.

# DR. PRICES' CREAM BAKING POWDER

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## LANGUID

Many a school-girl is said to be lazy and shiftless when she doesn't deserve the least bit of it. She can't study, easily falls asleep, is nervous and tired all the time. And what can you expect? Her brain is being fed with impure blood and her whole system is suffering from poisoning. Such girls are wonderfully helped and greatly changed, by taking

## Ayer's Sarsaparilla

Hundreds of thousands of schoolgirls have taken it during the past 50 years. Many of these girls now have homes of their own. They remember what cured them, and now they give the same medicine to their own children. You can afford to trust a Sarsaparilla that has been tested for half a century.

\$1.00 a bottle. All druggists. If your bowels are constipated take Ayer's Pills. You can't have good health unless you have daily action of the bowels. 25 cts. a box. "One box of Ayer's Pills cured my dyspepsia." L. D. CARR, Bath, N. Y., Jan. 12, 1893. Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address, Dr. J. C. Ayer, Lowell, Mass.

## Mormon Postmaster Out.

Washington, March 30.—It was announced at the postoffice department today that J. C. Graham had been removed as postmaster at Provo, Utah, on March 28, and a temporary successor in the person of Read Smoot, appointed in his place. Mr. Smoot was selected by the bondsmen of Graham and will retain office until some one is selected to take permanent charge. Graham was removed as a result of an investigation by the house postoffice committee on charges that he was a polygamist. The committee found that he was guilty as charged, but exonerated the president and all officials of the postoffice department of any knowledge that he was guilty of polygamy at the time of his appointment.—*The St. Joseph Herald*, March 21.

## CONFERENCE MINUTES.

South Missouri district conference convened with the Bruner branch at Johns Mill, March 17, 1900, with district president in chair. Branch reports: Springfield, last report 87, present 95; Pomona, last report 63, present 62; Sweden, last report 78, present 78; Bruner, report returned to branch. Ministry reports: Elders Sparling and J. C. Christensen. Priests: Sidney N. Gray, Jr., M. L. Davis, W. G. Hodges and G. W. Bootman. Bishop's agent, H. Sparling, reported: Paid out \$75.00; tithing received \$17.50; due agent \$57.50. Financial secretary, J. C. Christensen,

reported on hand last report \$5.21; receipts \$2.75; amount on hand \$7.96.

A letter from Bro. A. J. Fletcher, of Texas, to Elder C. H. Merritt, of Bruner, Missouri, in regard to Elder J. R. Wedlock, was read and referred back to the Bruner branch for action. Delegates to General Conference, W. R. Pickering, Sr., W. R. Pickering, Sr., Sally Spangler, W. P. Bootman, Sr., Mary Bootman, Sidney N. Gray, Jr., Henry Sparling and J. C. Christensen, the ones present to cast full vote.

A motion to instruct delegates to vote in favor of priests, teachers and deacons to become ex-officio members of General Conference was lost.

The case of Bro. Quincy Anderson, of Ozark, Missouri, was settled by him returning to the fold, and being baptized during conference by Henry Sparling.

Preaching by Sidney N. Gray, Jr., and Henry Sparling.

Conference adjourned to convene with the Sweden branch in the Saints' chapel, five miles east of Ava, July 7, 1900, at 10 a. m.

J. C. CHRISTENSEN, Dist. Sec. March 26.

## DIED.

ALLEN.—At Kansas City, Missouri, March 22, 1900, the infant son of Bro. Arthur and Sr. Jessie Allen, aged 3 months and 6 days. Funeral from the home in charge of Elder R. M. Elvin, sermon by Elder B. J. Scott.

KIER.—At Englewood, Illinois, March 27, 1900, Bro. John S. Kier, aged 70 years, 11 months and 4 days. The funeral took place at Braidwood, Illinois, in compliance with his request. It was also his request that Elder E. C. Briggs preach the funeral sermon, but he not being able to be present at the time, this will be attended to later. He leaves three sons, one sister and many friends to mourn his departure.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 12, 1900

NUMBER 15.

## ZION'S ENSIGN.

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## GENERAL CONFERENCE.

Forty-seventh Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, In Session at Lamoni, Iowa.

The forty-seventh annual conference of the Reorganized Church of Jesus Christ was commenced promptly at 10 o'clock on the morning of April 6, 1900, at Lamoni, Iowa, by singing hymn 156 in the Hymnal. Prayer was offered by President A. H. Smith, in an humble fervent invocation of the Divine Spirit in the deliberation of the conference, and upon the president, that God would speak through His servant for the guidance of his people.

On motion, President Joseph Smith and his counselors were unanimously chosen to preside over the Conference. Bro. R. S. Salyards, church secretary, was chosen secretary with authority to choose his assistants.

The chair was authorized to appoint a committee of three on credentials. Bro. Hiram E. Moler, Arthur Allen and Frank Granger were so appointed. Bro. F. G. Pitt was chosen chorister with power to choose his assistant and appoint organists. Bro. D. F. Lambert being agent of the associated press was appointed press committee with power to appoint assistants.

Sr. Belle Robinson James was, on motion, made stenographer of the Conference.

While the Credential committee were absent, short speeches were made. President Smith, being requested to lead, made some remarks stating that he entered upon the work of this Conference with diffidence. The two years past have been fraught with a great deal of importance to the work. There has been a good deal that is very encourag-

ing. One of these testimonies is the fact that wherever the brethren have had to meet opposition in controversy they have been invariably successful. Personally he had wrought as he could. Is not prepared to say he had done all he could; the Judgment will have to show how successful his efforts have been. For him there is no stopping place this side of the Judgment. He must take the consequences of his work. Now, while he expressed some apprehension he feels hopeful, and expected to stay by the work to the end. We should be of one mind upon the things in which God hath spoken definitely but upon other things we depend upon wisdom given to each until the question may be decided definitely. The Saints are not to be held for any of his teachings except he teach according to the word of God.

President A. H. Smith was next called upon and made some pointed remarks upon each controlling their tempers; the individual who does not have a temper and sometimes show it, is not of much force, but the beautiful thought about it is, that the temper can and should be controlled. Referring to the teachings of the church, he congratulated the Saints that we have never had to go back upon its teachings.

Bro. W. H. Kelley, was next speaker; thought under the conditions in which we meet it is a good time to sing "Praise God from whom all blessings flow." We have passed through trials since last Conference and the doctrine that God will have a tried people is with us all along. The thought of a chosen people indicates reward for merit.

Bro. F. G. Pitt was the next speaker; spoke of his experiences in his late field, the English mission; that God had manifested by His Spirit His direction in the work there.

Bro. G. R. Wells related his experience in Australia.

Order of service was named by the president as follows: Prayer meeting 9 a. m.; preaching, 10:45 a. m. and 7:30 p. m.; business session, 2 p. m.

Adjournment was then taken to 2 p. m.

## AFTERNOON SESSION.

The opening prayer was by Elder Mark H. Forscutt, of Nebraska City, Nebraska. Credential committee reported. The Eustis, Nebraska, branch having reported separately, and elected a delegate, and the branch being reported in the Colorado district also, by motion, a committee was appointed to investigate and report where this branch should be represented. Brn. S. F. Cushman, J. W. Gilbert

and D. E. Tucker were appointed this committee.

The following reports were then read: Presidency; W. H. Kelley, James Cafall, J. H. Lake, J. R. Lambert and H. C. Smith (joint), and J. W. Wight, of the Twelve; M. M. Turpen, missionary in charge, and R. S. Salyards, Church secretary. At the conclusion of the reading of these reports, Conference took adjournment until the evening session.

## EVENING SESSION.

At 7:30 p. m. the church was crowded and Apostle W. H. Kelley presented some thoughts suggested by a reading of the testimony of the witnesses to the Book of Mormon, which he read as a basis. It was a good effort. He was assisted by President Joseph Smith.

## SATURDAY, APRIL 7th.

The morning prayer service was in charge of Elders F. G. Pitt and J. D. White. A good spiritual meeting was enjoyed. At 10:45 Elder Holt of the Washington and Oregon mission, preached upon the subject of the "Gathering." The discourse was full of good points and received much favorable comment. He was assisted by Elder Arthur Allen, of Holden, Missouri.

## AFTERNOON SESSION—2 P. M.

The opening Hymn was No. 14 in the Hymnal. Prayer by E. A. Blakeslee of the Bishopric. Committee on matter of Eustis, Nebraska branch, whether such branch is entitled to representation as a branch or with the district, reported, considered that the branch is a member of the Colorado district, but recommended that Bro. S. D. Payne be given representation with the district delegates, which was adopted.

The reading of reports was then resumed, and that of the Patriarch, A. H. Smith, was first presented. This was followed by reports of H. C. Smith of the Twelve, reporting from Lake mission; Joseph Luff, Eastern mission; G. T. Griffiths, Pacific Slope; I. N. White, Missouri, Kansas and Southern Illinois; R. C. Evans, Canada; mission; Gomer R. Wells, of the Seventy, Australia mission; and Elder Wm. Newton, English mission.

H. A. Stebbins, church recorder, reported. Among the items given were, 2522 new names recorded, 441 deaths, 223 expelled. Net gain 1866 members. Total enrolled membership 43,824; 31 new branches.

Report of joint committee on duties of deacons, was read. It is not a report of the Church, but of the committee.

On motion the adoption of the report was deferred until a later session of this Conference.

Action of the quorum of the Twelve relative to resignation

of Elder James W. Gillen, alleging a fear of collapse, etc, was taken up. Resignation dated Kansas City, November 13, 1899, was read.

The Twelve reported that, considerable mystery surrounding disappearance of Bro. J. W. Gillen, and other circumstances confronting them, it was decided to accept his resignation. Report was on motion adopted, which carried with it the acceptance, by the body, of Bro. Gillen's resignation.

Board of Publication reported that as Zion's Religio-Literary Society had asked for control of *Autumn Leaves*, the Board recommended that such transfer be made. Report was signed by E. L. Kelley president and F. B. Blair secretary. The adoption of the recommendation of the board was moved. Amendment to limit such control for one year was offered. This was followed by this substitute.

Resolved that Board of Publication continue the publication of the *Autumn Leaves* and that the executive committees of the Sunday School and Religio be consulted in the choice of editor. After discussion, further action was deferred until Monday afternoon.

On petition from Northern Michigan and Southern Michigan and Northern Indiana districts for locating of boundary lines was adopted and Bro. R. J. Parker, Francis Ebeling and E. A. Stedman were appointed committee.

Petition from Taylorville, Illinois, for a district location was read and on motion referred to committee of three, and was placed in the hands of same committee holding the Michigan petition.

Petition from Pittsburg, Pennsylvania, asking General Conference to more clearly define what action should be taken regarding those who absent themselves from branches for long periods and fail to keep their promise to report, was read.

Appeals of J. S. Potts, of the Massachusetts district and of Joseph E. Betts, et al, vs. the St. Louis district were read.

Petition of St. Joseph Missouri, branch to authorize presidency and bishopric to take action relative to arranging for debt of \$5000 on the church at that place was also read.

On motion a committee was appointed to consider appeal of Chas. E. Potts, consisting of Geo. A. Smith, John W. Brackebury and Andrew Barr.

On motion matter of appeal from Belleville, Illinois, branch was referred to quorum of Twelve, a motion to refer to High Priests' quorum being negatived.

On motion Tuesday evening next was devoted to Daughters of Zion program. Adjourned.

## EVENING SESSION.

At 7:30 p. m. Elder R. C. Evans was speaker, taking as his theme, The Mission of Christ in the Resurrection of the Dead. The church was crowded, many standing. He was assisted by Elder John Smith of Massachusetts.

## SUNDAY, APRIL 8.

The prayer service in charge of Brn. J. A. Robinson and J. H. Peters was much enjoyed, the Spirit being manifest in power, to the joy and comfort of the Saints. Some were given messages of cheer and encouragement. In the lower auditorium a lovely session of the Sunday School was held, in charge of the superintendent, G. W. Blair, over 600 being present. The primary department seemed to receive the largest share of attention, the visitors keeping the room of the smallest children crowded during the exercises.

At 11 o'clock the upper auditorium of the church was filled, including the galleries, President Joseph Smith, at the solicitation of the Conference, being the speaker. It was a fine, instructive effort, the Spirit giving liberty and light. The theme was "Charity." In the lower auditorium Elder J. J. Cornish also preached an inspiring discourse upon the subject "Try the Spirits." There was not a seat in the room unoccupied and many were standing, and some outside listening with wrapt attention.

At 2:30 p. m. the upper auditorium was filled, a prayer and testimony meeting being the service, which was in charge of Brn. J. M. Baker and John Hawley. It was a blessed experience. Bro. Adamson, of Wilburton, I. T., who was crushed so badly in the mines near there, and who was so miraculously healed when all earthly aid was powerless, was present and gave an account of the healing, which was helpful to all present. Two stanzas were sung by Bro. Taylor, of Kansas, and four stanzas by a young sister, which were given by the Spirit, and a message of promise by Bro. C. Dupuy, of Lee's Summit, Missouri, besides the many testimonies borne. In the lower room a similar experience was had at the same hour, and many blessings experienced, bringing joy and comfort to all present.

The evening services were fill by Bro. J. W. Wight in a powerful effort, in the main auditorium, to a crowded house; Bro. W. W. Blanchard, of Maine, in the lower room, and Bro. Henry Sparling, of Springfield, Mo., in the upper room.

field, Missouri, at the college chapel.

The day was fine, though warm.

MONDAY, APRIL 9.

Monday morning it was considerably cooler and overcoats and wraps were comfortable.

The young people's prayer meeting was in charge of Elders J. M. Baker and Geo. W. Robley; the auditorium was about half filled and the meeting was fairly good.

At 9:30 the regular prayer meeting was in charge of Bro. W. A. McDowell, of Wisconsin, and Jacob Reese, of Pittsburg, Pennsylvania. A good season was enjoyed until time for the preaching service.

At 11 a. m. J. W. Gilbert, of Denver, Colorado, occupied from Matt. 4:4, "Man shall not live by bread alone," etc. He showed the necessity for providing for the physical nature, and then took up the spiritual side, talking on Tithing, Gathering, Charity, etc. The service was much enjoyed. He was assisted by Dr. John Gilbert, of New Bedford, Massachusetts.

AFTERNOON SESSION.

Promptly at 2 o'clock President Joseph Smith let fall the gavel which called the assembly to order. The opening hymn was 181, prayer by E. L. Kelley, of the Presidency.

After the reading of the minutes, the report and recommendation of the Board of Publication for the transfer of *Autumn Leaves* to the control of Zion's Religio-Literary Society, was taken up. This report reads:

LAMONI, Iowa, April 4.

To the President and

Saints in Conference:

The Board of Publication having been petitioned by the young people's society known as Zion's Religio-Literary Society, to turn over for its use and management, the periodical published by the church, known as *Autumn Leaves*, after consideration of the matter, adopted the following:

WHEREAS, The young people's society of the church, known as Zion's Religio-Literary Society, desires to hold and control an organ or periodical as an exponent of its purpose and work, and

WHEREAS, Said society has applied to the Board of Publication to transfer the periodical known as *Autumn Leaves* to said Religio Society to be used for this purpose, therefore, be it

RESOLVED, That we recommend to the General Conference that such transfer be made.

[SIGNED]

E. L. KELLEY,

Pres. of Board.

F. B. BLAIR,

Sec. of Board.

This was moved, and the following substitute was presented: RESOLVED, That the Board of Publication continue the publication of *Autumn Leaves* and that the executive committees of the Religio and Sunday School be consulted in the choice of editor.

Some discussion ensued. The previous question being called and the substitute being put upon its passage prevailed by a vote of 209 for and 85 against.

Report of special committee appointed to meet in joint council with the Church of Christ at Independence, Missouri, was read. Elders A. L. Hartley and George Frisbee of the Church of Christ, of Independence, Missouri, being present, were invited to speak on the matter, and

Elder Hartley responded, expressing his pleasure at having the opportunity to meet with this Conference. He then read again the revelation given through President A. H. Smith and the communication received by the elders of the Church of Christ both being given in answer to prayer and fasting of the joint council, making a brief statement of their position with regard to the causes leading up to the council. Elder Geo. Frisbee also made a few remarks. Bro. Roderick May, of Independence, who was appointed to meet with the Hedrickite brethren made a statement of his action at that time, that he was accorded the courtesy of making remarks at that Conference and that he was kindly received.

On motion the action of the Presidency and council in appointing this council to meet the brethren of the Church of Christ, at Independence, was indorsed and the continuance of this committee authorized. This was unanimously agreed to by show of hands.

The High Priests' quorum reported the names of Willis A. McDowell and A. V. Closson for ordination as High Priests.

The first quorum of Seventy made a report recommending the ordination, to the office of Seventy, of the following brethren: Francis C. Smith, of Ohio; J. W. Adams, Ill.; Arthur Allen, Missouri; D. R. Chambers, Iowa; James W. Morgan, Perry, Iowa. On motion the recommendation was granted and on separate motion the ordination of these brethren was ordered and provided for, except that the consideration and action of the name of Bro. Morgan was deferred.

The second quorum of Seventy presented a report naming for ordination to the office of Seventy the following elders and asking that provision for their ordination be made, viz., Richard B. Howlett, Canada; Benj. St. John, Canada; Wellington D. Ellis, Michigan; James R. Beckley, Ohio; A. M. Chase, Iowa; A. J. Keck, Illinois; A. E. Mortimer, Canada; J. D. Stead, Iowa; F. A. Russel, Iowa; F. B. Blair, Iowa.

After discussion action on the name of W. D. Ellis was deferred and a motion prevailed deferring action until the Presidency is heard from, or until again called up relative to the names of J. R. Beckley, A. M. Chase, A. J. Keck, A. E. Mortimer, J. D. Stead, F. A. Russell, and F. B. Blair, it being intimated that the Presidency have a communication to present to Conference relative to the demand for a presiding ministry.

[TO BE CONTINUED.]

From the tone of the expressions made, as well as the statement of the Presidency in their report, regarding the matter, the two year, or biennial, term of Conference is not held in favor, and one experience seems to be about all that any one seems to desire. It is pretty certain that there will be a General Conference next year (1901), and annually thereafter, so long as the church needs them. The editor of the ENSIGN is with the majority in favoring annual Conference.

#### ZION'S RELIGIO-LITERARY SOCIETY.—GENERAL CONVENTION.

Zion's Religio-Literary Society Convention met at Lamoni, Iowa, April 3d and 4th, 1900.

At 9 a. m. April 3d, a prayer and testimony meeting was held in which the Spirit was present in power, speaking words of encouragement to the Religio members, strongly commending their work. Time was well occupied until the meeting closed.

After an intermission of about fifteen minutes the assembly was called to order for business. Prayer was offered by Bro. F. A. Russell, Grinnell, Iowa.

On motion, chairman appointed a credential committee of three, consisting of Sr. Fisher and Brn. Smith and Hansen.

The reports of the president and secretary were read and their publication in the *Autumn Leaves* ordered.

Treasurer's report was read showing receipts \$143.66 expenses \$143.66. This, together with the secretary's report, was referred to an auditing committee consisting of Brn. D. A. Anderson, Adams and A. B. Phillips.

The credential committee not yet being ready to report, remarks were made along Religio lines by the following parties: Brn. J. C. Grainger, J. D. White, J. W. Adams, F. G. Pitt, J. F. Mintun and A. J. Keck.

The report of the committee of five appointed to suggest improvements for the Society, reported as follows:

"Committee on improvements for the Religio met at 7:15 at Bro. T. J. Bell's, Lamoni, Iowa, and after prayer, considered the following subject upon which we send you greeting the following report:

1. Upon the subject of the management of the *Autumn Leaves* we recommend that the executive committee consult with the board of publication and make such arrangements to secure the management of the *Autumn Leaves* by the Religio Association as they in their judgment may deem advisable.

2. We concluded that suitable provision was made for determining the course of study and revision of programs in the constitution and by laws (page 5, sec. 5).

3. In regard to the home department we conclude that a demand exists for home class work, and fully endorse the movement of the executive committee in issuing "Leaflet No. 2" upon this subject, and recommend that the locals and districts seek to carry out the suggestions contained therein.

4. We feel that an urgent demand exists for a special missionary effort in the interests of the Religio; hence we advise that the president of the Religio association, associated with the general superintendent of the Sunday School association, counsel with the Quorum of the Twelve in reference to the appointment of a missionary, having for his special work the building up of the Religio and Sunday School, and that the above named officials urge the Twelve to consider the interests of the above named departments of the church in the appointment of missionaries to foreign lands.

J. A. GUNSOLLEY,  
J. F. MINTUN,  
LOUISE PALFREY, Com.  
M. H. BOND.

Dated, Lamoni, Iowa, April 2, 1900.

AFTERNOON SESSION

After the opening exercises, the report of the vice president having been received, was read

and ordered spread upon the minutes.

The report of the credential committee was then read showing 116 delegates present, representing 162 votes, 13 votes being ex officio.

At the suggestion of the president and secretary the recommendations of the "Committee of Five" were then taken up and article 4, relating to the missionary question was considered, and after some favorable discussion, a motion adopting the recommendation prevailed.

On motion the courtesies of the floor were extended to all present at the Convention who are interested in the Religio.

Committee appointed to audit financial reports of treasurer and secretary reported finding both correct. On motion report was received and committee discharged.

On motion sections 2 and 3 in recommendation of committee of five were adopted.

President stated that the executive committee had decided to appoint a social committee of five for this Convention, and had agreed upon the following: Sr. Florence Fisher, Boston; Alma Hansen, Lamoni; Sr. Etta M. Hitchcock, St. Louis; Sr. Emily Kinney, Independence; Bro. Walter Smith, Kansas City, Mo.

WEDNESDAY, APRIL 4.

The session opened at 8 a. m., and after the usual preliminaries, a motion was adopted allowing J. W. Burget, Hoboken, New Jersey, to represent the Brooklyn, New York, society—their society not having time to appoint delegates.

Section one of report of committee of five was read and adopted, and the recommendations as a whole were then adopted. Some of the committee of five having resigned, owing to other duties, the president was, on motion, authorized to fill the vacancies.

The question of the management of the *Autumn Leaves* by the Religio Society was generally discussed—almost unanimously in favor of the proposition, one or two objections being offered. The vote was in favor, but one vote being recorded against the proposition. The report of the committee was adopted as a whole.

The election of officers was next considered, the result being: For president, Bro. J. A. Gunsolley received 60 votes, Bro. Ammon White 1 vote, Bro. F. E. Cochran 1 vote, Bro. J. C. Hitchcock 2 votes. On motion election of Bro. Gunsolley was made unanimous. For vice president, Bro. J. C. Hitchcock received 4 votes, Elmer E. Johnson 1 vote, Ammon White 44 votes, Marie H. Clark 1 vote, F. E. Cochran 1 vote, Sr. Louise Palfrey 4 votes, Bro. Walter Smith 3 votes, David Anderson 3 votes. Bro. White's election was made unanimous. For secretary, Bro. J. C. Hitchcock received 66 votes, Sr. Eunice Winn 1 vote. For treasurer, Bro. S. A. Burgess received 53 votes, Alma Hansen 2 votes, N. Brocaw 1 vote, Walter Smith 4 votes, Frank Cochran 1 vote, F. Shinnick 1 vote, Florence Fisher 1 vote. The

elections of Brn. Hitchcock and Burgess were made unanimous.

Owing to the increased duties devolving upon Bro. Hitchcock, he was, on motion, asked to name his choice for an assistant secretary, and Bro. E. C. Bell was designated; this was, on motion, ratified by the body.

A resolution was offered instructing the committee to labor for removal of the *Autumn Leaves* to the ENSIGN office at Independence, and, after some discussion, it was tabled.

No further business being on the table the question box was opened.

"Business Programs" was first considered, replied to by general secretary, J. C. Hitchcock, favored parliamentary drill as a part of the programs.

"Should Persons Not Willing to Become Members be Invited to Take Part in the Entertainments?" Discussed by Sr. Grace Kralh, St. Joseph, and Sr. Burgess, St. Louis, all favorably.

"How Can Each Religion Be Placed in Possession of Sufficient Literature?" spoken to by Brn. S. A. Burgess and A. M. Chase, asked that those who might have more *Autumn Leaves* than they could use to forward them to the missionary in the field to be used in organizing societies.

"The Relation of Entertainment to Spiritual Part of Program; Where Shall We Draw the Line?" by Sr. J. C. Hitchcock, St. Louis. This was received with such universal commendation that a motion prevailed requesting its publication in the *Autumn Leaves*.

"Why Should the General Missionary Not Have a Vote in General Convention?" "Should Religio Work be in Class?" "Does the Body Favor the Setting Apart of a Portion of *Autumn Leaves* for Discussion of the Sciences?" "How to Find Time for Religio Work?" were discussed briefly, the time to close the session being near.

President, in closing, expressed his appreciation of the good spirit present in the convention, and for its success; asked that all may work in that spirit in future, and pray for their guidance by the Spirit of the Lord.

Closed singing No. 148.

It was a very successful session, the lower auditorium being filled with bright, earnest workers, auguring much good for the future of the work.

#### GENERAL SUNDAY SCHOOL CONVENTION.

The General Sunday School Convention assembled in the lower auditorium of the church at Lamoni, Iowa, Wednesday, April 4th, president, T. A. Hougas, in the chair, vice president, J. A. Gunsolley, assisting; W. N. Robinson, secretary. At 2:35 p. m. hymn 86 was sung and prayer was offered. After the opening preliminaries were concluded a committee of three consisting of Brn. F. A. Russell, Grinnell, Iowa, J. D. White, St. Louis, Missouri, and Richard Bullard, Boston, Massachusetts,

was appointed to examine and report on credentials. While this committee was absent in this work, the president called for some short speeches introducing the former general secretary, Bro. Gomer R. Wells, recently returned from a seven years mission in Australia, who made quite an interesting address regarding his work in the Sunday School in that far off land. He was followed by Bro. F. G. Pitt, just returned from the English mission who sketched some of his experiences in those countries comprising that mission. Bro. J. M. Terry was the next speaker in an interesting account of the Sunday School work in Chicago. D. W. Wight, of the Utah mission, recounted some of the difficulties encountered in that part of the country, as well as some of the encouraging features, in some places the Sunday School being the supporter or main stay of the church, and is therefore doing a good work. Bro. David A. Anderson spoke of encouraging developments, and the eagerness with which the Sunday School workers in California improve every good suggestion offered them, and are willing to try the merits of anything promising success. Sr. B. C. Smith, of Independence, being the next speaker, in her remarks testified to the excellent and encouraging work the secretary is doing in the Sunday School at that place, and advised other secretaries to give special attention to the details of that office, it being a means of increasing interest in scholar as well as teacher. This suggestion the general superintendent, in a few remarks, commended. Sr. Burgess, of St. Louis, Missouri, followed, with some excellent remarks on the work in St. Louis, urging necessity of punctuality in attendance. Elder Holmes J. Davison, of the Nova Scotia mission, then addressed the Convention in a witty and pointed relation of the work in his country and Sr. Viola Blair, of St. Joseph, and Elder A. M. Chase, of the Washington and Oregon mission, followed.

At this juncture the credential committee presented their report; some corrections being found necessary, report was returned to committee, and, pending corrections suggested being made, the minutes of previous Convention were read. Report of Sunday School committee on improvements, was read, action being deferred until later. Secretary chose as assistants Bro. J. Frank Mintun and Sr. Belle James; this was, on motion, ratified by the body. Bro. F. G. Pitt was chosen chorister with power to select his assistant and organists, choosing Bro. D. A. Anderson assistant chorister, and Sr. Belle James organist.

The evening session was held in the upper auditorium which was filled. General superintendent, Hougas, read his address according to the requirements of the program committee, a synopsis of which is as follows: He had attended and assisted in eleven reunions, and many

other assemblies; had endeavored by correspondence to reach every district in the church, and encourage and instruct them in the carrying on of the work. Some were found indifferent, others alive and active. In some localities officers were needed to lead, in others the people need to arouse and show interest; he hoped both classes would be aroused to duty. To the question as to what is the aim of the Sunday School, he read several answers from among the many received. The special use of the Book of Mormon and Doctrine and Covenants in quarterlies was negatived largely in the answers received, which was also the case with the question, Should such principles as the gathering, etc., be taught in quarterlies?

Relative to a field laborer, the necessity for the appointment of such an one increases; suggested that committee be appointed early in the session to take the matter under consideration. More space is needed for the use of the Sunday School in church publications; could not arrange for more than is already given in the *Herald*, at its present size. He concluded with the statement that he had strove to serve the Association as he best could and hoped all will continue to work diligently and harmoniously.

The first vice president, J. A. Gunsolley, gave a brief report of his labors the past two years, is gratified to see the progress made in the work during the two years past and is hopeful for the future. The institute work has been very helpful and they should be continued.

No report was received from the second vice president, Bro. Crumley, of California.

General secretary, W. N. Robinson, presented his report showing much important work having been done, in institutes, reunions and districts. Loss in schools 22, during two years, gain 48, net gain 26 schools. Total number enrollment 14,180, now 14,816, loss 1383, total gain 1,979, net gain 596. 894 classes, 1193 officers, 1379 books in about one-fourth of schools reported. There were forty districts last report, there are now forty-eight.

Treasurer, A. B. Hansen reported for two years: received \$4,204.09, expenditures 3,065.63, cash and bills receivable on hand, \$1,130.06. No assessments on schools of association.

General librarian, Sr. Mamie A. Allen, reports read, not all the districts have appointed librarians as yet. Those who have done so reported favorably. Real need is not more interest but "more funds." General superintendent's financial report was read and referred to auditing committee.

On motion committee of three were appointed to which the proposed amendments be referred for report. Wm. Landers, R. M. Burwell and J. M. Baker were appointed auditing committee; amendment committee, Ammon White, A. M. Chase and S. R. Kibler.

THURSDAY, APRIL 5TH.

Convention met at 8 a. m. in prayer meeting, the lower auditorium of the church being well filled. Three prayers and seventeen testimonies were offered, words of cheer being spoken by the Spirit. After a recess of ten minutes, at 9:30 a. m. the business session was resumed. After opening exercises, on motion, the courtesies of the flour were extended to all present who have an interest in the Sunday School work. Bro. E. L. Kelley, of the revising board, made an individual report, suggesting his release from the board on account of other duties. He recommended that the lessons be considerably shortened in the quarterlies.

The report of the treasurer on the "Penny Collection" for the Saints' Home was read and referred to the auditing committee.

The report of the song book committee was read, but on motion action was deferred.

The committee, Brn. Ammon White, A. M. Chase and S. B. Kibler, to whom was referred the proposed amendments to the constitution and by-laws, reported in favor of the adoption of the Gunsolley articles. Considerable discussion ensued. Vote being called the recommendation of the committee was adopted as follows:

Art. 5, Sec. 4.—Substitute for last sentence the following: "He shall, as often as necessary, and by the advice and consent of the general officers, notify districts and schools not in districts, of the General Association's need of funds."

ADD THE FOLLOWING ARTICLE.  
"Art. 18, *Expenses*.—Districts and schools not in a district are required, upon receipt of notice from General Treasurer, to contribute to the support of the General Association from their funds, according to their respective ability so to do."

CONSTITUTION FOR DISTRICT ASSOCIATION.

Art. IV., Sec. 4.—Substitute for last sentence the following: "Upon receipt of notice from the general treasurer of a need of funds, or when funds are needed for district expenses, he shall, by the advice and consent of the district officers, notify the schools of his district accordingly."

Art. VI., Substitute the following: "*Expenses*.—The schools of the district shall severally contribute, upon receipt of notice from district treasurer of a need of funds, according to their respective ability, and promptly remit same to district treasurer."

BY-LAWS FOR SUNDAY SCHOOLS.

Art. VIII., Sec. 9., Substitute the following: "*Finances*.—Each school may adopt such financial methods as seem best suited to its needs; but it shall be the duty of each school to respond promptly to the support of the district according to its ability, upon receipt of notice from district treasurer of a need of funds."

J. A. GUNSOLLEY.

A petition from Gallands Grove, Iowa, district, as follows, was read:

Feeling the need of a General Sunday School and Religio missionary, we therefore ask the delegates representing this, Gallands Grove, district in General Convention to present a request to the General Convention to request the church authorities for such a missionary, the Sunday School and Religio societies defraying all expenses of said missionary.  
[SIGNED] C. J. HUNT.

JOHN BUTTERWORTH.

The above request was adopted by Gallands Grove district association, at Deloit, Iowa, February 10th, 1900.  
F. B. SHUMATE, Sec.

AFTERNOON SESSION.—2 P. M.

Following the usual opening exercises and the reading of the minutes, the report of the improvement committee was considered the committee asking for the privilege of correcting their report, which was granted.

The regular order of business for the afternoon was taken up, and the election of officers was ordered. Brn. T. A. Hougas, J. A. Gunsolley, W. N. Robinson, E. A. Blakeslee and Sr. Anna Salyards were placed in nomination, Brn. Robinson and Blakeslee, and Sr. Salyards declining. A rising vote being taken Bro. Hougas received 169 votes, and Bro. Gunsolley 21 votes. Bro. Hougas' election was made unanimous by the body. For first vice president, Brn. J. A. Gunsolley, M. C. Fisher, G. W. Blair, F. G. Pitt and Sr. Lucy Resseguie were nominated, and Bro. J. A. Gunsolley received 113 votes, M. C. Fisher 9, G. W. Blair 16, F. G. Pitt 47, and Sr. Lucy Resseguie 7 votes; Bro. Gunsolley's election was made unanimous. For second vice president, Bro. M. C. Fisher, Sr. Lucy Resseguie, Bro. F. G. Pitt, Sr. Mollie Davis (Spring River, Kansas), Chas. Crumley and F. M. Pitt were nominated; the vote being called, Bro. M. C. Fisher received 72 votes, Sr. Resseguie 5, Bro. F. G. Pitt 19, Mollie Davis 1, F. M. Pitt 120. On motion choice of Bro. F. M. Pitt was made unanimous. For general secretary Brn. W. N. Robinson, M. C. Fisher, A. H. Mills were nominated; Bro. Mills declining, and the friends of Bro. Fisher speaking for him, represented his inability to attend conventions, Bro. W. N. Robinson, on vote being taken, received 192 votes and Bro. Fisher 8 votes. Bro. Robinson's election was made unanimous. For librarian Sr. Mamie Allen, Lamoni, Sr. Anna Salyards, Lamoni, Sr. M. C. Fisher, Boston, Bro. S. A. Burgess, St. Louis, Sr. Clara Clark, Kansas City, were nominated. Srs. Fisher and Salyards declined. On the vote being taken Sr. Allen received 175 votes, Bro. Burgess 8 and Clara Clark 4 votes. Sr. Allen's election was made unanimous. For treasurer Bro. A. B. Hansen, Lamoni, was put in nomination. At this juncture, Bro. Hansen asked that the auditing committee's report be read before taking action on his name; this by motion was granted, and being read, showed Bro. Hansen's report correct. Bro. Frank Russell, Grinnell, and Ammon White, Independence, were further nominated. Vote being taken Bro. Hansen received 127 votes and Ammon White 30 votes. The election of Bro. Hansen was made unanimous.

Special order of business following election of officers was taken up, being the report of improvement committee. Sec. 1, relating to publishing of "a teachers edition of quarterlies in connection with the grades of quarterlies now published, in addition also to give evidence on the subjects treated from Book of Mormon, Doctrine and Covenants, Inspired Translation, also helps drawn from other sources

that will contribute to give a clearer and more complete understanding of the subjects of the lessons; teaching points and illustrations; home class suggestions; infant class or kindergarten suggestions also be included in this edition," was read; several spoke favorably to the proposition. Amendment was offered adding a paragraph "and that the same provision be made for the publishing of this teachers editions that is made for the regular edition;" vote being taken the amendment was carried, as was also the motion as amended. Section 2 was then read as follows:

"We approve of the appointment of a lesson committee to decide on the lesson course. Further, that this committee also act as the revising committee. We recommend that the executive committee associated with this committee appoint the editor, and fix compensation, the editor to choose sub-editors."

A motion was made to strike out the first two sentences, and insert "that the International Lesson Texts be used as our texts."

Some earnest and spirited discussion followed pending which, adjournment until 7:30 p. m. was taken.

EVENING SESSION.

The usual opening exercises being concluded, the discussion of the question under consideration at the hour of adjournment, was resumed, and, on motion, the matter was laid on the table.

Section 4.—We are in favor of issuing programs for Christmas and Children's Day, to be within the reach of the average school.

Amendment offered striking out "within the reach of," and inserting "adapted to the use of." This was adopted as was the section thus amended.

Section 5.—That the interest of the Sunday School be more adequately represented, we recommend that four leaves be added to the *Herald*, at the expense of the General Association, for the present. That an editor in chief be appointed by the executive committee, having the right to appoint sub-editors.

Considerable discussion followed, and being put to vote was lost.

Section 6.—We urge the immediate publication of a song book; to be issued in installments, cheap edition.

Report of music committee was at this juncture read, as follows:

We, your committee, having been appointed according to the following resolution, "Resolved that a committee of three be appointed by this Convention to solicit music and be custodians of the music now on hand for use in the Sunday School song book;" beg leave to submit the following report:

As custodians of the old music, we find most of it to be of such a character that we would not consider it serviceable for a Sunday School song book. There are, however, about eight compositions that could be used, some of which would have to be corrected.

We gave notice through the *Herald* and *Ensign* in 1898, that additional compositions were wanted; but during the entire fiscal year, no music whatever was received. In the latter part of 1899 we received a total of six, four of which, after correction, we would consider could be used.

Some of the committee have composed others, until we now have a total of about twenty, that would be serviceable for a song book.

We feel, as a committee, that in the church there is latent the talent that would bring better results than the above report shows, and we regret that we cannot report a greater inter-

est taken in this work on the part of all those thus talented, and that we cannot report a larger collection received.

[Signed] J. L. MORGAN, }  
W. J. RICHARDS, } Com.  
Mrs. BELLE JAMES, }

The motion being put to vote was lost.

A motion to receive the report of song book committee and to continue the committee prevailed. Sr. Belle James resigned, and, on motion, Bro. F. G. Pitt was added. By motion, Bro. A. H. Mills was also added. Mrs. W. N. Robinson, Bro. S. W. L. Scott, Sr. Lucy L. Ressegue and Sr. Audie Anderson, were also nominated on this committee. On motion number of members of committee was limited to five. Vote being taken, Mrs. W. N. Robinson received 74 votes, Bro. S. W. L. Scott 20 votes, Sr. Ressegue 5, and Sr. Audie Anderson 40, Ralph G. Smith 4 votes (statement being made that Bro. Smith could not well serve). Mrs. Robinson's selection made unanimous. Committee now stands J. L. Morgan, M. J. Richards, F. G. Pitt, A. H. Mills and Mrs. W. N. Robinson.

A motion requesting and urging the committee to secure a sufficient amount of suitable music to publish a Latter Day Saint song book previous to next regular Sunday School Convention, was carried unanimously.

Section 7.—We favor a simplification and cheapening of the class book now in use. We recommend that the revision of the class book be entrusted to a committee to be appointed by the executive.

On motion, laid on table.

Section 8.—About the matter of a Sunday School missionary. We recommend that the superintendent of the Sunday School Association and the president of the Religio Association counsel with the quorum of the Twelve, in regard to the appointment of a missionary who shall make the Sunday School and Religio his especial work in this land. And we further recommend that the interests of the Sunday School and Religio be duly considered in the missionary appointments to foreign lands.

Some discussion followed, but the section failed to receive sufficient support, and was ordered laid on the table.

Section 9.—We esteem a knowledge of the standard books of the church to be so important to the spiritual progress, not only of the individual, but of the church, that special effort should be put forth to encourage systematic study of the books upon the part of the isolated members, as well as those having the advantages of branch association; that it should be the united aim of the general missionaries, Sunday School and Religio workers to bring about such a systematic study of the church books in every family of Saints. Hence, we urge that district officials devote more earnest attention to the promotion of home class study, and recommend that a committee of three be appointed to draft a resolution to be incorporated in the report of the convention to the General Conference, addressed to the general missionaries of the church, inviting them to take active part in the interests of the Sunday School and Religio, two departments of church work, especially the home class work of these departments.

[Signed] J. F. MINTON, Chf.  
LOUISE PALFREY, Sec.  
Of committee.

Vote being taken this section was accepted, 59 to 16.

Resolution that a committee of three be appointed by executive committee to act on credentials

of next convention, with power to fill vacancies, was read. Amendment offered to insert, "at the last session of the Religio if held prior to the next Sunday School Convention," striking out "should any vacancy occur;" this prevailed, as did the motion so amended.

We recommend that the executive committee of the General Association consult with the Board of Publication in regard to the management of the *Hope*, and they be authorized to act as they, in their judgment, may think advisable.

This was read but no action was taken.

A report from F. M. Sheehy, Lucy L. Ressegue and Chas. H. Burr, committee on illustrated cards, was read and ordered spread upon the records, and committee continued.

Committee appointed to appoint editor and assistant editor of *Quarterlies*, reported. The editors reported having completed their work and the lessons being finished to October 1900. Report was ordered received and spread on the minutes.

The auditing committee reported finding books of the treasurer to be correct. Report was adopted. The treasurer's report was then adopted, as was also the financial report of the general superintendent. The report of the penny collection for the Home, was ordered returned to the party for correction. Adjournment was then taken until 8 o'clock a. m., April 6th.

FRIDAY, APRIL 6TH.

Met at 8 a. m. After opening exercises report from second assistant superintendent, Bro. Crumley, of California, was read. Had done some corresponding in the interest of the work in the early part of the year, but owing to circumstances beyond his control, was unable to act the latter part.

Credential committee was discharged, it duties being over.

On motion, one hundred and fifty dollars per year was appropriated for contingent expenses, to be used under direction of executive officers, during the time intervening until the next convention.

Bro. S. A. Burgess, Sr. Clara Clark, Bro. Elmer E. Johnson, Sr. Sadie Fisher and Sr. W. H. Deam were nominated on the committee of three to assist the general librarian; on being put to vote Bro. Burgess received 100 votes, Sr. Clara Clark 66 votes, and Bro. Elmer Johnson 57 votes, and were unanimously declared the choice of the convention.

On motion the executive committee was authorized to appoint the program committee for the next convention.

A motion that when this convention adjourns, it do so to meet at the call of the executive. Carried.

A motion to take up and discuss the section of the Improvement committee, under discussion yesterday afternoon failed of support on account of lack of time.

On motion a revising committee of three was appointed to prepare lesson *Quarterlies* in connection with the executive com-

mittee, with authority to appoint editor, fix compensation, etc. This committee is composed of H. A. Stebbins, J. R. Lambert, R. S. Salyards, and the executive committee was authorized to fill any vacancy that may arise through either of these being unable to serve.

The Improvement committee was, on motion, sustained, and requested to publish their report two months before the assembling of the next Convention. The chairman ruled that an additional report of committee may be received after the publication of the report.

Sang number 118, "God Will Take Care of You," and Convention closed with benediction by the superintendent.

ADDRESS OF PRESIDENT JOSEPH SMITH AT OPENING OF CONFERENCE,

Responding without a motion, and taking it for granted that you are *awfully* anxious to hear, and those of you that are not thus anxious—curious—I shall offer some remarks.

I enter upon the work of this conference with a good deal of diffidence and with some degree of apprehension. While I have no disposition to imagine that there are lions in the way, I have thought in the past, and I believe now, that it is not the part of a courageous man to be indifferent to what may be before him, and neither to pretend ignorance concerning their existence. I know that there are difficulties lying before us that will require all the Christian fortitude that we have, and a good deal more Christian charity than I fancy that some of us have, togethrough with. And while I would not want any one person to think that I thus struck at him, personally, I hope that each may take it into consideration as to whether or not he enters into the work of this conference with a sufficient degree of Christian fortitude and Christian charity toward the flesh, the world, and the devil, (in or out of the church, according to his judgment).

Two things have been fraught with a great deal of peculiar manifestation in the ministerial field to a great extent, and in the home field I may say, to a still greater extent; for the individual who has been out on the frontiers hard at work for Christ, has paid little attention to the conflicts that have arisen in the different places where he may have passed through, and if he has been a wise man, he has had his ears largely closed to a good many things that might be in the air and endeavoring to be spread abroad.

The patience of the workers has been quite sorely tried in places and at times and I have heard, my brethren have heard, here at the center, more or less anxiety expressed in regard to the conduct of the leading officers of the church; and in places individuals have gone so far as to say that the leaders were acting directly contrary to the law of God. Whom they mean by this word "leaders" I do not know;

but it appears that individual judgment has been passed upon these said leaders; either for a neglect of duty, or for a failure to do what these men have supposed the leaders should do. To us who are supposed to be among the leading men of the church it is very embarrassing to have these things said by individuals who have not the moral courage and the Christian fortitude to come to us and tell what those things are of which they complain; a thing that ought not to be named even in gentile society, let alone Christian organizations.

You have heard me say in my services at times that if I could see mine enemy—and I think I represent the general eldership in saying this—know where he was located, and have a fair, open, square fight with him, I would be content to take the battle; and I emphasize that this morning. There is not a man among us but what would prefer to fight his enemy though it might be the arch-enemy of mankind, openly, than to fight him under cover. It is a good deal like the Boers, their treatment of their British opponents. They have tried to fight them unseen, and it has been disastrous to those men of valor arrayed against them. These men in red would have been content to have faced their enemy in the open field, but they were not prepared to meet an enemy unseen. We are more or less like these men.

Now I hope that whatever may have transpired abroad in the field in this regard may, for the time being of our assembling here, be forgotten, for this reason: It is irritating, and however much patience a man may have, he may sometimes think the limit is reached; that charity has ceased to be a virtue, and that it is time for, if not resentment, strong resistance. We are admonished to contend earnestly for the faith once delivered to the saints, but I do not know of any man in Christ that is authorized to contend over-harsh for his own views. I do not know of the man of so much importance in this world that he can afford to ride over anybody else for the establishment of his own opinions, his own views. I do not know of any man who ought to be so much in love with his own voice and his own opinions as to insist in forcing everybody else to the wall that may oppose him. I believe that the grandest character in Christ is the one that can suffer the most, that can be patient unto the uttermost end; and when I reflect that upon one occasion Jesus apparently lost his temper when he whipped the money changers out of the temple with a scourge; and that only one sixth part of the gospel is said to be of judgment, I feel humble in undertaking to judge my fellow men and force my opinions and my words upon them. Others, of course, must feel and act as they see proper under such circumstances.

There has been a good deal that has been very encouraging in the past. One thing that I have myself taken particular

pleasure in, is this: that wherever our brethren have been under the necessity to defend the work, no matter against whom it might be, wherever the attack was made, they have been invariably supported by the good Spirit of the Lord; and so long as they have kept themselves within the province of their mission, they have been aided and strengthened. There may have been occasions where individuals may have forgotten for the time being the principles of true christian warfare, and in thus forgetting, lost their bearings and have been discomfited. There may have been such a case now and then, but the great majority have been on the other side.

We are facing new conditions, in a sense; conditions, however, that some of us have long foreseen, and conditions which I believe the Lord has been striving, by the ministration of his Spirit to individuals, to prepare the church for. How far we may be prepared to avail ourselves of these new conditions, however far we may be removed from the bigotry and superstitions of the past, and the legendary teachings of the church, and these various questions that arise from the consideration of theories, and doctrines, and authority; how far we may be removed from them in order to take in the larger scope that is open before us, I am not, at present, prepared to state. I know what the opinions of some individuals are, because I have heard them express them, have heard them make statements in regard to these conditions, as if they had foreseen them, and are now prepared to act upon them if opportunity offered; but I cannot tell how the general pulse of the whole ministerial field may beat in regard to the subject. I suppose that we shall be permitted during this meeting to discover something of this in our deliberations.

Personally, I have wrought as I thought I could. I am not prepared to say that I have done all I could. I am not prepared to say that what I have done has been done in the wisest manner, but the record of what it is, is made. I must face it here and hereafter. But while I occupy a peculiar position, quite different from the great mass of the eldership, I sympathize with them. I do not know how far they may sympathize with me. You, all of you, know that so far as I am concerned, I have no place to lay down these weapons. There is for me no stopping place this side of the Judgment seat. There can be for me no human excuse, except death and the disability imposed by the approaches of death. I must continue straight forward in the course that is appointed, that is before me, so far as I may comprehend it, until I die; while the rest of you, so far as I know, could shift the responsibility and take the consequences here and hereafter. You know I am only stating a truth, but it is an unfortunate truth in some respects, for the reason, while other men may sometimes excuse them-

selves for things as they occur, over which they may possibly have no possible power, I must take the consequences here and hereafter for a great many things that I neither control, nor see other men control, when they could.

Now, this morning while I feel some apprehension, I feel hopeful, and I do not find within myself a single wavering of resolution, either in regard to the work at large, or the work of the conference. I expect to stay right here and do what I can, unless I am ousted for proper and just reasons, until the end of conference; and I am going to do the best I can to keep my temper in check, and I expect every other man to do the same thing.

One thing that has pained me in the past, and it pains me every time I think of it, is this: That when I know and hear men express themselves that they are, or should be, men of God—and I have heard some men make use of this expression with a kind of tremor at heart—I question, Do they really mean what they say when they say that they consider themselves men of God; and would they, as men of God, do things that some men do? Would they? Would they, under the influences of the Spirit of the Master, do things that they see some men do? I very much question it. And when Mr. Sheldon, down at Topeka, Kansas, undertook to run a daily paper as Jesus would do it, I asked myself then the question, Does Mr. Sheldon know anything about how Jesus Christ would run a daily paper in a western state, like the state of Kansas? I subscribed for the paper, as, no doubt, a great many of you did. I wanted to see how Jesus would do things. And when I saw the paper I saw reflected through it just this, that the paper was conducted as a man wearing Presbyterian spectacles saw how Jesus would do it. And I thought about the little paper up there called the *Herald*, into which there never has, to my knowledge, occurred the entrance of one of those flashy, trashy, advertisements against which Mr. Sheldon raised his voice; and yet I thought about the *Herald*, that in its columns had advocated different views, and these men had stated his thought in writing, and another man had controverted it, and each man make the statement—I suppose he intended to do—that he was doing it as he believed that Jesus would do it. And they have sometimes written at the top of their writings, "I am led to write by the Spirit, as I believe," and one man would write one view upon the topic, and another man another view. Well, would Jesus do that? I do not know. One thing is sure, that he paid tribute to the executors of the law, and in order to keep himself under the law, not violate it, he caused a miracle to be wrought, when he paid His tribute of the money that was found in the fish's mouth. He said to the soldier, Be content with thy wages and do violence to the

blood of no man. He said to the man that received the customs, Be content with thy dues. And so he went through the category of those that were engaged in human affairs, under human laws, and gave each class a proper degree of advice, but he never pretended to tell them that they should not do as the law required them to do as public servants.

I have been bombarded with questions as editor of the *Herald*, and as partially representing myself and the body, as to what the church had done in regard to this or that, whether the church had said this or that in regard to different classes of human conduct. Really, the church has spoken very little about human conduct, as a church. I may have my own views as to what would be right or wrong, what the articles of the church might permit and what they might not; but just as sure as I, as editor of the *Herald*, would answer some of those questions, it would come back to me as a whip used upon somebody's back to do them harm or injury, or force them into line; and "Bro. Joseph said this, Bro. Joseph said that; Bro. Joseph wrote this, Bro. Joseph wrote that." Well, did Bro. Joseph speak the sentiments of the entire body? I think it was about three years ago that the body turned Bro. Joseph down on one of the things that he had written, notwithstanding that he believed he was right, and Bro. Joseph had to submit to the voice of the people upon the proposition that the voice of the people was the voice of God. And if there is a class of people that can ever convene together in this world, and especially in these United States, whose voice is the voice of God or should be, it is an assembly like this, among these people. You can see how these things affect. My own opinion in regard to many of the conditions in which these questions are asked is this: Jesus Christ intended the gospel to be a renovating power, to eliminate from human character the things that were not lovely, and to enable an individual to assimilate to himself all the characteristics of human character that are lovely; and provided for them the inward monitor of the Spirit, in order that each individual might not be at the mercy of the body disposed to make rigid rules, laws, and governments by which everybody must walk, until, if we were to pursue it as it has been thought some of us ought to do, we would have a code of laws a great deal longer than we can find in Leviticus, and every man would have to carry a chart of human conduct and consult it every minute of his life, in order that he might not trespass against some teaching of the law. Then what is to become of that inward monitor which is to be unto every man given as God will to guide and govern him as an individual, upon the fact that an individual responsibility is what he shall answer for unto God, and not for the rule of conduct imposed

upon him by the voice of his brethren.

I know that this conference does not know all the peculiar circumstances that surround my life, that have surrounded me in the past, those things that have been brought to bear upon me to bias my conduct or my opinion this way or that way. They have not the power to comprehend; do not know. Now, as a consequence, if it is supposed that they are to make a long code of laws for my personal observance in personal conduct, they are going to remake the man. Well, I do not believe you brethren can do that, and I know some men in this congregation that are just as obstinate as I am, notwithstanding my brother once told his brethren he said, "You think Bro. Joseph is a nice, quiet-tempered man, but you will find that he is just as obstinate as I am." Granting there are two of us, I am only presenting it as an illustration. If this cannot be done with one individual, can it be done with another? And if it is to be made an exception in favor of one, must it not be made an exception in the favor of every other man? If not, are not personal rights invaded? Are not the office work and power of the Holy Spirit supposed to be in every man? Are they not relegated to the past, and we take our places under the moral code and work out our salvation under that law with fear and trembling? But if it is true, let us go back, and when we sin, let us take our dove or our lamb, our heifer or bullock, and go and place it on the altar and get absolution for our sins under the law. Let us do it.

I see things a great deal different from a good many people, and I know that a great many people see a great many things different from what I do, but please God, I am glad of it, and I will tell you the reason: We are placed under different conditions; we face the world under different organizations, mental and moral organizations. It is utterly impossible for each of us to see like every other man in the body, it is utterly impossible. God never intended it to be so. Why, you may say to me, are we not admonished to be of one mind? Yes, but in regard to what? To speak the same things in regard to what? Those things upon which God has spoken specifically. That is where we should be all of one mind, but upon this great variety of topics that grow out of our organizations upon which the law of God is either absolutely silent or stated in such way that it is not specific and definite, there we are indebted to our various organizations for the final wisdom that shall crown our action, if we shall only be patient enough and honorable enough to give every man the same privilege that we demand for ourselves, the right of free speech without prejudice. Now this may be illustrated. I will bring it home to you. I do not want to do it in a spirit of unjust criticism, but some things that

have transpired in the last six months have been pointing in this direction. You all know the result of the attempt to seat Mr. Roberts in the House of Representatives, without prejudice to the man in any sense, but with reference to the principles—it is like this: The question now comes up in regard to the teaching of President Brigham Young in the days that are past as recorded in the *Journal of Discourses*, himself and his coadjutors, known unto individuals who are listening to my voice, who absolutely heard them and have read them as they were published to the world. Now, one of the principal leading men who has charge of their journal, says that President Young uttered those things, but his teachings were not to be taken as an essential unto man's salvation. Now, who drove them to that statement? Two of their number, on being excluded from Denmark, if my memory serves me right, made the statement to the Minister of Justice, that they are now instructed not to teach plural marriage or emigration, and that they have never taught, nor do teach plural marriage nor emigration. How does that comport with the teachings of the past by these same people? The principle lies here, they are facing new conditions, the same as we are, largely; they have come to know that they cannot build upon the teachings of President Young and establish the church, and they are now going before the world and presenting the epitome of 1842 and 1844. They are presenting the teachings of the Book of Covenants and presenting the book to the people, but they forget to tell them that the volume they are carrying is the volume published by them in 1876 from which the marriage law of 1835, and clear down to 1869, so far as the Book of Covenants is concerned, had been eliminated, and that they have introduced that other law, all based upon the teachings of President Brigham Young, all of them.

Now you can see that the principle applied in the one case is good as applied in the other. If applied upon the opposition, it comes back to us, and the reflex action of it is this: You as a body cannot be held by my teachings unless my teachings are in accordance with the word of God, proved to be so upon examination. Is that statement correct? So is it with each and every other individual. All stand alike upon this; and hence, as a body, we have no right, I have no right, you have no right, as individuals, to compromise the church, and to assert that such and such things are the voice of the church, or that they are the teachings of the law, unless the law is specific in its statements.

I have only made these statements to call attention to the application of the principle, that is all; that while we may, as individuals, assert a certain degree of independence of character, and it is necessary that we should, there is not expected of

us that we shall so bring ourselves into such subjection in our different organizations that we all look through the same spectacles. I confess that, so far as some questions are concerned, I'd like to have every man see as I do, but I had a great deal rather, if he differed from me, that he would honestly state his difference than that he would surrender his individuality simply because I said so—would think more of him—he would be a better man for the people, a man in whose hands the liberties of the people would be safer.

So as I look out upon the field I see a great variety of minds at work, and it sometimes has seemed to me that the class of minds that we have are peculiar in this respect. I do not know that I ought to say it in just that way, but that the conditions seem to be so ordered that when a representative of this work is called upon to defend it in a specific manner, he seems to have been peculiarly qualified, or peculiarly selected for that particular spot, at that particular time, for that particular occasion. I have been glad of that. I know some of the men that have met opposition for the past two years that have done in the controversy thrust upon them infinitely better than I could have done under the same conditions—I say infinitely better, I believe it. While I would have made shift under such conditions to have done the best I could, their qualifications for that specific time and place were better than mine, as I understand it.

Now, under all these conditions, I feel encouraged this morning, and hope, earnestly hope, that every official member of the body, every *ex officio* member, every delegate, every one entitled to voice, every one entitled to vote, will enter into the business of this conference with cheerfulness, with devotion, not to self, to preconceived ideas or notions, but to the benefit of the body, the whole work; and when we do that, we will have very little trouble—at least, it will be of that character that we can easily get along with it. But if any of you have brought hatchets here to grind, I am not going to help turn the grindstone if I can help it. I have no axes to grind, and I have no tomahawks to be afraid of, that I know of, and I am not going to help anyone to sharpen a tomahawk to hit me with if I can help it—of course I am not. I may be brought into such a condition that I may be compelled to turn the grindstone. If I do, I will make the water fly over the one that is holding the ax. With what I have said I shall leave the matter with you, and call upon somebody else to address you.

While the attendance at Conference is believed to be the largest had at any previous time, yet the good brethren and sisters are cheerfully bearing the burden and taking good care of the visitors, and no one goes unprovided for because of the lack of accommodations.

ADDRESS OF PATRIARCH  
ALEXANDER H. SMITH.

As Bro. Joseph referred to me, perhaps I may express a thought relative to the principle that was being treated upon. He promised us to try to keep his temper. To me a man who has no temper, and does not sometimes manifest it, is not of much force. The beautiful character is a man that has a temper and has it under control; and so far as obstinacy is concerned, individually, in my experience, I believe that the household of God, as represented in the church, is filled with men that are obstinate. They are affirmative, largely. There are very few negatives among them, and the battle has been of that character that it has made them aggressive, forced them to be aggressive. They are aggressive men, and where you find an accumulation of men of this character, you may expect, once in a while, flashes of temper. The metal that is the best tempered does not bend easily, does not break easily, and when it is bent will come back to its proper shape again. There is a spring and an elasticity in it, and there ought to be elasticity in every representative in this latter day work. There ought to be stiffness, firmness, and elasticity. I believe this is being made manifest.

I rejoice in the work, and my brother referred to some things that called to my mind one of the principle things that makes me rejoice in it, that makes me feel firm in it, the positions taken by the Reorganization and the representatives of the church of the present have been of that character that we have not had to go back on any of them. Our advance has been, as remarked by some, slow, seemingly, but it has been sure. We have not had to yield any ground where we have planted ourselves. We have planted ourselves in such shape that there is no power that has been brought against the church yet that has caused us to yield any ground that has been won. Now, I like that. The work is of a character that will call out all that there is in a man; and it is in perfect keeping with the thought that God has expressed himself that he will have a proven people, a tried people.

We are not all organized alike. As has been expressed, what may be temptation to one man is no temptation to another man at all. What may be looked upon as a trial by one individual is borne in perfect patience by another. The temptations that come upon us are as different as our organizations. It is proper we should be thus; it is proper that we should be differently organized. And God has promised that he would temper his providences unto his people, and he will not call upon them to endure more than they can bear. If we are forced to bear and prove ourselves faithful, the greater will be our reward. I rejoice in this thought too.

I am conscious just at this present moment that the Latter Day Saints gathered here are

anxious to hear something relative to the labor of the Patriarch. It seems to be pressed in upon my mind just now. Two years ago I announced my willingness to move forward in the office and calling of Patriarch. I stated some things that I found in the way, asked some relief, and the question was propounded to me, "What will you do if nothing is done? If you receive no instructions, no further light, will you move forward in your work, anyway?" And I answered, "Yes, I will move forward and follow the direction of the Spirit and do the best I can, and leave the results in the hands of God."

I discovered in my work that it was necessary that I should have some one to take down the blessings. In consultation with President Smith there was one thought that was settled in our minds. I received several communications from abroad, from individuals, some of them sending means to defray expenses, requesting a patriarchal blessing, desiring that I should write out patriarchal blessings and send them. In consultation with President Smith, we agreed that this could hardly be in keeping with the law, and we concluded that the blessings should be given by the laying on of hands. That was what the best record that we had, relative to the work of the Patriarch, seemed to signify, that this was the order.

The church provided no means for the procuring of a stenographer. The work required one. The party receiving the blessing wants a copy of that blessing, naturally. It is necessary they should have it. The Patriarch should have a copy, and it is incumbent upon him to record a copy of every blessing given, in writing, in the record book that belongs to the church; hence you will see that there is a work of this kind which is necessary to be done. As your Patriarch I was not able to hire this work done. I had to depend on volunteer labor. In the East, Sr. Fisher, Sr. Ruth Sheehy, and Mary Mortimer volunteered; and while on my eastern tour I was enabled to give numbers of blessings. Sr. Belle James has volunteered her labor and services, and I have been enabled to give many blessings here in this section of the country and at Independence. Sr. Rich also assisted and gave her help, and other sisters have given their help. Bro. Leon Gould in the North assisted me there, but this has been voluntary work, and I have been enabled during the past two years to bless quite a number of individuals.

I want to say to you that under the influence of the Spirit my heart has been made to rejoice, and I have had the confirmation and the evidence from God of my calling to the position, and I have received evidences from those who have been blessed under my hands, which indicate that they have been blessed, and they rejoice in the work.

As the Patriarch of the church, I discover that there is sufficient to keep me busy; and wherever I go I am expected to preach the

gospel, and in the preaching of the word I have been wonderfully blessed in the past two years, and I rejoice in it.

It seems to me that the church just at the present time, notwithstanding there are clouds in the horizon, stands in a better position to receive and is calculated to receive greater blessings than she has ever received before. If I may judge of what I have seen and experienced, the ministry are just in a condition to receive an endowment, in a receptive mood, and they have need of this rich endowment of the Spirit. And the work opening, as I believe, God will bless it and bring us out of the shadows of the clouds that are in the horizon, and the church will be brighter and better, and grander, and move along more rapidly than it ever has in the past. The Spirit is ready to bless and sanctify and help the ministry, and the word, coming from the different parts of the world where there have been debates upon the principles of our faith, has been universal that the Spirit has aided in the defense of the work. God is recognizing, is ruling and overruling. There are still to be revealed those things that will make more complete the representation of the church as representing the kingdom of God, and he stands ready when his people are ready to receive, and I believe that we are advancing along the line of preparation and readiness until it is near at hand when we shall receive the outpouring of His Spirit and the manifestations of greater power as the days pass and the time is approaching for the coming of the Son of God—near us, when we may see the evidence of God's power manifest more than ever before. One thing we should rejoice in, and that, perhaps, represents the organism of the individual, it is a work of antagonism, and we are forcing the world to recognize us. This church is forcing recognition from the Christian world and the world at large, and it is forcing it in such conditions that it redounds to the honor and glory of God. I rejoice in it.

ADDRESS OF APOSTLE W.  
H. KELLEY.

We have a great deal to rejoice us this morning. The weather is in our favor and we enjoy bodily health. It is a good time to sing, "Praise God from whom all blessings flow," after a separation of two years, to be privileged to meet under such favorable auspices to engage in our conference work.

This is the first time in the history of the church that we have been absent from each other so long in a conference capacity. It is a new experience, but we meet this morning in the faith; have passed through the trials of the two years of whatever character they may have been, and also good experienced. Both the good and the bad lie along life's pathway. The doctrine of God having a tried people is before us all the time, and the idea of a chosen people,

and none of us expect to be chosen without there is some merit attaching to us. Merit indicates things brought to bear to lead one away from the attainment of merit, making true the statement that there needs to be an opposition in all things to develop human character to enable us to perform our work aright in the earth.

It would be too much this morning for one of us to undertake to go over our experience for the last two years, but our presence here indicates that we are in the faith; that notwithstanding the conflicts and the opposition to the various views and ideas that we have had to meet in the world, we meet again this morning in the faith, in the Latter Day Saint faith, in the faith of the angel message that came to the world in this age of the world to enlighten us, to give us a better conception of revealed truth, of religious truth in order to enable a people to occupy a platform religiously upon which they might stand and face the world, giving a reason for their hope, and defying opposition, so far as criticism is concerned, to overthrow us, so far as relates to argument.

There is where we occupy today, and by reason of the safety of that platform it has so inwrought itself into our conditions that we meet today strong in a belief of that message that whatever may be our conflict here in this world, triumph will come to it in the earth.

I was impressed with the speech that was made by the President with reference to our peculiarities, charity, manhood, womanhood, the diversity that is found among us and the world. Evidently God intended it so. It gives us an opportunity to learn how to govern ourselves. It is a splendid thing to be self-governing. We all delight in liberty and freedom, but I do not know as we ought to be allowed it without we do learn something about self-government, and I think we can all take that home to ourselves, and perhaps each one needs a little disciplining in that regard.

But meeting here in conference I appreciate the caution given and shall try to be on my guard along with the rest of the brethren. I am a little extreme in my nature sometimes, but will try to keep cool, be deliberate, and act for the best.

I am in the faith this morning. I believe that this gospel is true and all of the prophecies and inspiration that have come to us in the past relative to it, inspiring us on, will yet be fulfilled, will be attained by us or by some others, and that this work will win.

That was a true statement made by the brother that it is forcing itself upon the world and forcing recognition. It is really getting to be recognized now in many places, in places where we are best known, that the Reorganized Church of Latter Day Saints is thought of in a better light than it was a few years ago. That cloud, that odium that has been upon us in the past is moving away, and we have never

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stood better before the world nor before ourselves than we stand this morning, so far as any facts have impressed my mind, and I have the privilege to represent the Eastern mission where I have bestowed most of my labors and the faith has never stood more fairly before the world. The Saints have never stood together as co-workers with themselves and with God better than they stand today.

It shows we are making some progress, we are gravitating into a greater unity, and we are comprehending more perfectly human rights and trying to become assimilated to act as one body to accomplish the work that is committed to us.

## CONFERENCE NOTES.

The forty-seventh annual Conference convened at Lamoni, Iowa, in the Saints' church, at 10 o'clock, Friday morning, April 6th, with a very large attendance of both the ministry and laity. The conventions of the Zion's Religio-Literary Society opening the 3d and the General Sunday School Association the 4th, had called together a large assembly, daily augmented by arrivals on every train, in some instances, whole carloads of happy Saints arriving until the first days of the Conference.

President Smith gave notice on the opening of the Conference that overflow meetings would have to be held Sundays as the number in attendance at the sessions filled the church.

In his opening remarks the

president intimated that there would be some things of a trying nature to be considered, and cautioned all who were to participate in the business of the Conference to keep themselves under control, and act as children of God at all times.

The weather is beautiful though slightly cool, and all seem to be enjoying fair health.

One of the surprises sprung upon citizens, as well as strangers, was the word which went around Wednesday evening, the 4th, that Sr. Roxanna Gaylord and Bro. David A. Anderson, both of Lamoni, had, at five o'clock that evening, been united in marriage, Elder Henry A. Stebbins officiating. Congratulations were showered upon them at their appearance at church, Thursday evening.

A PRAYER.

I am weary, very weary, I am so desolate and alone. Father, the night is dreary. Tonight, let me approach thy throne. Out of my weary self, I pray Thy hand to help me day by day.

I turn my eyes to heaven's land, And fancy that I plainly see. The Father's love will be my hand Tenderly supporting me. Out of my selfish self I pray, Thy hand to lift me day by day.

Give me thy strength, and may I ever be so gratefully blessed As on the holy heights to see. The ever longed for, happy rest. Out of my lone self I pray Thy hand to lead me day by day.

Though many blessings here on earth Have been put far away from me, Yet still my eye is fixed above, My only trust is placed on thee. Out of my own weak self I pray, Thy hand to help me day by day.

Help me to live for others too, And in truly living so, To be a blessed help to those Wherever duty bids me go. Out of my weary self I pray, Thy hand to guide me day by day.

To scatter sunshine where I go, The dreary clouds help to conceal, And if such clouds must pass, may I Have strength the darkest side to shield.

Out of my sinful self I pray, Thy hand to guide me day by day. Help me to feel that thou art near, That though 'tis night and all seems drear, To know that though I cannot see, My Father's hand still leadeth me. Out of my doubting self I pray, Thy hand to lead me day by day.

—OLIVE LONG.

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Don't forget that Tuesday, April 17th, is date for Homeseekers tickets to all authorized points on our line and foreign lines where fare is over \$7.00, at rate of one fare and \$2.00 for round trip.

Annual Meeting General Assembly, Presbyterian Church, U. S. A. St. Louis, Mo., May 17th to 31st. Round trip tickets on sale May 15th, 16th, 17th and 22d for \$9.35, with a joint agency fee at St. Louis of 50 cents. Tickets good to return June 2d, 1900.

Annual Meeting Southern Baptist and Auxiliary Convention, Hot Springs, Arkansas, May 10th to 17th. A round trip ticket as above on sale May 7th to 11th inclusive for \$15.70, good to return fifteen days from date of sale. Extension of limit can be secured until June 10th by deposit of tickets at Hot Springs prior to May 17th, 1900.

For full particulars see, F. A. MILLARD, Agt. Telephone 17. Missouri Pacific Ry.

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R. R. TIME TABLES.

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TRAINS WEST. No. 85—Wichita and K. C. Mail, 12:49

" 9—Kansas & Nebraska Lim. 4:34 " 93—Texas, Joplin & K. C. Ex. 6:03 " 3—St. Louis Express, A. M. 8:40 " 73—Lexington Branch Pass. 8:35 " 7—Fast Mail, 10:00

TRAINS EAST. No. 86—K. C. & Wichita Mail, 3:16 " 53—St. Louis Mail and Ex., 5:17 " 5—St. Louis Mail, 6:55 " 71—Lexington Branch Pass. 6:41

TRAINS WEST. No. 74—Lex. Branch Passenger, 8:10 " 4—St. Louis Through Mail & Pass., 1:37 " 94—K. C. Tex. & Joplin Ex., 7:40 " 8—St. Louis Through Mail & Pass., 9:30

TRAINS EAST. No. 72—Lex. Branch Pass., 8:30 a.m. " 71—" " 6:40 p.m.

TRAINS WEST. No. 73—Lex. Branch Pass., 8:30 a.m. " 71—" " 6:40 p.m.

TRAINS EAST. No. 72—Lex. Branch Pass., 8:30 a.m. " 71—" " 6:40 p.m.

TRAINS WEST. No. 73—Lex. Branch Pass., 8:30 a.m. " 71—" " 6:40 p.m.

TRAINS EAST. No. 72—Lex. Branch Pass., 8:30 a.m. " 71—" " 6:40 p.m.

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EAST BOUND. " 101—Local Way Freight, 7:40 " 47—St. Louis & Chicago Mail 8:27

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LETTER DEPARTMENT.

**NORTH DEER ISLE, Maine, Me. 29.**  
 —After years of trying to get into Bar Harbor, Maine, to tell them of the angel's message. We have just now succeeded in securing a little church through the efforts of Bro. Eugene Brawn, who is working there. Shall go there the first week in April to commence the work; am booked for Little Deer Isle until over Sunday April 1st. Have of late been at Stonington and this place and Little Deer Isle. Some good Saints are to be found and some also who can never see their own faults, but always ready to notice the defects of others, at Stonington quite a few are sick with the grip.  
 Bro. George Eaton who has been afflicted so long, is still struggling along, he has fallen away seventy-two pounds in weight.  
 Success to the Ensign and its readers.

One mistake I notice with many Saints. They do not take the church papers, yet some of them take several news papers. Some wholesome food is better than all husks.  
 Hastily  
 S. O. Foss.

**KETTSBURG, Ill., April 2.**  
*Editor Ensign:*—This beautiful spring morning finds us at this burg, located on the great "father of waters," enjoying the hospitable roof-tree of Mr. E. A. Cromptel, whose wife is a sister to mine. We feel the pleasant glow of welcome and peace in his home, whose elaborate furnishings are calculated to make one comfortable. We were kindly invited by Rev. Whittier, of the M. E. church, to occupy his pulpit, which we tried to do on last evening, facing in a very neat church, an intelligent audience of attentive listeners. We spoke with fair liberty on the Christ idea as presented in prophecy and history, and as I was before a Methodist audience I read an extract from John Wesley's sermon on the signs of times, and the

latter day glory, closing with an exhortation to seek the most advanced thought, and get as near back to the old pentecostal religion as possible. The preacher thanked us for the sermon, and others commended the effort.  
 My wife has been very poorly for several days, as a result from the terrible strain of the immediate past, and cold contracted, but through faith and care she is much better, and no doubt will be able to resume our journey to Lamoni on tomorrow evening. My brother, Mordica Terry, will accompany us to the conference, also Sr. John Epperly. We have received over forty epistles of love and condolence since our sad bereavement for which we are very, very grateful.  
 Hoping to prove faithful to the trust reposed in us, we are still for the gospel and final victory.  
 J. M. TERRY.

LAMONI, Iowa.

**CREOLA, Ohio, March 12.**  
*Dear Ensign:*—The work is onward, here and the Saints are rejoicing. Bro. F. C. Smith was with us awhile wielding the sword of the Spirit with telling effect. He baptized eight and Bro. James Moler baptized two, making sixteen baptized in the last six months. We have a fine Sabbath School which is increasing in interest as well as numbers. The Saints are striving to "Come up higher," and the Lord said through Bro. Smith that he was well pleased with his people at Creola.

Dear Saints, let us press onward, the day is fast approaching in which the Son of God will come to make up his jewels, and if we do not have on the wedding garment we will not be permitted to enter into the marriage supper of the Lamb. Satan is abroad in the land exerting every power at his command to overthrow the faith of the Saints and if we are not diligent in keeping the commandments of God he will accomplish his purpose. It requires humble prayer to obtain the blessings of the Lord and the more humility the greater the blessing.

I am truly glad that I can say I know this doctrine is true and it brings joy, peace and consolation that nothing else can. We have many dark day in our lives, but we remember that the sun shines brightly behind the clouds, and many times holds blessings in disguise. It is written of the Son of God that he suffered that he might learn obedience and he "whom he loveth he chasteneth."  
 "Now no chastening for the present seemeth joyous but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby."  
 Let us be faithful for "we shall reap if we faint not."  
 Ever praying for the final triumph of God's people, I am,  
 Your in the conflict,  
 ELDER E. LONG.

**COLLEGE, Kans., Feb. 4.**  
*Editor Ensign:*—Chelsea Park branch has just enjoyed a treat. Bro. T. C. Kelley was with us today and preached one of his inspiring and instructive sermons. He is a logical, careful reasoner, able to present his subject clearly and forcibly, and has the faculty of addressing his remarks to his congregation in such a way as to edify and instruct both those of the faith and those who are not, and of holding the attention of both, to the close.

His sermon today on "What Must I Do to Inherit Eternal Life," was not after the manner the world calls "orthodox." but answered the question as Christ answered it, showing that obedience to the perfect law of God was necessary to salvation. The popular idea "Believe on the Lord Jesus Christ and thou shalt be saved," was shown to be erroneous, inasmuch as it failed to call attention to the fact that Christ's instruction to the rich young man was to "follow me," and to follow Christ was to keep his commandments, being a *dear* of the law and not a hearer only.

His discourse took up four instances in which that same question was asked, the form of words varying slightly, but all desiring to know

what to do to be saved. He showed clearly that though the form of answer varied with the condition and circumstances of those asking the question, the information given each time was identical. The rich young man, the jailor, Paul on his way to Damascus, the multitude who inquired of Peter and the brethren, were all told in effect, "Repent and be baptized for the remission of sins in the name of Jesus Christ and you shall receive the gift of the Holy Ghost." So clearly was the subject presented that no one need fail to see that the principles of the gospel were taught inquirers for salvation, and that none of these—faith, repentance, baptism, laying on of hands—could be omitted and the desired end accomplished. Many expressed themselves as pleased and edified by the sermon, and thankful to God for the evidences of the presence of His Spirit in the various services of the day.

Elder S. R. Knox, an aged member of the Advent Christian faith, lives near our place of worship and, when circumstances permit, attends our services. I was much pleased by his testimony upon the occasion of his first visit to our prayer and testimony meeting. His first words when he arose were, "I saw that the Spirit of the Lord was here as soon as I entered the room." On other occasions he has said, and to members of his own church too, "If you want to attend a good, spiritual meeting just go to the Saints' prayer meeting up in the hall." In conversation with him in his own home he said, speaking of the Saints, "You can't put your finger on a dot in their doctrine," and several times he said, "I am too old to change my church relationship, but if I were to do so it would be to join the Saints."

I was much interested in his narration of the testimony of one of the mob that was present at the killing of Joseph the martyr. "This man told me he stood at the elbow of the man who raised his knife to behead Smith; that he saw the halo of light that enveloped Smith, and saw the knife drop from the paralyzed hand of the would-be assassin. He told me he saw that light and I believe it too."

Elder Knox has always a kind word for our ministry, and has entertained our elders in his home many times. He speaks particularly of Bro. A. H. Parsons and J. M. Terry, and always inquires about them when I call to see him. Both he and his wife speak in terms of the highest praise of the Saints whom they have known, and I am indeed grateful to them for their kind words in behalf of a people who are too frequently slandered and misrepresented, being evil spoken of on account of those who have departed from the way of truth.

What a strong testimony to the truthfulness of this latter day work is this same evil speaking; for who ever heard of any other denomination being accused of being the same as the Utahites, forgetting that "they went out from among us to make manifest that they were not of us."

Yours for the faith once delivered to the Saints.  
 SR. IDA STEWART.

**UNION FURNACE, Ohio, Feb. 16.**

*Editor Ensign:*—We are of the scattered ones, myself being the only Saint in this place when I came here four years ago; but now we have seven, all told, and we try to keep the truth before the people as much as we can, by talking and giving out the church papers. The opposition is very great here, but we are trying to live it down. This is the place where they burned the tent some years ago, and we cannot rent a hall at any price, so we don't get to hear much preaching.

Bro. James Moler stopped off with us, and gave us two or three good talks this winter which helped to allay prejudice. We are in hopes of being able to get the K. of P. hall in the spring, and have a series of meetings, and think there is some good honest souls here to be gathered out. We ask all the Saints to pray for Sr. Kriebel who has been sick for five years; she has been administered to a great many times and always gets

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Dr. Price's Baking Powder is the true friend of all the people, rich and poor alike. It supplies a pure, wholesome leavening agent, which makes the biscuit and cake of highest healthfulness at medium cost and protects the food from alum, which is the greatest dietary danger of the day.

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NOTE.—Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

relief, but so far no permanent cure has been received.

With prayer and best wishes for all, I remain your brother,  
 S. B. KRIEBEL.

**OREGON, Wis., March 5th.**

*Dear Ensign:*—I have just been reading the letters in the ENSIGN. My wife died last September and I am living alone; I don't know how I should get along without the ENSIGN's visits. I should like to hear Bro. J. W. Peterson and other elders who have preached here.

Yesterday was our sacrament meeting; it stormed so I could not go. I have many trials but am still strong in the faith, and with God's help will try to press on to the end.

Bro. Wm. Robinson, our elder, is faithful to his charge and doing all he can for the good of our branch. Elder Jas. Wildermuth stopped one night with me last fall while on his way to the north part of the state; he is full of the Spirit, and a faithful servant of God. May we be humble and faithful that we may have God's spirit to guide us through this world of trouble; may the blessing of God rest on the Saints and servants of God is my prayer.  
 Yours in bonds,  
 H. D. LOCKWOOD.

**CENTER, I. T., March 1.**

*Dear Ensign:*—I am acquainted with but few of the Saints, but I dearly love them and when they read this they will know our whereabouts, and we would love so well for some of them to come to see us, especially some of the elders. None of the elders have ever been in this part of the country, and there are plenty of good, honest people here who seem like they would be willing to hear the gospel in its purity. We are doing everything we can to get the people interested by giving them the ENSIGN and sermon tracts to read, and some of them seem to be much interested, especially one of our nearest neighbors of the Methodist faith. She gave me 25 cents last night to help pay for the ENSIGN, so I enclose 25 cents in stamps for it.

How encouraging to isolated Saints are the letters in the church papers; for nearly two years we have been without hearing a sermon; the last was by Elder J. W. Kent at our house in the Choctaw territory. Bro. Kent, come again; we would love so well to see you and hear the gospel once more. Oh how great is our responsibility, but how great the reward in the end to us who are faithful in performing our duty. I do wish that I could see some of the Saints, as there are none here but myself and husband that we know of.

I look through the letter department every week to see a letter from Bro. and Sr. Andy Shores, but have never seen one yet; hope they will see this and come to see us and bring an elder with them. We live six miles south of Center near the Center and Stoneval road.

May we ever be on the watch-tower faithfully performing our duty is the prayer of,  
 Your sister,  
 M. E. STEWART.

**SPRINGFIELD, Wis., March 29.**

*Dear Ensign:*—You come to my home weekly, and your columns are always filled with news that brings comfort and cheer to the heart of the isolated ones, especially those who are not privileged to hear a good, gospel sermon very often.

There is preaching at the home of Bro. Charles Davis, at Lyons, Wisconsin, occasionally, about three and one-half miles from my home. I belong to the East Delevan branch; was baptized into the Reorganized Church of Jesus Christ, August 4, 1889, by Bro. M. T. Short, and confirmed under the hands of Bro. M. T. Short, H. Southwick and W. S. Pender. I belonged to the M. E. church before hearing the gospel preached in its purity and fullness. I feel to thank God more and more as the years roll by, that I was given strength to obey. I used to often wonder when I was a member of the M. E. church why the signs did not follow the believer, but supposed it was because we lacked faith.

Your sister in gospel bonds,  
 MRS. AGNES WILLIAMS.

## INDIGESTION



If you have it, you know it. You know all about the heavy feeling in the stomach, the formation of gas, the nausea, sick headache, and general weakness of the whole body.

You can't have it a week without your blood being impure and your nerves all exhausted. There's just one remedy for you—

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There's nothing new about it. Your grandparents took it. 'Twas an old Sarsaparilla before other Sarsaparillas were known. It made the word "Sarsaparilla" famous over the whole world.

There's no other Sarsaparilla like it. In age and power to cure it's "The leader of them all."

\$1.00 a bottle. All druggists.

Ayer's Pills cure constipation. After suffering terribly I was induced to try your Sarsaparilla. I took three bottles and now feel like a new man. I would advise all my fellow creatures to try this medicine, for it has stood the test of time and its curative power cannot be excelled.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 19, 1900

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## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.

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## GENERAL CONFERENCE.

Forty-seventh Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, In Session at Lamon, Iowa.

[CONTINUED.]

MONDAY, APRIL 9.

At 7:30 p. m. Elder H. C. Smith, of the Apostles, preached a stirring sermon on "Life." The church was filled, even the edge of the pulpit platform being filled. He had very close attention. President Joseph Smith was his assistant.

TUESDAY, APRIL 10.

The young people's prayer meeting from 7:30 to 9 was in charge of Bro. David A. Anderson and Fred B. Blair; quite a good congregation of young people assembled although the morning was blustery and quite cool, and a profitable hour was spent.

The morning prayer service was in charge of Bro. J. C. Crabb and Wm. Anderson; the church was well filled and many good testimonies were borne.

At 11 o'clock Elder Columbus Scott, of the Seventy, preached a strong discourse abounding in good points, many commendatory references being made upon it, by those present. He was assisted by Elder A. M. Chase.

AFTERNOON SESSION.

The regular business session was opened promptly at 2 p. m., hymn 199 was sung, prayer offered by President Joseph Smith, who presided. Minutes of yesterday's session being read and approved, the report of the committee on Central Illinois district was read as follows:

We your committee to whom a petition from parties from Central Illinois was referred, asking for the formation of a new district, to be known as the Central Illinois district, including the four following counties now in the Nauvoo district, viz., Pike,

Brown, Adams and Schuyler, beg leave to report that, after a careful examination of the petition and the map of the said district we believe that it will be to the advantage of the work to grant the request of the petitioners; and in order that the boundary lines may be more easily determined, we recommend that the following counties compose the new district, viz., bound northwardly Adams, Schuyler, Mason, Logan, DeWitt, Platt, Champaign and Vermillion, on the east Edwards county; southwardly, Coles, Shelby, Christian, Sangamon, Morgan, Scotland, Pike counties, including the interior counties Brown, Cass, Menard, Macon, Moultrie and Douglas. In this action it became expedient to take two counties, Morgan and Scott, from the St. Louis district; seven, Macon, Moultrie, Douglas, Edgar, Cole, Shelby and Christian, from the southeastern district; and four, Pike, Brown, Adams and Schuyler, from the Nauvoo district, this being done by mutual consent. We recommend that the new district thus formed be granted to the petitioners, ratified by this conference.

[Signed] R. J. PARKER, F. J. EHRING, E. A. SPEDMAN, } Com.

The new district thus proposed is composed of twenty-two counties, the counties detached from other districts being necessary in order to make parallel lines and a square territory.

The committee appointed to audit the books of the Bishop reported recommending a system of double entry instead of the present system used in keeping the books, be adopted. Total receipts, \$50,212.43; total expenses, \$36,202.88; balance \$14,009.55. The report was quite lengthy and called forth explanations from the Bishop, the chairman of the auditing committee, and from Bro. Robert Winning for a committee of three expert book-keepers. Nearly the entire afternoon was occupied in making explanations of the report, and the methods of procedure in making up the statement, on the part of Bishop Kelley, and the auditing committees. A resolution prevailed, that the report be spread upon the minutes, and that action thereon be made the special order for Thursday afternoon. The Bishop asked that when this report is spread upon the minutes, that his explanation immediately following the reading of the report, be also spread upon the minutes, and a motion so prevailed, as did also a resolution for publishing the statement of Bro. Winning for the experts.

Announcements were made and adjournment was taken.

EVENING SESSION.

At 7:30 p. m. the program arranged by the Daughters of Zion was given as per resolution previously passed and announcements made. Several excellent papers were read, receiving the manifest approval of the large audience present. The musical part of the program was well rendered and much enjoyed.

The program was quite lengthy, requiring until 10 o'clock to complete it, and even then the last paper by Sr. F. W. Davis, was abbreviated. One noticeable feature was the entire absence of the brethren from assignments upon it, except that the invocation was offered by Bishop E. A. Blakeslee, and the benediction by Apostle R. C. Evans.

In the lower auditorium Elder T. W. Chaburn occupied the pulpit, a good sized audience being present, and were well repaid for their attention and interest. At its conclusion, Elder J. D. White, who assisted him, made some remarks commendatory of Bro. Chaburn's excellent effort, and was followed by Bro. J. J. Cornish and J. C. Cross, in the same line giving some experiences in their ministry, along the line of the subject discussed, which was that from the basis that "Jesus is the Light of the World."

WEDNESDAY, APRIL 11.

The morning prayer meetings were in charge of Bro. D. A. Anderson and J. D. White, for the young people, and Chas. A. Smith and F. C. Wernick, at the school meeting. Excellent experiences were realized by those participating in these services.

At 10:45 a. m., Elder T. W. Williams addressed a large assembly upon the theme of brotherly love. We cannot begin to enlarge upon the points mentioned. He was assisted by Mr. H. Forscutt, of the High Priests.

AFTERNOON SESSION.

After the usual preliminaries, reading of minutes etc., owing to the fact that the Society Islands mission is unrepresented, and that their conference not being held until too late to appoint delegates and notify Conference, an action that Conference appointed Bro. and Sr. Hubert L. R. Devore as delegates, was presented, discussed, and being upon its passage, was defeated.

Report of Board of Publication was next presented and read, and ordered spread upon the minutes subject to further action by the body. The inventory of the Herald office was presented, but being lengthy, and its publication in the minutes of the Conference being a matter of a few weeks, only the recapitulation was read as follows:

Cash on hand Jan. 1, 1899,	\$ 2098 06
Rec'd from publishing dept,	10635 23
" " bills payable,	4249 70
" " current acct's,	11716 66
Total,	\$28702 65

DISBURSEMENTS.

Wages in publishing dept,	\$ 7017 73
" " binding	1828 11
Stamps, freight, expense and mail,	1472 66
Blank paper,	1604 61
Mds. for store dep't,	865 43

Type, printer's supplies, etc.,	\$ 104 81
Repairs, incidentals, insurance, etc.,	587 27
Fuel, coal oil and gasoline,	476 09
Bills payable,	4606 05
Interest,	654 51
Bindery material,	574 97
Sundry accounts,	8939 95
Cash on hand Jan. 1, 1900,	450 46
Total,	\$28702 65

Total assets,	\$33624 69
" liabilities,	12235 60
Present worth Jan. 1, 1900	21389 09
Present worth Jan. 1, 1899,	23546 92
" " " " 1900,	21389 09
Net loss,	\$2157 83

The above report shows an apparent loss of \$2157.83, which is accounted for in large part in this way: This year a new manner of taking inventory was adopted which has resulted in a seeming loss in nearly every department, but will be beneficial in its future results, furnishing a safe basis of valuation. The plates alone have been reduced \$1150.00. There has been entered on our delinquent list for the Herald, Hope and Autumn Leaves for the past four years the sum of about \$9,000, which is due this office, but is not figured as an asset in this report.

Board of Trustees of Graceland College followed, showing 130 lots unsold. They recommended that one board be retired, leaving but one board of trustees to do the business of the college. The treasurer's report from May 1, 1899, to April 1, 1900: Cash on hand May 1, 1899, \$20.92; received by donations, sale of lots, tuition, money borrowed, \$1,851.16; over draft, \$102.36; total, \$11,974.44. Paid out, incidentals, \$778.88; debts paid, \$6162.45; interest, \$1649.63; salary, \$2949.50; coal, \$448.93; total, \$11,974.44. Estimated assets: 10 acres campus, \$2000.00; 180 lots, \$16,250.00; library, \$1500.00; piano, chairs, desks, etc., \$500.00; 6 typewriters, \$800.00; college building, heating plant, etc., \$20,000.00; total, \$40,550.00. Total present indebtedness, \$23,551.63. Estimated cost of running college for ensuing year, \$3,000.00; total estimated income for ensuing year, \$1,375.00. The estimated income is derived from the following sources:

Thirty-five subscribers who have agreed to pay \$25.00 each per year, for five years, towards running expenses, having yet three years to run. Total, per year, \$875.00; tuition, \$500.00; total, \$1,375.00. Signed by Wm. Anderson, treasurer.

The board of directors also made report of their work. The first year of the college total enrollment of scholars was 40, second year 48, third year 74, fourth year 51, fifth year (1900) 62. Other items were reported fully, including course of study, library, museum, etc.

The committee on southern Michigan, and Northern Michigan and Southern Indiana districts for change of boundary line, reported taking three counties (Oceana, Newaygo and Mecosta) from the southern and

adding to the northern district. This report was endorsed and committee discharged.

Secretary read list of ex officio members of Conference and corrected it.

Report of Third Quorum of elders was made, showing 48 elders reporting 134 baptisms. Requests for ordination of president of the quorum was provided for. Walter M. Self, selected.

Report of historian of the church was made. Condition of church encouraging. Reference was made to death of Jason W. Briggs, who was the first president of the Reorganization from 1853 to 1865. The public press has given more notice to the church during the last year, generally showing the patriotism of the church and the consistency of its claims as compared with Biblical teachings. Discussions were more frequent during the last two years.

It was, by motion, ordered that all quorums and all other departments, prepare a report and place in hands of historian such items as they may have during the year, by a vote of 204 in favor, and 58 negative. It was also moved to return report to historian for corrections as to the items suggested.

Petition from St. Joseph branch as follows, was read:

To the President and Delegates in General Conference assembled:—The undersigned committee appointed by, and on behalf of, the St. Joseph branch, of Far West Missouri, district of the church, most respectfully presents for your consideration, Petition of the branch that you authorize the Presidency and Bishopric to take such measures—harmonizing with the laws of the church—as, from the contributions of the St. Joseph Saints, will provide for the payment of the debt upon our church of five thousand dollars; the amount advanced by our treasurer, about two hundred dollars; and at the same time provide for branch expenses, as well as looking after and caring for the poor and needy of the church.

Respectfully submitted,  
[Signed] Wm. Lewis, C. E. HUMACHER, ROBERT WINNING.

Committee appointed by St. Joseph branch, April 4, 1900.

It was moved to refer to the Twelve and Bishopric. An amendment was offered striking out the words "the Twelve" and inserting "First Presidency." This was followed by a substitute, That we grant the request of the petitioners of the St. Joseph branch. Discussion followed, and, upon vote being taken, the petition was affirmed, the vote being 189 for to 108 against.

Petition from Fanning, Kansas, branch, relative to ordination of L. G. Gurwell to the office of an elder, was, on motion, referred to a committee of three, appointed by the chair. M. M. Turpen, T. W. Williams and T. W. Chaburn were appointed said committee.

Petition requesting the return of Bro. Jos. F. Burton to labor in Nova Scotia mission, was, on motion, referred to the Twelve for consideration and action.

Petition from Galland's Grove, Iowa, district, requesting the Conference to take steps to enlarge the Hymnal was read, and was, on motion, referred to a committee of three, consisting of F. G. Pitt, A. H. Parsons and J. W. Gilbert.

Petition from Independence, Missouri, district, requesting establishment of a mission in Kansas City, U. S. A., with headquarters in Missouri, was, on motion, referred to the Twelve for action.

Announcements were made and benediction pronounced by the president.

#### EVENING SESSION.

At 7:30 p. m. Apostle J. W. Lake occupied, as previously announced, preaching about an hour and twenty minutes from the texts, "Examine Yourselves Whether Ye Be in the Faith," and "Try the Spirits for Many False Prophets Have Gone Out Into the World." Bro. Lake is 70 years old, but read from the small edition Book of Mormon, and from a Bible printed in very fine type, by the light of a lamp, without having to use spectacles. The discourse contained many good points and was appreciated by those who heard it. There was no overflow meeting.

#### THURSDAY, APRIL 12.

The young people's prayer service was in charge of Bro. J. D. White and David A. Anderson, and was a splendid meeting. Several prayers were offered and in thirty-two minutes twenty-three testimonies were given and two songs sung.

At 9 o'clock the regular prayer service was in charge of Bro. Chas. A. Albertson and Holmes J. Davison. A good number were present and a profitable time was enjoyed; a young lad was confirmed at the close.

At 10:45, Elder F. C. Keck preached in his usual forceful way. He was assisted by two Lamanite brethren, Elders J. T. Riley and Noah Karahoo.

#### AFTERNOON SESSION.

The opening prayer was by Elder M. H. Forscutt; an earnest and feeling invocation which evidenced the harmony of its expression with the spirit of the audience, in the fervent, though subdued, amen, given from time to time.

Minutes of yesterday's session were approved.

Some explanations were made by Bro. F. M. Weld and J. A. Gunsolley, of auditing committee, and Bishop E. L. Kelley, on the auditing matter.

Committee on increasing the size of the Hymnal, reported that they had considered the matter carefully and found that the approximate cost of adding from 125 to 150 tunes to the present Hymnal, will be \$225, for setting music, making electro plates, and re-arranging index, and that the price of the enlarged book would not be over 75 cents per copy, probably less, and recommended that from 150 to 200

tunes be added to the present collection and bound together in one book with index re-arranged. A motion to lay the matter on the table was agreed to by a vote of 248 for and 55 against.

On motion the report of the Patriarch was called up, and motion was offered that the conference authorize the employment of a stenographer and typewriting machine, but after some discussion the matter was, on motion, deferred.

Third quorum of priests reported, asking that John Jervis and J. W. Layton be ordained as counsellors to the president. The request was on motion granted.

The fourth quorum of priests reported having held three sessions. Bro. W. H. Murphy, of Independence, Missouri, was elected president; on motion, ordination requested was ordered provided for. They reported that 43 reports were received, showing 952 sermons, 24 baptisms, presided over 276 sacramental services, 452 prayer services, 704 preaching services, 450 visits, 15 marriages performed.

At this juncture the ordinations of Bro. D. R. Chambers, J. W. Adams, and Arthur Allen, to the seventy; W. H. Murphy, as president of fourth quorum of priests, and W. M. Self, as president of third quorum of elders, was ordered. Apostles G. T. Griffiths and J. W. Wight officiated in the ordination of J. W. Adams; J. W. Wight and G. T. Griffiths, for David R. Chambers; G. T. Griffiths and J. W. Wight, for Arthur Allen; J. H. Lake and R. C. Evans, for Bro. W. H. Murphy, as president of the fourth quorum of priests; R. C. Evans and J. H. Lake, for W. M. Self, as president of the third quorum of elders; and J. H. Lake and R. C. Evans, for John Jervis, as first counselor to the president of the third quorum of priests. The service, in the setting apart of these brethren, was marked by a spirit of deep solemnity.

Petition from Pittsburg, Pennsylvania, district that the conference more clearly define action to be taken when members continually absent themselves from church services, and fail to keep their oft repeated promises when visited by proper officers, was presented and, on motion, was referred to the First Presidency; on another motion, Presidency was requested to express their opinion to this Conference before its close.

Petition from Denver, Colorado branch, requesting the General Conference to meet in that city at its next session, was read and filed for action when the consideration of the adjournment is had.

Report of committee of Presidency, Twelve and Bishopric upon the duties of a deacon in the church, was taken up and read; a motion to adopt and discharge the committee was made, and amendment was offered to strike out "to have charge of the treasury, to receive, disburse and account for contributions intended for incidental expenses of the association of members,"

etc, and insert at the close of the report:

"The book of rules page 141 recognizes the existence of an officer in a branch known as financial clerk. Such officer may or may not be an ordained member, qualification and ability to act in that capacity being the principle consideration."

Motion to strike out was lost. On separate motions amendments to the report were voted down and the committee's report was adopted. The following is the report:

#### REPORT OF FIRST PRESIDENCY, TWELVE, AND BISHOPRIC, ON "THE DUTIES OF A DEACON."

The committee composed of the Presidency, the Twelve, and the Bishopric, to which the following resolution presented to the late session of conference held at Independence, Missouri, April 6-18, 1898, was referred for consideration and report, do so report, as follows:

The resolution presented to conference was:

"Be it resolved by this body, in conference assembled, that we concur in and hereby adopt the definition of the duties of a deacon as defined by President Joseph Smith in *Herald* of June 15, 1871, and No. 25, vol. 31, of *Saints' Herald*."

"C. F. CHURCH.  
"C. E. BLAIR."

The resolution of the conference by which the matter was referred, is:

"Resolved, that a committee, consisting of the First Presidency, the Twelve, and the Bishopric, be appointed, to whom this matter be referred, to whom this matter be referred, to whom this matter be referred, as soon as practicable to the General Conference, what, in their judgment, are the duties belonging to the office of deacon in the church."

This committee met in the church at Independence, Missouri, April 19, 1898, at nine a. m., and proceeded to the duties assigned them.

After a session of several hours, the committee, by a unanimous vote, adopted the following as their judgment upon the matter submitted to them:

"Resolved, that we approve of the duties set forth in the article referred to as a rule of action to aid the deacon in his labor, in addition to his duties as made plain in the law (D. & C. 17: 11), as a standing minister to the church, under the direction of proper officers placed over him in the law."

The committee directed the chairman and secretary of the council to compile from the said article in the *Herald*, referred to in the resolution before the conference, the duties named therein and incorporate them in the report to be made of the action of the committee thereon. Those duties thus compiled from said article as stated in paragraphs 32 and 33, with the preliminary explanation at the beginning of paragraph 32, are as follows:

"We have elsewhere written that every branch must have a place of meeting. The place of meeting, if a public building, hall, or meetinghouse or church, must be in the actual possession of the association of church members worshipping there, at least during its occupancy while worshipping; and if the property is owned by the church, so that one must have constructive possession at all times. What particular officer of the church has precedence of right in this constructive possession? The right to carry the keys, to open the doors; conduct visitors, whether those belonging or not belonging to the church; to see that the floors, doors, windows, pulpit or stand, seats, table or stand, lamps and other fixtures are clean and in good order; to open the doors at the hour of gathering for preaching, fellowship, prayer, or business meetings; to see that the lamps or candles are trimmed, lighted and burning in time for evening meetings; to see that the members coming in find seats; to keep watch over the Saints during meetings, repressing loud talking, whispering and laughing, reproving the thoughtless, and rebuking the

giddy; putting a prompt stop to rude, indecent and boisterous acts, by which the propriety, solemnity and peace of the meetings may be disturbed; to exercise kind and diligent supervision over the health and comfort of the Saints while in meeting, by securing a proper ventilation of the room; to light and keep burning the fires by which the room is kept warm; to have charge of the treasury; to receive, disburse and account for the contributions of the Saints, intended for necessary and incidental expenses of the association of members; to keep, preserve from damage, and account for all personal effects of the association; to visit the poor, ascertain their needs, and report the same to the church; and in fact, to perform any and all of those necessary duties by which the welfare of the Saints is secured through a careful administration of the outward ordinances, a faithful employment of the talents entrusted to that man. It follows then of a necessity that the right, the duty of the performing these acts—these unwritten but essential things of the law, devolve upon the office of deacon."

JOSEPH SMITH, Chairman.  
J. W. WIGHT, Secretary.

The matter of dispensing with board of directors of Graeland College and give board of trustees full charge of college affairs was taken up and a motion accepting the resignation of all directors was offered, but further action was, on motion, deferred until after the reading of report of the board treasurer.

Announcements were read and adjournment was had.

At 7:30 p. m. Elder G. W. Robley was the speaker, assisted by C. E. Willey. Bro. J. J. Cornish preached at the Saints' Home. About one hundred, as many as could be accommodated, were present.

#### FRIDAY, APRIL 13.

At the young people's prayer service at 9 a. m., in the lower auditorium. Elders J. B. Wildermuth and A. J. Keck presided. In the upper room Bro. D. E. Powell and J. C. Elvert conducted the regular prayer service. At 10:45 Bro. J. M. Baggerly was the preacher, being assisted by Bro. M. H. Bond; the sermon was favorably commented upon.

#### AFTERNOON SESSION.

Hymn 142 was sung in the opening and prayer was offered by Elder John Hawley. President A. H. Smith then took the chair and the business of the afternoon was taken up.

Second quorum of priests reported, had chosen Bro. G. W. Blair president, Norman Smith and A. K. Anderson, counselors, on account of vacancies. They asked for ordination of these brethren, which was, on motion, granted.

The Second quorum of elders reported 5220 sermons, and 330 baptisms.

Auditing committee of Herald Publishing House, reported finding accounts correct, to the best of their understanding, as they did also the report of the business manager. On motion the report was adopted.

Report of committee on auditing committee's report of Bishop's account, made special order for three p. m., was called up and a motion to adopt the report was offered. To this a substitute was offered, deferring the action until tomorrow, and the printing of the substitute.

Petition from Maysville and

Fairland, Indian Territory, branches of the Spring River district, relative to boundary lines, was, on motion, referred to a committee of three, which was appointed by the chair, consisting of Bro. I. N. White, A. J. Moore and Ellis Short.

Report of treasurer of college committee was next taken up, and, on motion, was referred to auditing committee of three, appointed by the body, to consider and report to this body. Bro. Robert Wining, W. N. Robinson and A. J. Keck were named committee.

Presidency's report, asking for an office secretary, typewriter and other facilities, was next presented, and a motion authorizing such assistance was offered and unanimously agreed to.

The request of the Patriarch of the church for authority to employ a stenographer, purchase desk, typewriter, etc., to be used in his work, was, on motion, called up. Report was read and a motion granting the request of the Patriarch carried by a vote 142 for, to 99 against, and a subsequent motion granting that such stenographer be paid upon a ministerial basis was carried.

Petition from first, second, third and fourth quorums of priests and second quorum of deacons, asking that the Bishopric meet with the Aaronic priesthood and give them instruction in their duties. The Bishop appointed Saturday evening at 7:30 in the lower room. The session then closed; benediction by Bishop Kelley.

#### EVENING SESSION.

A large audience greeted Bro. R. Etzenhouser at the 7:30 p. m. service, he having been announced to lecture upon "Cumorah," the hill where the Book of Mormon plates were found. A fine painting of the hill and its surrounding fields hung on the wall, adding interest to the subject. The speaker was filled with his subject, and his lecture abounded in figures, statistics and historical data. It was an inspiring and instructive effort throughout, and the large audience present showed their appreciation by the close attention paid.

#### SATURDAY, APRIL 14.

The young people's prayer service at 9 a. m., was in charge of Bro. A. B. Phillips, of Boston, Massachusetts, and Richard Baldwin, of Sharon, Pennsylvania. It was a spiritual and refreshing season. In the upper auditorium Bro. James Moler and J. E. Terry had charge of the morning prayer meeting, and it also was profitable and enjoyable.

At 10:45 a. m. Mark H. Forscutt discoursed from the basis of the subject presented in the last two verses in the old Testament. The sermon was good and much enjoyed by the hearers.

#### AFTERNOON SESSION.

The opening invocation was offered by Bro. R. May. After the usual opening exercises were concluded, and before commencing the business of the afternoon, Bro. Joseph Luff, of

the Apostles, arose to a question of privilege, and in a most eloquent and feeling speech, on behalf of Bro. R. Elzenhouser, Dr. O. H. Riggs, Bro. Yingling, and the body of Saints, presented Presidents Joseph and Alexander H. Smith, each a came made from wood grown on the hill "Cumorah," from whence, through the ministrations of an angel, the ancient records of the Book of Mormon were taken. To this the recipients each made a reply in acception, in well spoken words, made difficult by the emotion they felt. A unanimous vote of thanks was tendered those who were instrumental in this gift.

The regular order of the afternoon, the consideration of the auditing committee's report was taken up. The resolution offered at yesterday's session for the appointment of revising committees was read; in discussion ensued, participated in by Elders G. H. Hilliard, R. S. Salyards and R. C. Evans, the latter offering a substitute for the motion before the house; this was seconded and discussed briefly. Vote being called, the motion of Bro. R. C. Evans was declared carried by a vote of 265 for and 84 against.

A motion that the auditing committee's report and explanations referring thereto be not published was on motion laid on the table 178 to 71.

Nominations for auditors for auditing the Bishop's accounts, as per foregoing resolution, were made and several names put before the assembly; and Bro. F. M. Weld, R. M. Elvin and M. F. Gowell, were chosen, with J. A. Gunsolley as alternate, in case any one of the committee should be unable to serve, through circumstances which he could not overcome.

A motion that the Bishop be instructed to prepare his books for auditing, on or before the first of August was denied.

A petition from Teachers, asking to be organized into a quorum was referred to the quorum of Twelve.

For place of holding the next conference, Independence, Missouri, Denver, Colorado, Kirtland, Ohio; London, Canada; Oklahoma City, Oklahoma; Richmond, Virginia; Boston, Massachusetts, and Lamoni, Iowa, were placed in nomination, and Independence was declared the choice. A motion to make the date of the next conference April 6, 1902, instead of 1901, was denied by a big majority and the conference, therefore, will convene next April in annual conference.

Report of committee to audit the report of treasurer of Graceland college, was read.

A motion prevailed that tomorrow (Sunday) be observed as a day of fasting and prayer, that the Lord may give such light and direction upon such things as in his wisdom he sees is needed.

Announcements were read and session adjourned.

SUNDAY, APRIL 15.

The 9 o'clock prayer service was largely attended, the church being full on the main floor and

in the gallery. M. H. Forsouth and Chas. Derry were in charge. The Saints met, fasting, and a good spirit was present, though the peace of the assembly was somewhat marred by the continual movements in securing seats, of those who were late to the service, and the tendency of two or three to occupy too much time for the occasion.

At 11 o'clock the upper auditorium and galleries were packed there hardly being standing room. Apostle Joseph Luff was the speaker. In the lower room which was also filled, M. H. Bond, of the Seventy, occupied. The day was cloudy but the temperature was not unpleasant.

AFTERNOON.

At 2:30 p. m. a large assemblage gathered at the church, a prayer and testimony meeting in charge of Bro. Charles Derry and F. G. Pitt. It was a good spiritual meeting, many earnest supplications being offered that light and direction might be given upon all matter needing such guidance.

Shortly before the evening service a steady rain began falling and increased in volume as the time approached for opening the meeting. In consequence of this not more than half the usual congregation was able to be present to hear the lecture of Bro. G. T. Griffiths upon the subject of "Priesthood." The subject was illustrated by a large chart showing a tree, the trunk of which was called "Priesthood." The topmost stem and two branches growing out of it were designated "President," "Counselor and Second Counselor," respectively, then followed in order branches from the tree named "Twelve" and "Seventy" High Priests, Patriarch, etc., with various appendages. By the side of this tree was two columns representing the various orders of the priesthood in parallels, one being "Pastoral," the other "Missionary," the whole topped by two caps, the first representing the "First Presidency, the second the "Second Presidency" (Twelve). Some criticisms were offered at the close of the service which were invited by the speaker who said he did not claim perfection for his chart; but the time was two short to satisfactorily discuss the matter, it being fifteen minutes past nine when service closed. Bro. Griffiths suggested that perhaps an evening could be secured this week in the lower auditorium where a full canvass could be made. It was still raining hard when the audience emerged from the church, and continued during the night, replenishing the cisterns, which was quite acceptable to Lamoni dwellers as well as to the farmers.

Hattie M. and Leander G., children of Bro. and Sr. W. H. Kelley, and George and John Potts were baptized in the Home pond about 1:30 p. m. Also a young man whose name we did not learn. Bro. A. M. Chase was the administrator in this case.

MONDAY, APRIL 16.

The nine o'clock morning prayer service was led by Bro.

R. Bullard and E. Wildermuth. At 10:45 Bishop G. H. Hilliard was speaker, being assisted by Bro. R. M. Elvin. The attendance is diminishing, many having returned home, but there was a good audience present.

AFTERNOON SESSION.

The usual opening exercises being completed, a motion to take up the question of permitting the chairman of the Auditing Committee, and the Bishop to make explanations regarding the auditors' report was raised, and on motion, their explanations were authorized incorporated in the minutes.

The report of the treasurer of Graceland College was next called up; report was read as previously published. The report of the auditors' finding was also read. In addition to these a supplemental report was read showing in detail, account of the college with E. L. Kelley. On motion report was ordered adopted.

The General Church Recorder's report was called up, and the portion relating to his request for an assistant to learn the methods and details of this important office so that in the event of his release, which must come ere long, the work will not suffer. It was stated that it will require months of instruction for even a competent man to learn this work. A motion was made, granting request of the Recorder, but in consideration of the fact that favorable action had been taken three years ago authorizing the President and Bishop of the church to arrange for such an assistant, this motion was referred to that committee, the understanding being that Bro. Stebbins should nominate the brother to fill the position.

Report of Elder F. G. Pitt, late in charge of English mission, was read, and ordered spread upon the minutes; the report included reports of Bro. Wm. Newton and Jenkins.

A motion prevailed to take up and dispose of all matters pertaining to Graceland College, as did a motion to accept the resignation of the board of directors upon the qualification of their successors. A motion to accept resignation of board of trustees was also adopted. This was followed by a resolution to adopt the proposed amendment to the constitution and bylaws of the college, providing for the abolition of the board of directors, and that the board of trustees have full power to act in the business of the college. This resolution was amended permitting the reading of each article to which reference in the resolution is made, and the corrections made as they are reached. On a further motion the matter was referred to a committee of three for comparison and report, and Bro. E. L. Kelley, J. H. Hanson and C. R. Duncan were so appointed. Pending the return and report of committee a resolution was offered, that, in view of the indebtedness upon the college, the college be closed until the debt is cancelled. This was on mo-

tion laid on the table subject to call.

Committee on petition of Maysville and Fairland branches reported 36th parallel line as the division, and on motion report was adopted and committee discharged.

The committee on college matters returned and reported they had verified the articles sought to be amended and found them correct as marked. Report was adopted, and the articles as amended were also adopted. The articles of incorporation as amended were then adopted as a whole. The nominations for trustees was then taken up, and pending this action the hour of adjournment arrived and after reading of announcements adjournment was taken.

At 7:30 p. m. Elder A. C. Barmore occupied, being assisted by Elder H. N. Hansen.

(TO BE CONTINUED.)

GENERAL CHURCH NEWS.

INDEPENDENCE.

Mr. and Sr. Paul C. Thompson and enjoying a visit in the East.

Bro. T. J. Franklin, who has been in poor health for the past few years, died on Sunday, April 8th. Funeral services at the stone church on Tuesday, 10th. Sermon by Elder W. T. Bozarth.

Considering the number in attendance at General Conference, our Sunday School made a good showing last Sunday, there being nearly 300 in attendance.

Elder H. H. Robinson was the speaker at 11 o'clock, and W. T. Bozarth at night.

Ina Celia, infant daughter of Bro. and Sr. J. C. Conner, was blessed at the afternoon service, Sunday, by Elders C. G. Gould and H. R. Mills.

A young man by the name of Lewis Grove Masterson was baptized, Sunday, by Bro. J. W. Layton, and confirmed at the afternoon meeting.

A son was born to Bro. and Sr. Nephi Franklin, on Wednesday, April 4th.

Bro. Thos. Grabske, of Chicago, has obtained a position with the Cudahy Packing Company, in Kansas City, and expects to locate here or in Kansas City, in the near future.

Bro. (Dr.) Joseph Mather, formerly of Lamoni, Iowa, but late of Kansas City, Missouri, has located in Independence, with office at his residence 301 South Spring street, for the practice of Homeopathy and Osteopathy.

Bro. W. H. Williamson and Bert Weeks left Tuesday evening for Columbus, Kansas, where Bro. Williamson has a fruit farm.

Several who attended Conference from here, returned Sunday evening.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Fullman branch, 1202 1/2 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The Wednesday night prayer meeting (5th) at Lang mission was very good. A Mr. John Johnson who has relatives in the church

was present, and seemed to enjoy the meeting very much. He was to leave for the south on Thursday night, but before starting he went to Bro. E. J. Lang and requested baptism, and was baptized about 9:30 p. m. in Lake Michigan; then came back to Lang mission and was confirmed and started on his way rejoicing. Bro. Lang says other elders had sown the seed in past years, that he had the pleasure of watering it and now prays God to give the increase. At the Thursday night prayer meeting at branch headquarters, four who are not members of the church as yet were present. A gentleman who has been a minister for a number of years, and who has only met with our people the last two or three weeks here, bore a good testimony, telling of his different experiences in different churches; how he was looking for light, and declared that he would stick by us until he learned either one way or the other whether we were the true church or not. He was followed by an elderly lady who also stated she was looking for light and that she would also stick by us until she came in or out. This gospel will bear investigation, so we are anxious that they will receive the light necessary to convince them of the truthfulness of the work. Elder Durand of Michigan was present at this meeting on his way to General Conference.

Easter morning found Lang mission comfortably filled with Saints to witness the baptism of five into the fold. A very pleasant and peaceful hour was spent. At night three more were baptized at the same place, so the new font has already proven itself very useful. Bro. Walter Sanderson was one of the candidates baptized, so now our energetic sister Mable can call him "brother" in a two fold sense. We all rejoice with her as well as her brother, and bid all our new brethren and sisters welcome into the fold, and invite many more to join our happy gospel family in this great city. The speaker at branch headquarters in the afternoon was Elder D. C. Smith, of Dahinda, Illinois, and Bro. F. M. Pitt occupied at night. Both brethren gave us good food for thought. With baptisms, confirmations, administrations and preaching of the word, our elders were kept busy.

Bro. Terry was advertised yesterday as being "at home" next Sunday. We shall indeed be glad to greet him, and urge all the Saints of the city to be present to give him and his wife a hearty welcome on their return. We are not positive as to the appointments, but suppose they will be Lang mission at 10:45 a. m. and 7:16 Van Buren St. at 2:45 and 7:45. Anyway come to church, and see what a good guesser the deacon is.

ELMER.

April 16.

A CHEERFUL temper joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured.—Addison.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

ADDRESS OF ELDER F. G. PITT AT OPENING OF CONFERENCE,

We certainly have much to be grateful for, and every reason to rejoice in meeting together under such favorable circumstances. It seems to me that never in my life have I enjoyed any experience as I have the last few weeks.

Two years ago when it began to dawn upon my mind that it was just possible that I should have a foreign mission and that mission might be England, I felt to dread and to almost pray that God might deliver me from that mission. But when the question was asked, Could I go, I replied that I could, so far as I knew, and then all apprehension of evil left me, and not only did I feel willing, but really anxious to go. Quite a remarkable change came over my mind and I felt the spirit of that mission, and all the time I was there felt that I had not only been sent by the body, but that God had a hand in my being sent there.

I wish I could give a glowing account of my work and tell you how greatly we have prospered, but I cannot do that truthfully, and can only report that as I see the work it is only in a moderately good condition. The circumstances under which the missionary is called to labor in that land are quite different from what they are here, the opportunities for spreading the work are not what they are in this land. There are very few chances for school-houses and churches in which to occupy as you have them here. Our work in that land is mostly in cities and towns. Very little has been done in the country. Some of our people, I think I may say the most of them, are hard working people. We have difficulties to contend with there that you do not have here. But I think the greatest obstacle that has stood in our way has been the bad work wrought through the apostasy, in other words, Brighamism, and we have had difficulty in getting the ears of the people on account of our name. We found at last that we could only reach the people, that is, the majority there, by outdoor work. I was almost amused at the efforts that the brethren took to advertise me and its results. I remember one instance in London when I first went there. I think they got out no less than ten thousand handbills. I thought it was rather extreme and I began to figure how many we might expect out to our little meeting room in London. I figured if each handbill was properly distributed it ought to reach at least five people. If one-half the people came that the handbills would reach, we might expect twenty-five thousand people, and I began to talk to the brethren about this, but they did not seem to manifest any alarm, and I found there was no

cause for any, as I think not more than five individuals were called out on account of these numerous handbills. People promised to come. A house to house canvass was made, but no sooner do people learn that we are Latter Day Saints than it is sufficient excuse for them to stay away.

Not being successful in reaching the people indoors, we found that we would have to adopt some other methods. They would not come to us, and so yielding to the invitation of the brethren there, I attempted outdoor preaching. I think I never had a bigger cross in my life than to undertake this kind of work, unless it was when I was first called upon to occupy the desk in preaching in the beginning of my ministry. But I attempted it, and I can say truthfully, that I have never enjoyed more liberty than in standing in the streets of London and other places to tell the people what this work was; and sometimes people would listen from one to two hours at a time, and after the preaching by myself and the local brethren, they would ask questions, and in this way the work has been advertised. How many will come in I do not know, but I have ceased to worry about people entering the church. My duty as I see it is to sow the seed, and leave the reaping to the higher power.

I have rejoiced exceedingly in the work there and have found many good people, both in and out of the church, and I believe that the work there ought to be prosecuted with a kind and a firm hand. There are many Saints who are watching us here and who are anxious to receive help from the people in this land. A few men over there have the idea that we cannot do much in the way of missionary labor, and because they have been heard, some people have the idea that the English people are opposed to American missionaries. This is a mistake. I think Bro. Newton, associated with me there, will bear me out in this, and I know of no more than four or five individuals who are in anywise opposed to American missionaries, and they are not as much so as some suppose, only they are afraid that you might swamp them, like the Brighamite church is said to swamp some of their people over there by the great army of missionaries and take away the rights of the local brethren. I think there is no danger of that, but where there is a little of this feeling on the part of some, there is a great anxiety on the part of others to receive help from this land.

There was one very pleasing feature of our work there that was encouraging. We found that when the servants of God worked, God worked with them; that they did not have to stand alone. In Cardiff we undertook a work in connection with the local brethren and the result was, that quite a number of those that belonged to the Utah Church joined in with us. They were quite opposed to us at first. We went around from house to

house, showing them the truth, and some were almost fierce in their opposition toward us. But these very people began to have visions in the night; they came to our meetings, and they heard the voice of prophecy, and the gift of tongues. They asked their ministers, "What does this mean? You have been preaching to us that the gifts and blessing of the gospel were in the church. We never saw them in our church. How is it that these Josephites have the gift of prophecy and tongues?" and while their elders tried to explain these things away, it left its effects, and they began to ask the question, "Arewright or not?" and many of them have joined in with us and are developing in the latter day work. This of itself is encouraging. Another thing: I found that we need not be afraid of giving the people all the truth. We simply have to throw it out among them and it will take care of itself. And you would be surprised to see the people listening night after night outdoors, standing and waiting for us to come, and they did not go to sleep either, as some people do in the house. They stood there and listened with the utmost attention.

We have some good workers there; they need encouragement. And those who are sent among them need to be kind; they need to be firm in their well. You can hardly expect people over there, brought up under different circumstances and customs from what we are used to, to receive at once what we have now, and we may try to have them adopt, and for that reason those who go there have to carefully study the methods employed there, and the disposition of the people, and many other things.

Then, too, you are called upon to engage in such a variety of work. At one time you have to go among the people, visit their houses, talk to them about the work in a social way. Another time you are called to handle the outside influences. At Nantyglo I was met there with a fierce kind of opposition, and I had almost tormented myself that God had so blessed me that I was able to bring about a good work without meeting serious opposition; but in that place I had to undergo something like that which Egel said he had to meet at one time when the people cried out, "Gwen is the goddess Diana of the Ephesians." I faced the crowd two nights and the next night I felt when I was through that I would like to go home. I hardly knew whether to give it up or come again. "If you do preach," the brethren said, "you will be worse treated than before, because tomorrow is Saturday night and most of them will be under the influence of liquor and you will fare pretty hard." I tried it once more. I went there after three nights opposition, and then the opposition broke and I spoke under the influence of the divine Spirit, to me, it seemed, better than I had ever been able to speak before; and when I was through, a gentleman came forward and wished to make a few remarks.

He proved to be one of the officials of the town, a lawyer, and he bore testimony to those people that what I had told them was true. "I do not know what denomination this man belongs to," he said, "but I know he has taught you the Bible and you can believe in what he has told you." They gathered around in little groups and came to the conclusion that they had treated me badly. So I won the victory. To God be all the praise.

These little incidents will show you what we have to contend with in that country. I rejoice in the work, and while it has not all been sunshine—there has been some degree of trial—but like the brother stated before me, we have always felt nearest to the Master when we have been able to suffer with him; and I have never felt more at home in my mission than when I have gone about among those poor people, some of them just out of the mines, and attempted to tell them the simple truth as it is in Christ. As I saw their black faces and their eyes shining with interest it seemed to me as if I was fulfilling in a limited degree a prophecy where the Lord says, "I will send among you hunters and fishers, and they will hunt for you among the rocks where you have been driven." I felt that was part of my mission, and while it has not all been sunshine, yet the Lord has stood by me there and I have often felt the Saints were praying for me while I was under trial, and I needed none to tell me that I had an interest in your prayers. The more I see of this latter day work the more convinced I am of its truth and its ultimate triumph.

May we be enabled to endure until the end, is my prayer.

ADDRESS OF ELDER G. R. WELLS.

Brother Pitt told you that the more he saw of this work, the more he was convinced of its final triumph. I believe the sweetest conception that is possible for the human soul to contemplate is that the great ultimate to which we claim this latter day movement is tending may and can be reached. It is that which helps us to sacrifice.

Our president this morning stated that we needed in our nature to be firm and elastic. I have found out after seven years of experience that I was too elastic in certain respects when I left here, and not enough in others; and also that if I had stayed there very much longer I would have got too rigid in some other fibers of my character. Therefore, I now feel that it was necessary that I should go; and necessary for the cause and myself that I should return. I believe I accomplished the little that divine wisdom contemplated when I was sent. I have told my brethren of the Twelve that I am now satisfied (I was not just after I landed there) with the wisdom that sent me to Australia, and therefore am willing to trust that same wisdom in the next appointment. Brother Pitt's experience

reminded me much of mine in Australia, which is populated from the home land where he was. I hope I do not need, this morning, to explain that it is like the United States in regard to source of population—only more English. They have their aboriginal tribes the same as we have here who are fast fading out under the baneful influences of civilization's whisky and other corrosive forces. The Anglo-Saxon race which threatens to capture this world has taken possession of that land, as it has here. We have an area there of within a few square miles the same as these United States, excepting Alaska. While you have seventy-three million people, they have only a little under four million, I believe. I consider that mission is the next best to the United States, because it is so similar in these respects. When I first went over there I learned that Bro. Burton had gone there with a good voice and had left it with a crippled voice, because of having to do this outdoor preaching that Bro. Pitt speaks of. We have heard of the marvelous success of the early Wesleyan movement in England, which was due to the fact that they left the stereotyped ecclesiastical methods and went out onto the people in the fields and parks. It was distinctively an open air movement, a feature that Methodism did not take out of England very far. Later, the Salvation Army took that method all over the world. It has compelled all other churches to break over the barriers between the church and the mass in this one respect, and other churches have been following the example of the Salvation Army. To the Army belongs the credit for having perpetuated this method.

When we went to Australia, we discovered that because of the mildness of the climate, the people nearly lived out of doors. It was just as hard to get people inside to listen in Australia—worse, I am certain than Bro. Pitt says it is in England. In England as also in the northern district of this country the people are compelled to go indoors three or four months of the time at any rate. Here they are accustomed to worshipping in school-houses. In my late mission, the school-houses are not available; they being under a more strict government control, no one can preach in them.

When we first went there our work in the cities had lately started; Elder Wight had just organized a small branch in the city of Sydney, in New South Wales, worshipping in cottages. Sydney is the commercial metropolis—the mother city of that island continent; and I am pleased as I stand here to say that I left Australia feeling in my heart that I had had a part in planting our work upon a firm, and I trust, lasting basis in this chief city—the landing and departing place of our missionaries. I have a photo of their new chapel with me. But when I first went there apprehension came unto my heart chiefly

because of my voice. When I first began to preach in southern Missouri the people would say to me, "Why don't you speak louder?" They couldn't hear me half across the room. I thought I spoke loud enough. When I left for that mission I had not voice enough to reach the back end of a room this size. The reason for this was that when I first started out I couldn't speak more than five or eight minutes, and my zeal made me think I must do something extra. I therefore sang too long and too loud. Down near Nevada, Missouri, on one occasion when rain kept us from dispersing, I then and there nearly ruined my voice. My vocal cords and my zeal were certainly too elastic, and the latter got badly stretched.

I went to Australia with a crippled voice—could not talk over thirty minutes without feeling a pain in the top of my head, and I said, "Is it possible that the Twelve has sent me over here to ruin my voice?" Elder Burton had come with a good voice, had crippled it—the doctors said ruined it—and he left the mission in that condition. I came with a crippled voice—what would become of me? Soon after Elder Wight left, we made an unavailing effort in Sydney and New Castle, and Elder Kaler and I went up the coast awfully discouraged; it seemed impossible to accomplish anything in Sydney. The brethren would get a hall; probably one would come out to hear us. They would pay about a dollar and a quarter, perhaps three or four dollars for the hall for one night. Away up in what they called the "bush," in a little locality called the Nambucca, we met the brethren (after having been lost in the bush through mistaking the road and wandering or sleeping out all night, under the dews of heaven), tired, hungry, and dirty, and we felt as though we had gotten into heaven. Here were the fruits of our predecessors' labors, and they received us with open arms. Here and at other places various brethren and sisters who had never seen us shook hands with us and said: "I have seen you in vision; I know you." A local elder by the name of Loving, at Nambucca, who could not know of the conditions of the work in all Australia, not being in touch with it; yet by the inspiration of God he said to the missionaries: "Your mission for awhile will be hard, and seem vain because of no returns for your labor and persecutions from outsiders; but a brighter time will come before you finish your mission, and you shall return rejoicing." I put that down in my diary at the time (May, '94), and it passed away from my mind; but coming over on the boat I got my diary out and began to go over the incidents of work, and there I came across this prophecy. I was surprised to note how my work could make me so busy that I forgot this. That prophecy was literally fulfilled, beyond our most sanguine expectation. A brighter time did come; but

time will not allow me to detail it to you. I went into the work, like the average American, sixty miles an hour. That was a mistake, in a warm climate, which is hard on the liver at any speed, and I got down in physical powers.

In my outdoor work in park and on street I found that my clarinet was a wonderful help in reaching this people. They loved music, and could get large crowds to stop and listen to simple airs, and then I and others would speak. At first I felt it beneath my dignity to go out on the street and preach. That was my traditional education—the result of my environments in the United States. I was not responsible for it; but it was my business to conquer it for Christ's sake. I said "down tradition; up necessity!" and went out, as Bro. Wight used to say, feeling as though I had rather not. The knowledge that all denominations went out helped me a little. I banished that idea that everybody that preached on the streets was a fanatic, or crack-brained; and I went out and used my voice, at times, perhaps unwisely, because I never had the advantage of elocutionary training; I did not and do not yet know the proper methods of speaking or singing, but I do know in spite of all of this, and the noise of the streets, the dust that was everywhere present, and all of the harrowing circumstances that would come to distract attention and make the effort more difficult and dangerous to the voice, that my fears were never realized. I preached in the air even more than Bro. Burton did (because I was there longer, and we had better opportunities in the cities), and my voice got stronger every month and year that I was there. If there is anything I am thankful for, it is that my voice is now stronger than when I left seven years ago from Conference in this place, when it was, as I consider, crippled. I have heard my brethren, Frank Sheeby and R. C. Evans speak, and others with strong voices, and I have admired their superior endowment of voice power, because I felt that strong thoughts and weighty arguments went better to the hearts of the people if they were carried with a strong voice. I have coveted a good voice, and when I realized that my ordinary voice was about to be ruined I felt bad about it. God will pardon me for wanting a good voice, and I want to use it in defense of this truth, not so much in the defense of it, either, for I have found myself too aggressive at times, and that I too often had the battle ax in my hand, and not often enough the flag of love. I want to use it in defense when necessary, outdoors, indoors, privately, and publicly, to build up the kingdom of God, and plant in the hearts of lost humanity, the great ideas or promises that have stirred some of our brethren up lately and make them want to hasten it, and the agitation is going out among this people and oppressed of the whole world. The world needs our gospel. I am glad to be back among you.

#### BUT ONE WAY.

The idea seems to be entertained by some, that the moral, or law-abiding man who has done charitable deeds in life, would be entitled to at least some of the lesser degrees of glory. I may not yet fully understand the matter, but I read the gospel aright there is only one way to obtain any degree of celestial glory, and that is by strict obedience to the gospel law. Jesus says, "I am the way, the truth and the life." Also, "I am the door, by me if any man enter he shall be saved," etc. This reads clear; the singular term is always used, one way, one door.

It is argued by those apologists for man-made doctrines that Jesus says, "In my Father's house are many mansions." Hence that there must of necessity be more ways than one to reach these mansions. Jesus says "I am the good Shepherd, and know my sheep, and am known of mine." This would imply that there were certain marks or traits of character by which his good Shepherd knew his sheep. The distinguishing characteristics by which the sheep were known, must be that they had entered the fold by the door, and Jesus entered by that door. John knew He was the true Shepherd, and exclaims: "Behold the lamb of God that taketh away the sins of the world." John in his capacity of parter opened the fold and the true Shepherd entered through the baptismal rite.

It is evident that baptism is the door of entrance into the true fold or church. But the objector says God is so merciful that he would not reject a man simply because he had not been baptized, if he had lived a good life, or was a righteous man. But Jesus said; "Except your righteousness exceed the righteousness of the scribes and Pharisees ye can in no case enter the kingdom of heaven."

The young man who came to Christ had kept the moral law, was righteous, yet he lacked that which would entitle him to place in the fold, or kingdom. Cornelius was a just man and feared God, yet he had to enter by the true door into the kingdom. The Lord in his commission says that he that believeth and is baptized shall be saved, and he that believeth not shall be condemned.

Again, Jesus said to Nicodemus, John 3rd chapter, "Except a man be born of water and of the spirit he cannot enter the kingdom of heaven."

Then it is evident that one cannot enter the kingdom or fold save by the door, and that door is baptism. How can a man expect to obtain celestial glory when such an one would be classed among the unbelievers, and the Master calls John in Rev. 21, that unbelievers will be outside the celestial city with murders, whoremongers, idolaters, liars, etc.

In the face of the foregoing testimony, and much more that might be added, is it not certain that any man who holds baptism

to be non-essential, and refuses to obey, sins against light and knowledge, and will be shut out of the presence of Christ.

The Apostle Paul says plainly that if any man comes teaching any other gospel, let him be accursed, yea, if an angel from heaven should teach any other doctrine the curse would rest on him. Paul has warned us that the time would come when men would not endure sound doctrine but heap to themselves teachers having itching ears. Men are loath to let go of the sinful pleasures of life, and pride of heart. They feel it would be humiliating to their pride to go down into the waters of baptism, and many would unite with the Church if they could be admitted without baptism.

But I am sure the priesthood of Jesus Christ can never become an apologist for any doctrine that would in any wise compromise the gospel, but ever keep before the people, the world, the fact that everlasting life and celestial glory can only be obtained by strict compliance with the provisions of the gospel law. We can make no promise, or offer any degree of liberty not consistent with the law of the kingdom.

Brother editor, I love this latter day work above all else on earth, and am seeking to know more of the things of God, and I am glad to receive instructions, for I am yet young in this work, but I intend to steer clear of the old errors that afflicted me for a third of a century. I want to be sound in faith, and teach nothing wrong.

Yours for the triumph of truth.  
JNO. S. STRAIN,  
COUNCIL BLUFFS, IOWA, March 19.

#### IN CENTRAL AMERICAN FORESTS.

In the rainy season the rivers run between full banks, and dropping vines trail upon the water. Along the banks and on the sandspits, among the zacate and gramalote grass, are countless aquatic flowering plants. On bright days every bend of the stream reveals brown mud-encrusted alligators lying upon the bank, and others lifting their ugly snouts above the water. After sunset a tapir or manatee may be seen crossing the river, and sharp eyes may detect, every now and then, a huge iguana hugging a branch overhead, or it may be that the first intimation of his presence is a splash, as he drops into the water from a height and with a force that would seem sufficient to burst him. Innumerable smalliguanas, of bright metallic hues and with ugly spinal fringes, bask on the logs and snags near the bank, and, when disturbed, dart for the shore, moving their feet and tails so rapidly that they fairly walk upon the water. A falling branch reveals a troop of monkeys in the trees above. They grimace, break off and throw down boughs, and shake the limbs as if in uncontrollable rage. A musky odor tells of a drove of wild pigs upon the bank. White and blue herons stand along the river side, or soar lazily from point to point;

macaws, parrots, and parakeets scream in the trees; buzzards circle high in air; an occasional hawk darts swiftly from bank to bank; and black and yellow songsters flit along the banks. The air above the river is never silent, for from the first suspicion of morning light, when the howling monkeys wake the forest with their bellowings, to sunset, when the shrill whistle of the gongolou—a species of grouse—marks the hour of six, wild pigeons, macaws, songbirds, and monkeys have their turn. All night the grunting of alligators, the splash of leaping fish, the screams of jaguars, and the cries of nocturnal birds and beasts fill the air. A booming noise, like the distant report of a cannon, breaking through the night air and reverberating along the water, sounds the death note of some giant of the forest that has crashed to earth, carrying everything within its reach. Out of the forests come clouds of fragrance, and sounds of myriad beasts and birds and insects. Back from the rivers, in the mysterious wilderness, the dark forests, the unknown jungle, there are numerous objects of interest; great cedar, almendra, gauchipilon, ceiba, and cortex trees rear their heads far into the sunlight of the day, their bases hidden in a dense undergrowth. Their entire foliage is at the top, and their great trunks, reaching up a hundred feet or more without a branch, offer a variety of studies in types of columns. Some rise straight and smooth, some send out deep buttresses, while others look like the muscle knotted forearm of a Titan, with gnarled fingers gripping the earth in their wide grasp. Beneath the shelter of these patriarchs, as completely protected from scorching sun and rushing wind as if in a conservatory, grow innumerable varieties of young trees, destined, some day, to be giants themselves. Still lower down luxuriate smaller trees, palms, tree-ferns, dense underbrush, and a network of creeping and climbing vines. There is not light enough for flowers beneath this dense canopy, and they, like the smaller birds, seek the tops of trees and banks of rivers, where sunlight and air are abundant. In the tree-tops, orchids and other flowering parasites run riot. Many of the trees themselves are flowering, and if one can look down on a forest valley in March or April the green expanse will appear enlivened by blazing patches of crimson, yellow, purple, pink, and white. The river banks are the favorite homes of flowering vines, and there they form great curtains swaying from the trees in bright patterns of many hues. The grassy slopes, islands, shallows, and sand-spits also produce countless varieties of aquatic plants.—*Self Culture Magazine* for April.

We laugh, we jest, not meaning what we say;  
We hide our thoughts with light words lightly spoken,  
And pass on heedless till we find some  
They've bruised our hearts, or left some other broken.  
—Ella Wheeler Wilcox.

LETTER DEPARTMENT.

ROSEDALE, Kan., March 19.
Editor Ensign:—The Armstrong Saints are alive in the work of the Lord, and there is an unusual interest being taken in the religio work of late. We are still watching for an opening for preaching in Rosedale so that we can invite some of our ministry here to preach. Surely there are many of the Lord's people, even here in Rosedale, who have not yet heard the beautiful gospel message of these latter days. Daniel said to King Nebuchadnezzar one time, "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."—Dan. 2:28. Nebuchadnezzar saw in a dream a great image, which represented to him the history of the kingdoms of the world; the last and greatest kingdom of all was to be set up by the God of heaven, and is to smite the image on the feet, which was the fourth kingdom, which was to be partly strong and partly broken. All the earthly kingdoms that were to be in existence in the latter days when the God of heaven would set up the "stone kingdom," are represented by the feet and toes of iron and clay (Dan. 2:41).

We note the present condition of the nations of the earth, through the press, and we see dissatisfaction or unrest among the people, evidencing to us that the kingdoms are gradually being broken to pieces. Surely the power of God is moving among the people, kings, rulers, and men in high places are losing prestige; slaves are rising against their masters, as the later day prophet said they would. God is using the foolish things of the world to bring to nought the mighty.

Isaiah says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'"—Isaiah 52:7. "This scripture will certainly apply to the preachers of this latter day work, for they are indeed publishing the pure gospel of peace. Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."—Matt. 24:14.

The great image of Nebuchadnezzar's dream is being smitten on the feet and is breaking to pieces, and eventually all the nations of this world will give way and come to an end; they must give room for the "stone" kingdom to fill the whole earth.

May we all strive to build up the kingdom of God and establish his righteousness in the earth, in the sincere wish of your brother in gospel bonds,

ALBERT T. DAVIS.

EXCELSIOR, Wis., Feb. 14.

Editor Ensign:—The Saints of Wheatville branch are rejoicing in the restored gospel: Bro. Leonard Houghton came in this country last June, and declared unto the people the angel's message, and some of the honest in heart did believe the gospel and came into the fold of God, and we believe that they will make good workers; for this we give God the glory. Six were added to the branch, and we have reason to think that others will soon follow.

Bro. J. M. Whitaker is our leader, and we know of a surety that he is a servant of God; and we pray that God will so lead him, that he may break to us the bread of life continually, that we may enjoy the gladness of influence of the Spirit of God, and rejoice in the rock of our salvation. There is a Christian sect here in this neighborhood who are now holding what they call a revival, and they are opposing the truth; but there is one consolation, the more they fight the truth, the wider it will spread. This Christian sect holds that the Latter Day Saints are not carried about by every wind of doctrine, and I thank the great Creator of heaven and earth that he has in these last days restored the everlasting gospel to earth again with all its gifts and blessings. The Saints have trials to bear but that is

the kind of children the Lord will have, for if we will live godly in Christ Jesus we shall suffer persecutions; He will have a tried people.

Ever praying for the welfare of Zion, I remain,

Your brother in the faith,
J. M. ANDERSON.

FAIRLAND, I. T., March 17.

Editor Ensign:—I was a member of the Campbellite church for over twenty years; had no teacher and got no light on the Holy Bible. I was seeking light and found it when I attended a debate at Miama, Indian Territory, between Bro. I. N. White and a Baptist preacher; there I got more light on the gospel, than I ever got in all my life; it was a feast to my soul; I was convinced and converted to the gospel truths of the Bible. This debate was in the fall, I was not baptized at that time, but became very much interested in the gospel that I had heard, and read my testament all winter; I would sit up late at night and read the glad tidings, and joy in that which it would bring to me, and I would tell my son how much brighter the gospel truths were to me. On March 29, 1896, my son and I were baptized into the Reorganized Church of Jesus Christ of Latter Day Saints, and I thank the Lord for sparing me to this glorious thought to know that I have lived to see my children all in the Reorganized church.

Dear Saints, this is a warfare, but it is a glorious one to me; I try to live right and to the best light I have. We have a branch planted here, since last fall, and have had some good meetings. I hope we may grow stronger; there are but few of us here, and there is much prejudice, but the Lord just wants the honest in heart. I used tobacco for about fifty years; I went to the Lord in prayer and I know that my prayer was answered. I am so thankful to my heavenly Father for these blessings; I was sixty-two years old last November.

Where is Bro. T. J. Sheppard? we would all like to hear from him. Bro. Sheppard, please write a letter to the Ensign and then we can all hear from you.

Your sister,
MARY SPRINGER.

ATLANTIC, Iowa, March 15.

Editor Ensign:—We are still in the faith and striving in our weak way to serve our Lord and Master; we have tried to interest the neighbors in the latter day work, but it is, as one sister writes, they seem to be satisfied with what little religion they have, and do not want anything more. However we have one minister of the Brethren or foot-washing Baptists, or Dunkards, interested so he is asking questions, and is willing to talk, and to read the ENSIGN and some tracts that I happened to have on hand. I feel hopeful of better things or more of them for him. Please pray for him and us.

I also made a hasty trip into central and western Kansas in February on a visit, and had the pleasure of answering some questions concerning our faith and practice, which was gratifying, proving to me that the letters that I had written had not all been lost or prayers unheard, for I know that the Lord is working with his people for the gathering of Israel, and if we are diligent and prayerful he will bless our efforts, and sometimes, where we least expect to reap, the harvest is ripest. I would therefore say to the scattered Saints, be earnest and prayerful and do the best you can under the circumstances and conditions surrounding you, and the Lord will bless your efforts; we can't compel people to hear, but I believe the best way is to live our religion so that by our daily walk and conversation we will attract attention, and then by wisely and timely saying a few words, we will get those interested whom the Lord influences, then it is easy to instruct those who want to hear.

We have not seen any of the elders as yet, but still hope that some of them will call and see us when going out after General Conference; we will be glad to meet them at the railroad

if we can get to know when they can come, if they will drop us a card so I can get to know Saturday before I am very sure to go after the mail Saturday. I will beat the station for I live four miles north-west of Atlantic, Cass county, Iowa, along the telephone line.

We have done very well this season on the farm; my corn made a yield of over fifty-five bushels per acre, and we are all having better health here than we had about Kansas City.

Ever praying for the cause of Zion, and the gathering of God's people, and establishing of righteousness upon the earth, so that we may all rejoice together before Him to the glory of God the Father through Christ our Lord.

Your brother in bonds,
GEO. H. WELLS.

HARLANVILLE, Texas, March 4.

Editor Ensign:—We live twelve miles east of Harlin, Texas; have a small branch of twenty-seven members, known as the Philadelphia branch. Bro. Munley was the one who opened the work here, and the spiritual tide ran high for some time, the Saints enjoying spiritual blessings to a marked degree, and the Lord has not forsaken us yet. Our president, E. F. Spicer is alive in the work, and up to his post of duty; if he endures he will evidently do great good for the restored gospel.

Bro. Moore and Renfro, from Beaver, were with us not long since; Bro. Moore preached for us for which we were thankful. Such sermons cause us to take courage and press on in the fight. It is truly a fight in these parts; there is a great deal of prejudice against the work, though I believe there are some here who will be gathered out, yet the members of this branch have become so scattered, that the interest is not so great as it has been. We still assemble ourselves together in prayer meetings, that is, some of us do, and the good Spirit is with us; it is good to gather on such occasions; if we come in his name, the Lord will be with us.

A quiet wedding took place on the south-east corner of TRINITY REGIONS, Bro. Lotfen S. Kegs and Miss Carrie Redon were the contracting parties, Bro. B. F. Spicer, officiating, after which they received many good wishes; last but not least came the supper which was enjoyed by all.

Our district conference will convene on the 17th; and come who will, we don't expect many at this busy season.

We enjoy reading the ENSIGN, the letters are devoured right away. I think every family of Saints should take the ENSIGN. Wishing it success I remain,

Yours in the faith,
W. R. STANDEFER.

AKRON, Ohio, Feb. 1.

Dear Ensign:—In my last letter I stated that I had a standing invitation to come and preach in a private house in the south part of the city; I started the camp fire burning, and fired away until I was feeding a bigger gun; I wrote to Kirtland for Bro. Parsons, who came about December 17th, preached until Sunday before Christmas, then went home for holidays. In company with Bro. Allen he returned the Sunday after New Years, and preached two weeks, baptizing two precious souls into the kingdom of our Father, Bro. and Sr. McCoy, husband and wife.

Bro. Parsons and Allen left January 20th for Bluffs Mills, and on the same evening E. J. Steffe put in an appearance and preached a few sermons for us, and on the 27th Bro. Miller came in, in the midst, preached the 28th for us, at 11 o'clock a. m. and 7:30 p. m., and baptizing with us until Monday evening, baptizing, Monday, at 3 o'clock, another precious soul into the kingdom. Sr. Cora Hartz, whose husband, I believe, will follow soon.

There are others interested, and some near the kingdom, but I think they have had enough at present; for it has come to pass as Isaiah said, the heathen rage and the people imagine vain things. Bro. Parsons told the people when he was here that God had not gone out of business, and

some of the people believed him; but I want to say to Bro. Parsons, that if he was to take a quiet peep over the hill where he preached, he would find out that the devil has not gone out of business either.

We have a nice little Sunday School; the last Sunday that Bro. Parsons was here he organized the school and it is moving along grandly, all being interested, especially the little ones. We have been holding Sunday School at 10, prayer meeting at 11, but changed until 2 p. m. and 3 p. m., preaching at night, prayer meeting Wednesday night. My prayer to my Father is that all those who have been saved out of the wreck and those who have been lately baptized, will live faithful and let their light shine, that the honest in heart may, by seeing their good works, be led in that straight and narrow way.

Your brother in the one faith,
JAMES C. MCCONNAUGHY.

GOLIAD, Texas, March 29.

Dear Ensign:—How like a great throbbing heart sending forth the vitalizing fluid through the arterial system, to the most remote member of the body, are the church publishing houses, representing the two major divisions of that important organ; and the church literature representing the arteries.

What a revivifying influence is felt as the bright, sparkling matter they bear is absorbed and assimilated by the lonely, distant member. We might carry the similitude still farther, and compare this and other communications, to the waste laden fluid returned by those same members through the veins (postal) system but will refrain; knowing they need nought but the magic power of the press to convert them into regenerating influences, that will bid hope spring to life, and courage again be strong in the heart of some one dear to us all.

God help and bless the isolated ones should be the constant prayer of those who know nothing of the loneliness and trials of isolation. May the choicest blessings rest upon the church papers, to magnify their mission and influence, in the prayer of your sister in the faith.

GERTRUDE E. STOKER.

GREY ROCK, Cal., March 9.

Dear Ensign:—I desire to say a few words in praise of your cheering pages. It does my soul good to read the beautiful sermons and letters from all parts of the world. The Lord is truly calling on all people to embrace his word in its clearness and fullness in these the last days; they seem hungry for just what the gospel of our Lord Jesus contains, but the fear of the opinion of the world keeps many from embracing it. But we are to be apart from the world, and I for one rejoice daily and hourly in this glorious work. My desire is to come up higher and let my light shine, ever praying to the Lord of the harvest to send more laborers into the field.

And now, being one of the isolated ones, I pray the dear Lord will send some of his ministers in this part of his vineyard. This is a lovely spot of the footstool of our Lord. I never weary of gazing on the many beautiful scenes around me, and the sky seems more beautiful here than I have ever seen it before; it is a continual joy to my soul to gaze on the beautiful works of our Father.

Ever praying for the advancement of this everlasting gospel, I am
Your sister in hope,

Mrs. C. F. KEINWALD.

WALKERTON, Ind., March 17.

Dear Ensign:—We have enjoyed your presence since we have accepted the true, restored gospel; how I like to read the letters from the dear Saints all over this union; I have my trials, it seems more since we have been trying to live right.

We had meeting at last in our place; we were so glad to have Bro. S. W. L. Scott here just one night, though he will be here again soon. Our meeting began the 4th and lasted until the 9th of March. Bro. Rank, of Knox, was here, he preached every evening except Tuesday, when S. W. L. Scott preached, he owes us that

lecture on Mormonism yet. Bro. Rank gave us such good sermons each evening; they were fine. Some of the people were suited, some were not. He happened to mention the Book of Mormon, that of course, was something to stumble over to make out we were Mormons. I am trying to explain to them the difference between our church and the Utah people, I believe we will win yet.

There are some who are going to send for the Book of Mormon and other books, we gave them our papers to read, and the little pamphlets I sent for, I enjoyed reading them more than going to other churches and hearing essays read off. We are glad we found our mistake before too late.

We wish to return our heartfelt thanks to the Saints of Knox for their kindness to us.

Yours in the true gospel,
JULIA DIPERT.

SHERWIN JUNCTION, Ks., Feb. 19.

Editor Ensign:—The Columbus branch is interested in this work of Jesus Christ of Latter Day Saints. We are enjoying the blessings of our Heavenly Father and we believe as Saints and followers of Jesus Christ that the nearer we keep the commandments, the greater blessings we will receive; and we must be humble, upright, truthful, and love all Saints, and all the world. May our Heavenly Father bless all the elders with the Spirit of the true gospel and that they spread the gospel abroad that the people may receive light.

We have had Bro. I. P. Baggerly with us for a week; he has preached every night, and it has been interesting; has shown much good seed, and we think it will grow if cultivated. Bro. Baggerly is in possession of the good Spirit and he will enlighten the people wherever he is; we wish him good speed.

While Bro. Baggerly was here Bro. Wm. Martin, of Webb City, Missouri, who was on a visit here, was taken very sick with severe pains in his left side, something like pleuresy. He was at his brother-in-law's who are not believers of this gospel; they wanted to go for the doctor, but Bro. Martin said, No, go for Bro. W. S. Taylor. Bro. Baggerly being at my house, Bro. Taylor came for him, and when they got there they had sent for Martin's relatives and they were crying. Bro. Martin was in much distress; they administered to him and he said he wanted to go to sleep; this was about noon Monday January 29th. Bro. Baggerly and I went to see Bro. Martin the next morning, and found that he got along all right. I think this ought to open the eyes of all Bro. Martin's relatives there.

May God bless all of the Saints, that they may live and be worthy to receive his blessings.

Your brother and sister,
WM. AND A. E. KIRK.

DAWSON, Neb. March 10.

Editor Ensign:—The ENSIGN is a welcome visitor at our place, and I look forward to its coming; we are isolated from the church and I feel lonely many times. There are three of us, my parents and myself. I often think how nice it would be to be where I could meet with other young Saints, but I am trying to be contented with my lot, but I will say to the dear young Saints, improve every opportunity of meeting together, and remember we young Saints who are isolated, in your prayers. I go to other churches as often as I can, but it is not like going to our meetings; some of the young people here seem like they don't care to be in my company, I think it is because I do not attend parties and theatres as they do, as they are nearly all Catholics who live here. I would rather they would treat me thus than to incur the displeasure of my heavenly Father upon me.

If we get the place we think we will I can attend church at Netawaka, Kansas, once in a while anyway. Dear Saints, I ask an interest in all your prayers that I may be healed—for my health has been failing for some time—if it is the Lord's will, I will close my letter with love to all Saints. Your sister in Christ,
Miss LILLIE SEWTON.



SOME INCONSISTENCIES OF SCIENCE.

This is an age in which great deference is shown to science and scientific men; and rightly and reasonably so, when we consider the immense advance which the world has made during the last century, under the lead of science and the impulse of the scientific spirit. Just as there was a time when theology reigned supreme as the queen of the sciences, and when the word of a schoolman carried weight in all the affairs of men, so, today, physical science may be said to be regnant, and the opinions of its votaries on all sorts of subjects are accepted with little question by large numbers of people.

Theology, on the other hand, is widely discountenanced. Its faith is looked upon as superstition by many of those most imbued with the scientific spirit; and even its well-founded deductions from the nature of man are received with suspicion. Its method is said to be unscientific; and, with that judgment pronounced against it, its fate is supposed to be forever settled. A budding young scientist, in one of our great universities, even declared, not long ago, that he suffered a depression of spirit each time he found it necessary to pass by the divinity school. His spirit was jarred within him at the anachronism of such an institution being connected with a university devoted to pure science!

In another university, one of the leading members of the divinity school faculty was criticised by a member of the historical department for his belief in miracles; being pronounced, because of this, destitute of the historic spirit. This, among historical students, was only another way of calling him unscientific.

It is a good thing to be scientific in spirit and method, and it may well be that the advocates of religious belief have sometimes been too much dominated by tradition in their teaching. Perhaps they have not always been as sure of their facts as they ought, before teaching them as facts. Matthew Arnold has quite justly characterized a good deal of religious teaching as "an insane license of affirmation about God;" and Professor Clifford has well said:

If a belief has been accepted on insufficient evidence, the pleasure is a stolen one. . . . Its always and everywhere wrong to believe anything on insufficient evidence.

But if it is a good thing to be scientific in method and spirit, it is equally good to apply them impartially. Is it not, indeed, the very essence of the scientific spirit to be open to new evidence and truth, wherever they may lead? Are the critics above reproach in this matter? Do scientific men, and those who profess to be scientific in their attitude, always welcome, without prejudice, new facts which conflict, or seem to conflict, with their opinions, as they insist theologians shall do?

Perhaps no better answer to these questions can be found than that afforded by the life of the late Prof. George J. Romanes. It is doubtful if a more candid mind than his was ever turned upon the problems of existence. In early life he was a Christian, but in young manhood he became one of the most brilliant advocates of agnosticism. Under the theory of the universe which he adopted, there is no place for any of the facts of Christianity. God, if he exist, is but an unknown and unknowable force. Physical causation reigns supreme in all the phenomena of the universe. Any break in the continuity of physical causation, such as is implied in miracles or the general facts of Christianity, is irrational and unthinkable, and not to be entertained in our conception. None of the historical evidence which exists in support of the facts of the Christian revelation had any weight with him, because, being contrary to the theory of the universe which he had accepted, he refused to entertain it. The entire religious beliefs of the Christian world were a priori, unthinkable and absurd, and were rejected as outside the domain of any possible knowledge of man.

Late in life, in his little book entitled "Thoughts on Religion," he says, concerning his earlier opinions:

I did not sufficiently appreciate the immense importance of human nature, as distinguished from physical nature, in any inquiry touching Theism. But

since then I have seriously studied anthropology (including the science of comparative religions), psychology and metaphysics, with the result of clearly seeing that human nature is the most important part of nature as a whole, whereby to investigate the theory of Theism. This I ought to have anticipated on merely a priori grounds, and no doubt should have perceived, had I not been too much immersed in merely physical research. Moreover in those days I took it for granted that Christianity was played out, and never considered it at all as having any rational bearing on the question of Theism.

These words, written after he had reasoned himself back into the acceptance of the Christian faith, make very clear the reason for his early rejection of it. His mind was so pre-occupied with a theory of the universe which he considered inconsistent with religion, that he did not even consider the claims of Theism, much less of Christianity.

If Romanes had not been a man of the utmost candor, he would, in all probability, have remained in this state of mind all his life. But his earnest spirit soon brought him to see the inconsistency of agnosticism. Mr. Herbert Spencer's doctrine of the "unknowable" he saw was "philosophically erroneous, implying important negative knowledge that, if there be a God, we know this much about him, that he can not reveal himself to man." How could he be an agnostic, say of his unknowable God that he could not reveal himself in the incarnation, in a miracle, through inspiration and providence? On what ground could he, professing entire ignorance of God, affirm that prayer was without avail, and a superstitious absurdity? He saw that he had, in reality, not been an agnostic in religion, but a denier of religion. Thus the way was opened by which he came gradually back to a positive acceptance of the Christian faith. Romanes thus furnishes us such a good example of scientific prejudice because he has himself given us an account of it, and we can see clearly the entire process of thought. There are, however, other examples of scientific inconsistency of more recent date.

One of the most learned and brilliant men of science in our country today is Dr. William James, Professor of Psychology in Harvard University. He is one of the founders, and was the first president, of the American Society for Psychological Research, an organization formed to investigate, with the most rigid impartiality, the various phenomena connected with mind-reading, second sight, hypnotism, mind-healing, etc. Starting into the investigation entirely unprejudiced, Professor James has found himself forced to recognize a large number of facts for which present-day science has no place in its philosophy. Moreover, he declares that the great majority of scientific men of his acquaintance have utterly refused to consider the evidence for these facts. They have, in truth, utterly rejected it, except so far as they have succeeded in reconciling these things that these great men will have naught of Christianity, is turned away from it. Have they not examined it, and discovered that its claims are inconsistent with modern knowledge? Why should he question their judgment? Too often is it forgotten that the very intensity of application

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FRANK THOMAS, F. M.,  
Jan. 24, 1899, St. Louis, Kansas.

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DR. J. C. AYER, Lowell, Mass.

facts with their preconceived system and theories. He says: If there is any thing which human history demonstrates, it is the extreme slowness with which the ordinary academic and critical mind acknowledges facts to exist which present themselves as wild facts, with no stall or pigeon-hole, or as facts which threaten to break up the accepted system. . . . The most recent and flagrant example of this is "animal magnetism," whose facts were stoutly dismissed as a pack of lies by academic medical science the world over, until the non-mystical theory of "hypnotic suggestion" was found for them, when they were admitted to be so excessively and dangerously common that special penal laws, forsooth, must be passed to keep all persons unequipped with medical diplomas from taking part in their production.

The Christian believer who has kept his eyes open does not need to be reminded that this has been the attitude which large numbers of scientists have maintained toward the facts of Christianity.

There is a lesson for us in all this. Science is regnant today, and these men are often the great leaders and shapers of the world's thought. Many a humble inquirer, looking for the best light to guide his life, learns which has made these men the oracles of their own departments of knowledge has often precluded them from careful study of other things. Thus it was with Romanes, who confessed that he was at first too much immersed in physical science to consider Christianity. More than all else, as already indicated, they are often precluded by

preconceived ideas, from considering questions of the supernatural fairly.

Let us then hold fast the profession of our faith without wavering. Let us not be too much concerned to reconcile all the facts of science and faith into a rounded system. It may be that it is impossible to do this in the present state of our knowledge. Above all, let us remember that there are some things better than a rounded and closed system, two of which are an open mind and a faithful heart.

In conclusion, permit me to make one more quotation, this time from the little book, "Culture and Religion," by Prin. J. C. Shairp:

The great facts of Christianity and of human nature are, and always have been, a stumbling-block to those who are bent on a rounded system. Hence, every age, and this age pre-eminently, has seen attempts to resolve Christianity into a natural product. The idea of a power coming down from a higher sphere to work in and renew the natural forces of humanity, must always be repugnant to any mode of thought which makes a complete system the first necessity. No doubt the craving for a system is a deep instinct of the purely intellectual man; but it is a very different thing from that craving for rightness with God, which is the prime instinct of the spiritual man. When once awakened, the spiritual faculty far out-goes all systems, scientific, philosophic or theological, and apprehends and lives by truths which these can not reduce to system.—Walter S. Hayden Jr. in the Cincinnati, Ohio, *Christian Standard*, March, 17.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, APRIL 26, 1900

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## GENERAL CONFERENCE.

Forty-seventh Annual Conference of the Reorganized Church of Jesus Christ of Latter Day Saints, Lamon, Iowa. April 6 to 21.

(CONCLUDED.)

## TUESDAY, APRIL 17.

The morning prayer service was in charge of Elders S. F. Cushman and W. M. Self; there was a good attendance and a good meeting was enjoyed.

At 10:45 Elder F. M. Cooper delivered a very instructive and interesting sermon upon the theme of "Repentance." It was enjoyed by a good sized audience. He was assisted by Elder John Shields.

## AFTERNOON SESSION.

The opening invocation was offered by J. W. Wight, one of the Apostles. At the conclusion of the usual opening exercises the nomination and election of the board of trustees of Graceland College was taken up. Some additional names were added to the list of nominees of yesterday's session, and the vote being called resulted as follows: Wm Anderson 233 Daniel Anderson 192, J. A. Gunsolley 192, I. W. Allender 190, R. M. Elvin 190, Dr. J. H. Hanson 188, Wm. Leeka 130, and on motion they were declared the unanimous choice of the body. Other nominees voted upon were E. L. Kelley, Joseph Smith, J. W. Wight, S. V. Bailey, John Smith (New Bedford, Massachusetts), Fred M. Smith. Brn. Joseph Smith and E. L. Kelley, while not declining to serve expressed the desire that they should not be elected.

A motion that the college be closed until the indebtedness is lifted, was spoken to by Brn. J. H. Lake, G. H. Hilliard, J. W. Wight, John Hawley, J. R. Sutton, E. L. Kelley, F. M.

Cooper, Dr. O. H. Riggs, T. J. Sheldon, J. W. Gilbert, Wm. Anderson, J. H. Hansen, A. M. Baker, James Caffall, and Joseph Luff. On motion President Harkness of the college faculty was invited to address the conference and did so, presenting some very pointed reasons why the college could be continued, although he did not know whether or not the Lord had any work for him personally in Lamon after this year. He paid a nice tribute to the character of Lamon. W. H. Kelley was the next speaker and he was followed by F. M. Sheehy, E. A. Blakeslee, J. A. Robinson, Joseph Smith and H. E. Moler; previous question being called for, the vote on the resolution was taken, resulting in 51 for and 167 against the resolution, the decision being given in favor of continuing the college. Adjournment was then had.

At 7:30 p. m. President Joseph Smith occupied the pulpit, speaking upon the subject of the "Gathering." The church was well filled, but the thinning out of the congregation by the daily departure of members, was manifest. Brethren E. L. Kelley and R. M. Elvin assisted.

## WEDNESDAY, APRIL 18.

The morning service of prayer and testimony was in charge of Brn. William Summerfield and Andrew Barr. At 10:45, Bro. W. E. Peak was the speaker being assisted by Elder Swen Swensen. It was a practical effort; some good advice and instruction was given to the Saints, which, if heeded, will help them over many difficulties and trials.

## AFTERNOON SESSION.

The length of the Conference is beginning to be felt, some of the ministers and the delegates lessing in number each session. President Joseph Smith called the assembly to order at 2 p. m., and prayer was offered by J. W. Wight, of the Apostles.

The first business after the opening preliminaries was the report of the First quorum of Seventy. Among other things they recommended that reports of ministry be published in *Herald* previous to convening of Conference. They attached a form showing what, in their opinion, would be a proper report. Some explanations were offered and vote being taken the recommendation prevailed.

That part of report of the Board of Publication referring to the purchase of Zion's ENSIGN plant, at Independence, Missouri, November 7, 1898, subject to ratification of the Conference, was, on motion, taken up, and a motion prevailed that speeches be limited to five minutes. A motion was offered by Brn. J. W. Wight and J. A. Grant that

the action of the board be approved. Some questions were asked and some explanations were made, and on being put to vote was carried with but two dissenting votes, and on a subsequent motion the board of publication was instructed and authorized to arrange for a transfer of the ENSIGN plant from the name of Kelley and Criley at the earliest possible time.

Dr. J. H. Hansen of the board of Trustees of Graceland College made an additional statement relative to the securing of one hundred twenty-five dollar subscriptions which the board was authorized to solicit some time ago, and asked the members of the Conference to use their influence in securing the sixty-five subscriptions yet remaining to be obtained thirty-five having been subscribed.

Report of the second quorum of Seventy showing an attendance at Conference of 31, out of an enrollment of 46; eight quorum sessions and ten joint sessions with first quorum, was read.

Committee on petition from Fanning branch relative to the ordination of Bro. L. G. Gurwell reported that neither the district nor missionary in charge had approved the resolution of the branch, and recommended that matter be referred to the missionary in charge of Kansas. Report was adopted and recommendation approved, so referring.

A resolution was offered that board of Publication provide blank reports to be sent to each missionary by the first of January of each year, according to tabulated form furnished, so that reports may be in the hands of the church secretary not later than March 31st. Carried.

The vacancy in the High Council caused by the death of Bro. David Dancer was filled on recommendation of the Presidency and by vote of conference in the selection of Bro. James M. Baker of Dow City, Iowa, and a subsequent motion provided for his ordination before the close of this session.

A majority and minority report was made upon the appeal case of Geo. E. Potts, of Fall River, Massachusetts, and on motion matter was referred to the quorum of Twelve.

The matter of appeal of the Belleville, Illinois, district, referred to the quorum of Twelve for discussion, was read. The committee consisting of I. N. White, G. T. Griffiths and R. C. Evans, reported affirming action of St. Louis district in disorganizing the branch and recommendation approved of that action. It was carried.

On motion the resolution of two years ago, authorizing the

Bishopric to take measures to secure funds to liquidate Graceland College debt was affirmed.

Bro. F. M. Smith librarian reported 1650 volumes in library with 150 volumes yet unclassified. Recommended new quarters for library. On account of his other work, offered his resignation. Report was on motion adopted and his resignation was accepted. By motion he was requested to nominate his successor, and named his former assistant, Bro. F. E. Cochran, and on motion he was so chosen unanimously.

First quorum of Deacons reported organization by Apostles Lake and Griffiths. The third quorum of Priests, second quorum of priests, fifth quorum of Elders, first quorum of priests, (24 reported, 81 members, enough were added to fill the quorum), first quorum of Elders (have held five sessions, eight names have been added and now numbers 93), reported.

Bishopric reported on matter referred to them on raising funds for paying of debt of Graceland College as follows:

For the purpose of paying of the debt against Graceland College subscriptions to the number of one thousand shall be taken, of \$25.00 each, to be paid when the full number has been obtained. Persons who pay more than this amount shall be counted per amount subscribed on the \$25.00 basis. Parties who cannot pay full amount of one shall be counted as a part in proportion to amount until the full one thousand subscriptions are had.

E. L. KELLEY.  
G. H. HILLIARD.  
E. A. BLAKESLEE.

This was adopted.

Zion's Religio-Literary Society convention reported, enrollment 3094, 44 new societies, 929 new members; officers elected, J. A. Gunsolley president Ammon White vice president, J. C. Hitchcock secretary, S. A. Burgess librarian.

General Sunday School Association reported steady increase of interest and membership. Officers elected, general superintendent, T. A. Hougas; first assistant, J. A. Gunsolley, second assistant F. M. Pitt; W. N. Robinson general secretary; Miss Mamie Allen librarian. Report ordered spread upon minutes.

Communication from Apostles J. R. Lambert and H. C. Smith, relative to nominal membership of D. H. Bays, was referred to a committee of three to consider and recommend action. Brn. M. H. Bond, W. A. McDowell and James Craig were named as committee.

On motion, Brn. J. W. Waldsmith, F. M. Weld, Joseph Snively M. H. Forscutt, and J. R. Evans were appointed to act with the High Council at this Conference.

At this juncture Bro. James M. Baker was ordained as a member of the high council by President Joseph Smith and Apostle W. H. Kelley.

Librarian, F. E. Cochran, requested the ministry to labor in the interest of the church library; wants copies of books written against the church, complete set of Encyclopedia Britannica donated, as well as relics and anything in that line.

A resolution was here offered requesting all missionaries and delegates to remain until the close of Conference.

After reading announcements and resolution to be acted upon, Conference adjourned in usual form.

## EVENING SESSION.

7:30 p. m. I. N. White of the Apostles was the speaker using his "dispensation" chart. In the lower auditorium the members of the priesthood to the number of 141 assembled at 7 p. m. and continued for two hours and ten minutes in earnest supplication to the Father that instruction and light might be given upon such things as it was evident His inspiration was needed. Twenty-seven prayers were offered and nine parts of hymns were sung; a spiritual and profitable season was enjoyed.

## THURSDAY, APRIL 19.

The morning prayer meeting was in charge of Brn. D. Hougas and James Craig, and an enjoyable and refreshing season was experienced.

At the hour for preaching, Elder L. R. Devore occupied, discussing the subject of the "Resurrection." Bro. and Sr. Hubert Case and Bro. Gilbert sang the "Sweet by and by" in Tahitan, which was much appreciated by the audience. Bro. Devore's effort was instructive. He was assisted by Elder W. H. Kephart. The weather was fine and a fair sized congregation was present.

## AFTERNOON SESSION.

At 2 p. m. the gavel of Pres. Joseph Smith brought silence to the assembly and the opening preliminaries were begun, at the conclusion of which the minutes of yesterday's session were read and approved.

The quorum of Twelve presented a report of proceedings in the charges against E. C. Briggs of that quorum, and that after a careful investigation the charges were sustained. Bro. Briggs refusing to meet the case, withdrew and the investigation proceeded in his absence. They withdrew the privileges of the quorum from Bro. Briggs until restitution was made. But finding of the quorum of Twelve was merely a quorum action, and had no reference to his church membership.

Committee on nominal membership of D. H. Bays, reported recommending that action of General Conference of 1899 instructing Church Secretary to issue letter of removal to D. H. Bays be annulled and that the missionary in charge of Gallands Grove (Iowa) district be instructed to regulate this case as the law directs. On motion recommendation of the committee was adopted.

A report of committee of third quorum of Elders on the demise of the late Elder John T. Kinne-man of Stewartsville, Missouri, was read and ordered spread upon the minutes.

A resolution authorizing the bishop to furnish the ministry free of charge a book of forms in which to keep items of baptism, etc., on motion was laid on the table.

On motion request of fourth quorum of Elders that the names of those enrolled for the seventh quorum of Elders, which has not been organized, be submitted to them for enrollment, was granted.

Recommendations of High Priests' quorum naming a number for ordination to the quorum was read. The names—which have been concurred in by the First Presidency and the quorum of Twelve—are as follows: M. H. Cook, Henry Kemp, John Midgorden, Robert Wining, J. A. Gunsolley, A. E. Mortimore, M. H. Bond, Robert McKenzie, A. H. Parsons, W. R. Pickering, John T. Davis, W. H. Pease, G. P. Lambert, F. B. Blair, F. A. Smith, J. A. Tanner, S. B. Kibler, A. M. Fyrando, David Snobling, I. N. Roberts, A. J. Moore, T. W. Williams, Joseph F. Burton, J. B. Roush, John Smith, Geo. A. Smith, C. J. Hunt, M. M. Turpin, C. A. Parkin, J. B. Carmichael, Alonzo Jones, W. A. McDowell, A. V. Closson, F. M. Sheehy, Ellis Short and John Zimmerman.

On motion of M. T. Short and James McKiernan the recommendations were approved by the body and ordinations ordered provided for. The vote on this motion was by uplifted hand. On motion the ordinations of those chosen not present were referred to the missionary in charge (if of the quorum of Twelve or High Priests) upon their acceptance of the call.

The time for the ordinations of those present was designated as 7:30 this evening in the lower auditorium.

The following names recommended for ordination to the second quorum of Seventy by the seven presidents of Seventy were presented for approval by the body: Benj. St. John, Wellington D. Ellis, James R. Beckley, A. M. Chase, A. J. Keek, J. D. Stead, Frank A. Russell and James W. Morgan. Bro. A. J. Keek not having evidence to satisfy him as to his calling to that office, requested that action be deferred, and on motion his name was referred back to the quorum. On motion the names were approved and the ordination of those accepting were ordered provided for.

A preamble and resolution was offered providing that church

funds amounting to five thousand dollars or more be expended without a vote of General Conference. It was on motion laid on the table.

Announcements were read and audience dismissed.

#### EVENING SESSION.

At 7:30 p. m. Bro. I. M. Smith preached in his usual instructive manner. Bro. O. B. Thomas assisted him. At same hour, in the lower auditorium, a meeting, remarkable in its character and inspiring in its service, was held. President Alex. H. Smith and W. H. Kelley, president of the quorum of Twelve, presiding. "Hail to the brightness of Zion's glad morning" was sung and prayer was offered by T. W. Williams of the Seventy. Hymn 176, "Send forth the sowers, Lord," was sung. Those who were to be ordained to the Seventy were then called to seats in front, and Bro. Wellington D. Ellis was ordained by Apostles Heman C. Smith and J. W. Wight; Bro. Amos M. Chase was ordained by J. H. Lake and I. N. White; Bro. Frank A. Russell was ordained by G. T. Griffiths, of the Twelve, and Duncan Campbell, of the Seventy; Bro. J. D. Stead was ordained by Apostle R. C. Evans and Bishop G. H. Hilliard; Bro. Geo. W. Blair was ordained president of the second quorum of Teachers, by Apostles J. W. Wight and Heman C. Smith; Bro. A. K. Anderson was ordained first counselor in second quorum of Teachers, by I. N. White and J. H. Lake; Bro. Norman W. Smith was ordained second counselor in second quorum of Teachers, by G. H. Hilliard and Duncan Campbell.

Those to be ordained High Priests were then called forward. Bro. T. W. Williams was ordained by Apostles J. W. Wight and Heman C. Smith; Henry Kemp was ordained by Apostle W. H. Kelley and High Priest Roderick May; A. J. Moore was ordained by Apostles J. H. Lake and I. N. White; J. A. Gunsolley was ordained by Bishop G. H. Hilliard and Apostle R. C. Evans; I. N. Roberts was ordained by High Priest H. A. Stebbins and Apostle G. T. Griffiths; Fred A. Smith was ordained by Apostles Heman C. Smith and J. W. Wight; Bro. M. H. Bond was ordained by High Priest R. May and Apostle W. H. Kelley; Fred B. Blair was ordained by Apostles I. N. White and J. H. Lake; A. H. Parsons was ordained by Apostle R. C. Evans and Bishop G. H. Hilliard; Bro. John T. Davis was ordained by Apostle G. T. Griffiths and High Priest H. A. Stebbins; Bro. F. M. Sheehy was ordained by Apostles Heman C. Smith and J. W. Wight; Bro. John Smith was ordained by Bishop G. H. Hilliard and Apostle W. H. Kelley; Bro. A. V. Closson was ordained by Apostles J. H. Lake and I. N. White; Bro. G. A. Smith was ordained by Apostles R. C. Evans and W. H. Kelley; Bro. W. A. McDowell was ordained by Apostles J. W. Wight and G. T. Griffiths; Bro. M. M. Turpin was ordained by Apostle W. H. Kelley and Bishop G. H. Hilliard.

This concluded the service

which was marked by a spirit of deep solemnity and prayerful interment, one hour and forty-five minutes being required in the ordinations. Many inspiring promises of the Spirit were made to those ordained, if humble and faithful, and the divinity of the call of these faithful men was thus witnessed.

The ordination of these high priests will enable the authorities to provide a standing ministry to take charge of the work in places needing pastors, or to have charge of districts where capable men to fill such positions are lacking. It is a long step forward towards perfecting the organization. The Lord is moving in his work.

#### FRIDAY, APRIL 20.

The morning prayer meeting was in charge of Brn. John W. Brackenburg and M. L. Sorey. At 10:45 Elders W. P. Robinson and J. B. Wildermuth of Wisconsin, occupied the hour, Bro. Robinson being the speaker.

#### AFTERNOON SESSION.

President A. H. Smith was in the chair when the business of the afternoon was taken up; the opening prayer was offered by Elder Columbus Scott.

Committee on recommendation for ordination of Bro. W. H. Fuller (colored), of California, reported that they had examined into the matter, and after consulting with the brother and taking the testimony of Bro. H. N. Snively, recommended his ordination as a priest, believing him to be called. A motion to adopt the report of the committee was substituted by a motion to refer the matter to the quorum of Twelve which prevailed.

The Seventy presented a report recommending Brn. H. O. Smith, J. F. Mintun and W. E. Peak for ordination as presidents of Seventy to fill vacancies occasioned by the death of Bro. R. J. Anthony, and the ordination to the High Priests' quorum of Brn. J. T. Davis and F. M. Sheehy. Recommendations were approved by the conference.

The first Seventy reported recommending the following brethren for ordination as a Seventy which was approved by the body and their ordinations ordered provided for: B. F. Renfro, A. L. Whiteaker. Bro. J. A. Grant declining to receive ordination at present the recommendation was referred back to the seven presidents. On motion the ordination of Bro. E. L. Henson was referred to the missionary in charge.

The second quorum of Seventy asked for ordination of Bro. W. C. Marshall which was approved by the body and his ordination ordered provided for.

The third and first quorums of Elders reported.

Report of quorum of Twelve in the appeal case of Bro. Potts was read. Report recommended referring to missionary in charge with privilege of calling to his assistance any whom he may select. The report was adopted by the body.

The compiling committee were on motion authorized to publish resolutions of conferences now in force.

Notice of the Aaronic priest-

hood moving an amendment to the rules of representation permitting members of the lesser priesthood *ex officio* rights in conferences was read and a motion to defer it until the conference of 1901, making it the order of business of the fourth day of the session was made and discussed, pending which a motion to lay on the table was made and denied. The motion to defer was then put upon its passage and prevailed by a vote of 153 to 25.

Bro. U. W. Greene having resigned as a member of the historical and encyclopedia committee for the correction of errors and misstatements of authors and publishers, the names of E. Etzenhouser, J. L. Goodrich, F. M. Smith and Sr. Louise Palfrey were placed in nomination. Bro. Etzenhouser and Sr. Palfrey declined, and Bro. F. M. Smith was elected. On motion of Bro. E. L. Kelley the name of Heman C. Smith was substituted for that of E. L. Kelley on this committee, and the committee so constituted was on motion continued. The committee now consists of H. C. Smith, F. M. Sheehy and Fred M. Smith. The matter of election of the Board of Publication was taken up, but before proceeding the bishop and his counselors were on motion sustained in their office by vote of body. The bishop then presented for nomination J. W. Wight, Fred B. Blair, John Smith (to fill vacancy caused by resignation of Bro. F. Criley); for other members the names of G. H. Hilliard, Ellis Short, Asa E. Cochran, J. A. Gunsolley, R. May, A. H. Parsons and Daniel Anderson were presented. On motion of Bro. Hilliard the name of E. L. Kelley was substituted for the name of G. H. Hilliard. Each name being presented separately E. L. Kelley, J. W. Wight, F. B. Blair, John Smith and J. A. Gunsolley were declared elected as the new board. Joseph Luff declined to serve on board.

Secretary reported on enrollment of names to be organized into seventh quorum of elders that the matter needed attention, and on motion the enrollment was dissolved and those enrolled are privileged to attach themselves to such quorums already existing as they may be able to obtain admission in.

A resolution was moved and unanimously agreed to, that on account of the time required to audit the  *Herald*  Publishing House accounts, a separate committee be selected to audit the accounts of the  *ENSIGN*  Publishing House, January 2, 1901. A number of names were placed in nomination and the names selected were W. N. Robinson (192), Wm. Crick (129) and Ellis Short (94 votes). On motion the committee appointed to audit bishop's accounts for the past year, according to former resolution, was continued for auditing  *Herald*  Publishing House accounts next January.

The High Priests' quorum reported that Brn. Wm. Anderson, Asa S. Cochran and Geo. S. Scott had been selected as the committee from that quorum to

act in connection with the committee from the quorum of Twelve and the auditing committee in the auditing of the bishop's accounts.

Bro. Joseph Luff being unable to serve on the committee to meet the Hedrickite brethren the 1st of May next, his resignation was accepted and the president was authorized to fill the vacancy.

On a motion to provide for the ordination of those selected for the Seventy, the president made such provision, and Brn. Hymun O. Smith, J. F. Mintun, W. E. Peak, B. F. Renfro, A. L. Whiteaker and W. C. Marshall took places in the choir loft and were ordained. H. O. Smith was ordained a president of Seventy by R. C. Evans and W. H. Kelley. J. F. Mintun was ordained a president of Seventy by J. W. Wight and J. H. Lake. Benj. F. Renfro a Seventy by G. T. Griffiths and I. N. White. W. E. Peak was ordained a president of Seventy by W. H. Kelley and R. C. Evans. A. L. Whiteaker was ordained a Seventy by J. H. Lake and J. W. Wight, and Wm. C. Marshall was ordained a Seventy by I. N. White and G. T. Griffiths. The Presidency then presented their report appointing the missions of the Twelve as follows:

W. H. Kelley, eastern mission, which includes Nova Scotia, New Brunswick, eastern and middle states, Ohio, Virginia and Maryland.

R. C. Evans, the Canadas.

G. T. Griffiths, Pacific slope.

I. N. White, Missouri, Kansas, Southern Illinois and Spring River district in Arkansas.

Joseph E. Lambert, to travel and labor under the direction of the First Presidency as his health shall permit.

Joseph Luff, Colorado, Eastern Wyoming and New Mexico.

J. W. Wight, Iowa, Minnesota and Nauvoo, Illinois district.

Heman C. Smith, Northern Illinois and Wisconsin, except Nauvoo district.

J. H. Lake, Michigan and Indiana.

James Calfall, Nebraska and the Dakotas.

D. W. Wight of the Seventy, Rocky Mountain mission in charge.

At the conclusion of this report the doxology was sung and benediction given by President Joseph Smith.

#### EVENING SESSION.

At 7:30 p. m. I. N. White occupied preaching from his Dispensation chart at request of a number who were unable to be present when he presented the subject. He was assisted by G. W. Robley.

#### SATURDAY, APRIL 21.

The prayer service at 9 a. m. was in charge of Charles Albertson and T. J. Sheldon, a fair sized audience was present, and an interesting, spiritual season was enjoyed. Elder F. M. Slover was the preacher at 10:45, his theme being the "Gathering of Israel." He was assisted by Elder Swen Swensen.

#### AFTERNOON SESSION.

The opening prayer was by President A. H. Smith. The opening exercises being concluded the first business presented for consideration was the reading of a report from the "Daughters of Zion." Work seems to be more encouraging; officers were elected.

First quorum of Seventy made

an additional report, having held nine regular, and six joint meetings; five new members have been admitted besides three previously received. Ten have been ordained high priests. Elder R. M. Maloney was recommended for ordination; on motion, report and recommendation were adopted.

The fourth quorum of Elders made additional report that action upon names enrolled by the church secretary, was deferred until addresses are received.

The fifth quorum of Elders also made additional report, asking for ordination of Bro. John D. White as second counselor to fill vacancy occasioned by the ordination of J. A. Gunsolley, ordained high priest. The following were admitted to fill other vacancies: A. B. Phillips, Hiram Dickhout, W. I. Flegg, Wm. Roberts, E. R. Dewsnapp, Joseph Dewsnapp, Jr., and Alma Bishop. The report was ordered received, and, on motion, ordination ordered provided for. Second quorum of Deacons reported.

Committee of three from the quorum of Twelve, to whom the matter was referred, reported recommending ordination of Bro. W. H. Fuller (colored) to office of priest, which was approved by the body.

President Joseph Smith reported that the presidency had been led to understand that the time for setting apart of bishops had come, and submitted names for such ordinations, which have been concurred in by both the quorum of High Priests and the Twelve; on motion of James McKiernan and Columbus Scott the adoption of the report was agreed to, and the names were considered and acted upon separately. The following is the report:

LAMONI, Iowa, April 21.

To the Brethren in Conference assembled:—Having been led thereto by the leadings of the Spirit, as we understand them, we feel assured that the time for the beginning of the appointment of bishops, as seems suggested by the revelation of 1873, has come, we present for consideration the following names to be ordained as bishops: Ellis Short, Independence, Missouri; Roderick May, Independence, Missouri; Wm. Anderson, Lamoni, Iowa; John Zimmerman, Philadelphia, Pennsylvania; Richard Bullard, Boston, Massachusetts; Wm. Leeka, Thurman, Iowa; George P. Lambert, Rock Twp., Hancock county, Illinois; Thomas Taylor, Birmingham, England. (Signed) JOSEPH SMITH.

For Presidency.

If approved, those not present can be referred to the presidency for ordination as soon as found practicable.

The names presented are as follows: Chas. A. Parkin, San Francisco, California; Chas. J. Hunt, Deloit, Iowa; Ellis Short, Independence, Missouri; Roderick May, Independence, Missouri; Wm. Anderson, Lamoni, Iowa; John Zimmerman, Philadelphia, Pennsylvania; Richard Bullard, Boston, Massachusetts; William Leeka, Thurman, Iowa; George P. Lambert, Rock Twp., Hancock county, Illinois; Thomas Taylor, Birmingham, England. They were approved as presented. The following was then moved: That in conformity with the law governing the ordination of bishops, Doctrine and

Covenants 68:2, the presidency of the Melchisedec priesthood ordain those chosen at the earliest convenience.

A substitute was offered that the first presidency ordain these men at their earliest convenience. The substitute prevailed.

Those present who had been presented for ordination were then called forward, and the congregation rising, President Joseph Smith invoked the divine blessing and approval. Presidents Alex. H. Smith and Joseph Smith then ordained Roderick May a bishop. W. H. Fuller (colored) was ordained a priest by Apostles J. H. Lake and I. N. White. Wm. Anderson was ordained a bishop by Presidents Joseph Smith and A. H. Smith. R. M. Maloney was ordained a Seventy by Apostles I. N. White and J. H. Lake. Richard Bullard was ordained a bishop by Presidents Joseph Smith and A. H. Smith. The spirit of deep solemnity rested upon all while the ordinations were being performed, and the Holy Spirit was manifest to the comfort of all.

The sustaining of officials was then considered, and on separate motions, President Joseph Smith, prophet and seer, A. H. Smith as Patriarch, and A. H. Smith as first counselor, and E. L. Kelley as second counselor were sustained. On account of one of the members being under suspension, members of the quorum of Twelve, in good standing, were, on motion, sustained, with W. H. Kelley president of quorum. First and second quorum of Seventy, standing high council of the church, quorum of High Priests, all the quorums of elders, quorums of priests, teachers and deacons, church secretary, recorder, historian and assistant, and librarian, auxiliary societies, Sunday School, Religio, Daughters of Zion, etc., were all sustained by separate votes. Reception committee was thanked, as were the Saints and friends who have entertained the visiting brethren and sisters. Board of Publication was also sustained. Thanks were also voted to the railroad and station agent at this place.

On motion of Bishop Kelley and Columbus Scott, those who were ordained bishops and those to be ordained bishops were authorized to select their counselors, they to be ordained under the direction of the Presidency of the church.

President Joseph Smith instructed the ministry to avoid anything in the administering of the ordinance of baptism to excite mirth or unpleasant comment. In confirming, instead of saying, "I lay my hands upon you to confirm," say, "I lay my hands upon you AND confirm," etc. Avoid addressing a few words to the Almighty and then a few to the individual; make your invocation to the Almighty at first if any is made, and then say to the individual, "I confirm," etc.

He also urged PROMPTNESS in opening and closing meetings, suggesting that ordinarily the number of words used by minister in speaking is about 150

words per minute; and if the brethren will write out a few hundred words and see how long it takes them to deliver it, they will soon get so they can say all they want to say in five, ten or fifteen minutes according to the time at their disposal. He also urged the avoidance of all pet phrases, and repetition of the name of God, Father, etc., in offering prayer. He hoped this year would be a successful one; there may be some unpleasant things to meet, but true courage recognizes the danger and prepares to meet it. He also expressed the hope that the ministry will use the Scriptures as a bright, shining instrument to instruct and lead and not one to wound and hurt, remembering that Christ said, "And I, if I be lifted up, will draw all men unto me." He warned the brethren against the machinations of the enemy in sowing dissensions among them, also against official jealousy. He looks forward with hopefulness for this year's labors, that the work will be forward, and hopes that when we meet next year there will be no defection from the ranks, though the appearance of so many older people warns him that some must soon be taken.

He also advised that in serious cases of sickness, fevers, etc., the entire body should be anointed with oil, by the elders if the case be a man, by sisters if the sick one be a woman, to be followed by the regular administration. Some cases were cited by Brn. R. C. Evans and J. A. Grant, supportive of this instruction, where sisters anointed and elders afterwards administered and miraculous cures were effected.

At this juncture the Twelve made their report of missions, which is as follows:

JOINT REPORT OF FIRST PRESIDENCY AND TWELVE, OF MISSIONARIES IN CHARGE, AND HIGH PRIESTS.

MISSIONARIES IN CHARGE.

1. T C Kelley, Southeastern mission.
2. Hyrum O Smith, Southwestern mission.
3. C A Butterworth, Australasia.
4. J W Peterson, Society Islands, until some one is appointed to succeed him. The First Presidency was authorized to make further provision as soon as practicable.
5. N C Enge, Scandinavia.
6. G J Waller, Sandwich Islands mission.

HIGH PRIESTS.

1. J M Baker, Little Sioux district.
2. M H Bond, Massachusetts district.
3. F B Blair, Northern California district.
4. Richard Bullard, Massachusetts district.
5. C E Butterworth, Gallands Grove (Iowa) district.
6. A V Closson, Wisconsin.
7. J C Crabb, Kewanee district.
8. J T Davis, Southern Illinois.
9. Charles Derry, Iowa.
10. R M Elvin, Kirtland (Ohio) district.
11. J R Evans, Nauvoo (Ill.) district.
12. M H Forscutt, Nebraska, with Nebraska City as objective point.
13. H G Godbey, West Virginia and Northeast Kentucky.
14. George Green, Canada.
15. S J Jeffers, Ohio district.
16. Henry Kemp, Fremont and Pottawattamie (Iowa) district.
17. Arthur Leaverton, Canada.
18. R O Longhurst, Canada.
19. Roderick May, Independence (Missouri) district.
20. W A McDowell, Wisconsin.

21. James Moler, Ohio district.
22. George Montague, Little Sioux (Iowa) district.
23. A J Moore, Southwestern mission.
24. E W Nunley, Texas.
25. A H Parsons, Eastern mission.
26. F G Pitt, Pennsylvania, with Philadelphia as objective point.
27. I N Roberts, Minnesota.
28. F M Sheehy, New York and Pennsylvania.
29. John Smith, Lamoni.
30. F A Smith, Nebraska.
31. G A Smith, Southern Michigan and Northern Indiana.
32. J M Terry, Chicago.
33. M M Turple, Decatur (Iowa) district.
34. J W Waldsmith, Nebraska.
35. F M Weld, Decatur (Ia.) district.
36. T W Williams, Southern California, with Los Angeles as objective point.

SEVENTIES.

1. J W Adams, Kewanee (Ill.) district.
2. Arthur Allen, St. Louis (Mo.) district, with St. Louis objective point.
3. Peter Anderson, Rocky Mountain mission.
4. I P Baggory, Southwestern Texas.
5. A C Barmore, Indiana.
6. T J Beatty, Ohio district.
7. W W Blanchard, Maine and Nova Scotia.
8. C H Burr, Wisconsin.
9. J F Burton, California.
10. Duncan Campbell, Decatur (Ia.) district.
11. J A Carpenter, Northern Michigan.
12. Hubert Case, Oklahoma and Indian Territory.
13. D R Chambers, Pottawattamie (Ia.) district.
14. A M Chase, Central California.
15. F J Chatburn, Northeast (Mo.) district.
16. T W Chatburn, Southern California.
17. J C Clapp, Decatur (Ia.) district.
18. S D Condit, Rocky Mountain mission.
19. F M Cooper, Davenport, Iowa, and Rock Island and Moline, Illinois.
20. J J Cornish, Michigan.
21. Thomas Daley, Nevada.
22. E A Davis, Spring River district.
23. J Alfred Davis, Northwest Kansas district.
24. J Arthur Davis, Nodaway (Mo.) district.
25. John Davis, Washington.
26. R W Davis, Oklahoma.
27. L R Devore, West Virginia, Ohio, and Pittsburg, Pennsylvania, district.
28. O R Duncan, Colorado mission.
29. F J Ebeling, Kirtland, Ohio, district.
30. W D Ellis, Southern Michigan.
31. R Etzenhouser, Northern and Central California districts.
32. J C Foss, Far West (Mo.) district.
33. J L Goodrich, Virginia.
34. M F Gowell, Southern Illinois.
35. U W Greene, New York district.
36. Frederick Gregory, Canada.
37. D L Harris, Oregon.
38. H L Holt, Central California.
39. C J Hunt, Galland's Grove (Ia.) district.
40. J W Jackson, Arkansas.
41. George Jenkins, Southern Indiana.
42. John Kaler, Australasia.
43. F C Keok, Spring River district in Missouri, Kansas, Indian Territory and Arkansas.
44. W H Kephart, Des Moines (Ia.) district.
45. W C Marshall, Southern Indiana district.
46. J F McDowell, Pittsburg (Pa.) district.
47. Daniel MacGregor, Canada.
48. James McKiernan, Nauvoo district.
49. R M Maloney, Oklahoma.
50. J F Mintun, Little Sioux (Ia.) district.
51. H E Moler, Northern Illinois.
52. R J Parker, Rocky Mountain mission.
53. S D Payne, Nebraska.
54. W E Peak, Gallen, Michigan, and vicinity.

55. W S Pender, Rocky Mountain mission.
56. C H Porter, Nebraska.
57. Gomer Reese, Montana.
58. B F Renfro, Texas.
59. H H Robinson, Eastern Mission and Missouri.
60. J W Robley, Eastern mission.
61. G S Roth, Iowa.
62. D M Rudd, Des Moines (Ia.) district.
63. W M Rumel, referred to mission in charge of Nebraska, and Bishopric.
64. F A Russell, Kewanee (Ill.) district.
65. Columbus Scott, Michigan, with Detroit as objective point.
66. J M Scott, South-eastern mission.
67. M R Scott, Jr., Colorado and New Mexico.
68. S W L Scott, Michigan and Indiana.
69. T J Sheppard, Texas.
70. John Shields, Canada.
71. D L Shinn, West Virginia.
72. M T Short, Northeast Kansas district.
73. S W Simmons, Indian Territory and Arkansas.
74. F M Slover, Southern Illinois.
75. David Smith, Northern and Eastern Michigan.
76. I M Smith, Fremont and Pottawattamie (Ia.) districts.
77. W A Smith, Little Sioux (Ia.) district.
78. C L Snow, Kentucky and Tennessee.
79. Henry Sparling, South Missouri.
80. C J Spurlock, St. Louis (Mo.) district and Southeast Mission.
81. E A Steadman, Minnesota.
82. J D Stead, Northeast Missouri district.
83. Swen Swensen, Far West (Mo.) district.
84. O B Thomas, Ohio district.
85. D E Tucker, Southeastern mission.
86. R T Walters, South Missouri district.
87. Joseph Ward, Arkansas.
88. G R Wells, Rocky Mountain mission.
89. D C White, Nodaway (Mo.) district.
90. A L Whiteaker, Wisconsin.
91. E M Wildermuth, Northern Illinois and Wisconsin.
92. J B Roush, Colorado.

ELDERS.

1. S D Allen, Florida.
2. Chas. Albertson, Rocky Mountain mission.
3. W M Ayler, Oklahoma and Indian Territory.
4. D A Anderson, Southern California.
5. J J Bally, Eastern Michigan.
6. A M Baker, Spring River district.
7. D R Baldwin, Arkansas.
8. Richard Baldwin, Kirtland, Ohio, district.
9. Andrew Barr, Eastern Michigan.
10. J F Beckley, Northern Michigan.
11. C F Belkham, Southern Texas.
12. T J Bell, Southern Indiana.
13. Amos Berve, Northern Michigan.
14. A N Bishop, South England and Wales.
15. W J Booker, Southeastern mission.
16. W L Booker, Southeastern mission.
17. W H Broadway, Australasia.
18. J W Bryan, Texas.
19. Oscar Case, Northern Nebraska.
20. W C Cather, referred on his own request.
21. E N Compton, Canada.
22. James Craig, Pittsburg (Pa) district.
23. D S Crawley, Oklahoma.
24. C E Crumley, Oregon.
25. S J Cunningham, Western Maine district.
26. S F Cushman, Missouri.
27. J F Curtis, Colorado.
28. R R Dana, Rocky Mountain mission.
29. William Davis, Eastern Michigan.
30. H J Davidson, Eastern mission.
31. E H Durand, Southern Michigan and Northern Indiana.
32. N C Enge, Washington until September 1st.
33. O S Foss, Nova Scotia.
34. A M Fyrrado, Little Sioux (Ia) district.
35. Levi Ganet, Nebraska.
36. Wm. Gibson, Southern California.
37. E J Goodenough, Eastern Michigan.
38. J M Goodrich, Ohio, district.
39. A Grant, Canada.
40. C E Hand, Eastern Iowa district.
41. John Hanson, Northern Michigan.
42. S J Haworth, Australasia.
43. R W Hay, Texas.
44. Eli Hayer, Minnesota.
45. E L Hanson, Southwestern Texas.

46. L E Hills, Eastern Iowa.
47. R B Howlett, Canada.
48. J W Huggins, Northeast Kansas.
49. R W Huggin, Northern Michigan.
50. L F Johnson, Northwest Kansas district.
51. Noah Karaboo, Indian Territory.
52. A J Keel, Northern Illinois.
53. E Koeler, Central California.
54. W H Kelley, Southeast Indiana.
55. A J Layland, referred to missionary in charge of Rocky Mountain mission and Bishopric.
56. S D Love, Spring River district.
57. W H Manning, Northwest Kansas district.
58. W S Macrae, Southwestern mission.
59. A B Moore, Oregon.
60. J W Morgan, Des Moines (Ia) district.
61. A E Mortimore, Canada.
62. J L Mortimer, Canada.
63. Peter Mucus, Wisconsin.
64. William Newton, Independence (Mo) district.
65. A B Phillips, Northern California.
66. T A Phillips, Canada.
67. C W Prettyman, Central Nebraska.
68. Leo Quick, Clinton and Independence (Mo) districts.
69. J T Riley, Indian Territory.
70. Bradbury Robinson, under direction of First Presidency.
71. W P Robinson, Wisconsin.
72. J W Rushton, Scotland.
73. Beni, St. John, Canada.
74. F L Sawley, Wisconsin.
75. John Schreuer, Michigan.
76. W M Self, Nebraska.
77. T J Sheldon, Eastern Iowa district.
78. W H Smart, Indian Territory.
79. F C Smith, Eastern Michigan.
80. Henry C Smith, Kirtland (Ohio) district.
81. M L Sorey, Southeastern mission.
82. Henry Southwick, Northeast Illinois.
83. Wm. Spauling, Dakotas, to labor nine months in the year.
84. Wm. Summerfield, Northeast Missouri district.
85. J R Sutton, Eastern Iowa district.
86. Joseph Tanner, Northeast Missouri district.
87. G W Thorburn, Dakotas.
88. G C Tomlinson, Canada.
89. Samuel Tomlinson, Canada.
90. L D Ulton, Pittsburg (Pa) district.
91. C P Welsh, Nodaway (Mo) district.
92. Alfred White, Independence (Mo) district.
93. John D White, Independence (Mo) district, with Kansas City objective point.
94. T E White, Clinton (Mo) district.
95. W W Whiting, Nebraska.
96. L L Wight, Southwestern mission.
97. Romann Wight, Galland's Grove (Ia) district.
98. J B Wildermuth, Wisconsin.
99. David Williams, Kewanee (Ill) district.

PRIESTS

1. D L Allen, Kirtland (Ohio) district.
2. J N Ames, Eastern mission.
3. J M Baggerly, Minnesota.
4. G W Beebe, St. Louis district and Southeast Missouri.
5. H W Belleville, Nebraska.
6. J J Boswell, Southern Indiana.
7. Charles Fry, Fremont and Pottawattamie (Ia) districts.
8. E A Goodwin, Northern Michigan.
9. Frances Granger, Southern Michigan and Northern Indiana.
10. S N Gray, South Missouri district.
11. L G Gurwell, Northwest Kansas district.
12. W E Haden, Oklahoma and Indian Territory.
13. A B Hansen, Colorado.
14. M P Hansen, Scandanavia.
15. Paul Hansen, Pottawattamie (Ia) district.
16. Leonard Houghton, Dakotas.
17. F D Omas, Minnesota.
18. F J Pierce, Northeast Kansas district.
19. J R Rank, referred to missionary in charge and Bishopric.
20. W H Rhoads, Oklahoma.
21. C E Rich, Oregon.
22. E A Smith, Southern California.
23. S S Smith, Oklahoma.
24. Walter Smith, Far West (Mo) district.
25. S K Sorenson, Dakotas.
26. J H Stephenson, Clinton (Mo) district.
27. Samuel Wood, referred to missionary in charge of Nebraska and Bishopric.
28. W T Ronch, South Missouri district.
29. A C Silvers, Clinton (Mo) district.

Respectfully submitted,  
[SIGNED] HEYMAN C. SMITH, Sec.

The names of Geo. C. Washburn, Michigan, and W. R. Odell, West Virginia, being overlooked in making up reports of elders appointed, were added on motion, the understanding being that they were self-supporting.  
Elder G. H. Graves (colored),

Chicago, Illinois, mission, was also on motion sustained, and Priest W. H. Fuller (colored) was referred to missionary in charge of Northern Illinois mission.  
Hymn No. 13 in the Hymnal was then sung, benediction was pronounced in a feeling manner by President Joseph Smith, and the conference stood adjourned to again convene at Independence, Missouri, April 6, 1901.

Remarks of President Joseph Smith at Close of Conference.

I wish to make a few remarks. I do not know that I will edify you or change your sentiments in any form; but I have been seriously impressed during the last year and especially for the last six months touching this Conference and its outcome; and I strove earnestly and continuously that the Lord might, in his infinite wisdom, give us the instruction that so many seemed to want—to desire.

I do not know that any of you may realize the condition that the position I have occupied has put me into; I do not know whether you may realize the peculiar temptation that would beset a man of whom so much was expected, and from whom so much was anticipated in relation to the voice of revelation. The peculiar temptation that must necessarily beset a man who has strong opinions of his own as to church work, as to doctrine, as to theory and practice, to formulate his opinions and add a "Thus saith the Lord" to them. Knowing that under ordinary circumstances a great many would receive those views with a "Thus saith the Lord" attached to them without serious question; realizing also that there was an element in the church—must necessarily be there properly—that would scan anything that bears the impress of revelation, closely, especially anything affecting the word as it is written to us, and the ideas that have obtained among us upon that word.

Whether the fault is mine, that we have not had such recognition at the hands of God, I do not know. If I had known that I was in fault and in what it consisted, and that the amending of that fault would have brought the desired result, I would gladly have made the amendment. I do not know that it is the fault of anybody else; I cannot say. What my impressions are, it is not necessary to present. But we have come through the Conference. I have received no response to my prayers, I have received none to yours. I realize how many have agonized over this topic. I know, I believe, how earnestly many have sought for light; I believe I realize to a very great extent how continuously the Saints have been praying for this approaching Conference during the last year; and knowing all this, brethren and delegates, I hope that when you go hence you will go with a kind understanding of the position in which I was placed, and if, in your opinions I have been in fault, I hope you will be lenient

in your judgment; and if you believe that the fault lies anywhere else, also be lenient in your judgment. If satisfied that the conditions we are in as a people have shut up the approaches to us, and that we are not heard because we have asked amiss, then let us be patient until we can get into better condition.

Let us not be careless; let us not grow indifferent; let us not forget that God has a foretime watched over the interests of his work and has finally brought it to completion. He has determined that no weapon formed against His work shall flourish; shall be allowed to be successful; and if our faith is not of sufficient character, strong and steady in its nature to abide under the cloud, pray, what profit is it and what honor is it to abide in the sunshine? If we cannot be good Saints in adversity, how can we be, and be approved of God, in his smile always?

If, in the administration of the office to which I have been called, I have injured any one and they will kindly make it manifest to me, I will do what I can to repair it. I could do no more than that. And if any of you have just cause to complain of my service as your co-laborer while you have been in the field and I at the center, I trust that you will, in your kindness, make it known to me and I will repair that wrong. I believe that I have conscientiously tried to answer every man his inquiry according to the time and opportunity that I had, on any and all important topics touching his mission. I may have done this in some instances where local injury may have arisen or occurred, where my words have been quoted, my letters have been used in local controversies, and I prejudged, perhaps, in the controversy, if it should arise or continue.

I hope that none of the brethren will go hence with the thought in their minds that I have not tried, and placed myself in a receptive position before God. I am in no sense what is called a spiritist. I believe that if a man opens the avenues of his soul to the incoming of the evil spirits, he does it to his hurt; and hence, I have been careful to avoid the approaches of the spirit of self-exaltation, and also of those spirits that seek to take captive the servants of God and lead them into disorder, willing only to receive ministrations from the Spirit of Christ, who is the Master, the only infallible source to which we can look, from which we can expect anything to substantially help us in this conflict.

I have known for years that the church was approaching a crisis in this respect; that there must be a broader charity, there must be a more extended influence of the ministerial force; there must be a more complete welding together of the tenets, if we may use that expression, to signify the principles that we were to teach and to enforce among men. There are many things I do not understand touching the work in its future, but this I feel I can comprehend, that God has intended through

Christ to make our ministry effective unto the salvation of men; and while there are a great many things that we do not understand, and which if known would add to our knowledge, and, in that sense, increase our usefulness, if we are but bent on accomplishing the sending of the mission of Jesus Christ abroad, as the angel brought it, the man that does it, the men who do it, will find ample opportunity, and may be blessed continually in their so doing.

And I hope that you, who, like myself, may not understand all that there is in store for us, nor comprehend all that may have been written, I hope that you with me shall avoid the stumbling and the falling from a failure to comprehend those things we do not understand. Let us wait until such time as God, in his infinite mercy will relieve the pressure and give us light; and if I should undertake to answer the voice of inspiration at the present moment, I should predict this for the men who listen to me, that those who keep their vessels clean and who minister in humility of heart in the field where they are called to labor in the office to which they have been ordained, they shall find those places pleasant to them, and there shall open to them light and instruction when it shall be needed by them, when they are called upon to stand in the difficult places and minister for God.

I can say nothing farther than this touching the year that is past, and I hope that the mistakes we have made will be made profitable to us. They can only be profitable to us by the spirit in which we forbear one with each other, and by the spirit of self-abnegation we learn the value of the Master's teaching that we are to esteem every man his brother as himself.

I thought I would say to you before you parted what I have said touching the year and the six months that are past; my earnest and continued endeavor to ask for light upon those topics that have been vexing, upon those points upon which many have thought we ought to have instruction from God, and upon which we have so earnestly sought that he would give us the light that so many desired. Whether I thought it was better for me, it was better for them, whether I was to be benefited by it or whether others were to be benefited by it, it would be to the benefit of the church, the whole church, and as a consequence, while I have been denied, my faith is still as strong as it has ever been. I repeat what I repeated when my brother was taken with what seemed worse than death, and when I realized the condition of it, after I had agonized before God and had passed through a struggle such as I never want to endure again, I arose to my feet and said, looking up to Him, "I will trust thee, though thou slay me." And if, in the future, I can discover that the reason of this failure lies with me, I will remove it if I can and place myself before God and ask his

blessing in pardon for my error. I feel to express to you, also, this afternoon, this: I have been extraordinarily helped in my health during this Conference; I have not engaged in the work of a Conference so free from physical disturbance for the last ten years as I have this Conference. I feel to give praise to God for this, and to acknowledge that it may have been in response to the prayer of God's people.

NOTES AND COMMENTS.

About the first word that I ever uttered in defense of the faith "once delivered to the Saints," and again delivered to the Saints of latter days, was in a letter to my brother, a Christian minister, in reply to his saying something in his letter to me, concerning the many causes that hindered the advancement of religion in his vicinity. Among those causes he mentioned the preaching of the Latter Day Saints, and spoke of their doctrines as being "the most subtle of poisons," and that when one imbibed even a small portion of this poison it was death to true spiritual life. It has been so long I cannot quote his words exactly as given in letter, nor my reply, though the substance of it was as follows: That if the doctrines of the Latter Day Saints were poison, I found the Bible full of the same poison, that Christ and the apostles gave the same poison to the world; that I had been partaking of that poison, through ENSIGN and tracts, and instead of finding it to be death to the spiritual life, I found it a great stimulant of, at least the desire for more spiritual life, and of the love for all that was pure and good.

He wrote me a long letter in reply, admitting there was much truth in the doctrines of the Latter Day Saints, and that he knew they were not to be identified with the Utah Mormonism; then he went over the usual array of charges against the founders of the church (which have been so fully replied to so many times in your columns that I will pass them over). "The trouble is [he writes] with the Latter Day Saints, they go to the Bible as one would go to a flower garden, and select a flower here and a flower there, and form a bouquet according to their own ideas and tastes." To which I replied that I thought all the other churches could be accused of that rather than the Latter Day Saints, as it seemed to me they had the whole flower garden. There was no selection of some, or rejection of others in their bouquet of truth. A long time elapsed ere he wrote me again, and he never said anything more concerning the faith until since my baptism, in reply to my letter announcing the fact; in which he says, "God forbid that I should disown a loving sister, because she has added another book to her Bible, and another prophet to her list of prophets, so long as you give Christ the first and highest place, and do not worship Joseph Smith, nor allow his writings to

supercede the Scriptures, nor deny to me and all others, the blessings of salvation, because we reject your 67th book, I shall not deny to you the same blessing, for having one book and one prophet more than I have.

"I have neither time nor disposition, since I know your mind is fully made up, and that all my efforts would be unavailing, to go into the merits of the controversy. I know this, if one is after the deep joy and contentment, and sweet peace you tell of in your new faith, he need not accept Joseph Smith at all, for all that joy, etc., comes in *any form of religion* [italics mine] when we make as great sacrifice for it, and as true a consecration to it, and are so deeply convinced in it. Thousands of Adventists in the land have found what they claimed to be truth, and have joy and peace therein. So do many who have become Catholics and, many who turn to Protestantism if they are equally sincere and profoundly convinced.

"You think the Lord led you; well, a sister left our church a few weeks ago, because the Lord led her into Christian Science. Cardinal Newman, when he wrote "Lead kindly light," was just then being led by the same Lord, into the Catholic church, and Father Chiquiquy was led, about the same time, or earlier, with a score or more of others, out of the Catholic church, into Protestantism. I do not say the Lord did not lead any of these. Every one of them was as honest as you are, and as joyful in his new accepted form of faith. God wants to keep spiritual religion alive in the earth and when the church becomes Laodicean in heart, He may lead into other forms of faith, but reassured that when God leads, he leads every one to recognize Christ as all and in all.

"As for inspiration, Joseph Smith is not the only modern that has claimed that for himself. Mrs. Eddy, the head of Christian Science, was inspired [or claims to be, which is a different thing, A. R. C.] and her followers claim for her that she will never see death. Emanuel Swedenborg was inspired. Dr. Dowie, of Chicago, recently declared before a large audience, 'I am God's prophet, I know I am' and so and so forth. So I can just as truly say, the Lord keeps me where I am. In most cases the Lord's leading is the leading of some zealous propagandist, who thrusts 'our literature,' before the reader, and the reader reads of course, and by natural mental laws of suggestion, and desire to satisfy curiosity, intensified by occasionally running onto a striking fulfillment, finally upsets ones mental equilibrium, disturbs conscience, which never is at rest until the new faith is accepted, whether Mormonism, Latter Day Saintism, Swedenborgism, Christian Science, or what not."

In speaking of Christian Science, he says it is a strange cult, but is not new, only as the old philosophy that mind controls matter has been patched onto the Christian religion for the sake of making the theory go down, as pills are sugar-

coated. And it is growing very rapidly, and if this is a sign of Divine approval it must be right. And he closes his letter thus: "May God bless you and keep you in the fellowship of the Spirit, I am your loving brother, E. H."

To the above I replied as follows: "I am very grateful, indeed, that you do not feel to disown a loving sister because she has 'added another book to her Bible, and another prophet to her list of prophets.' Brother, I did not add the other book nor the other prophet, that was God's work, not mine. I only accept what he has so graciously given. Every true Latter Day Saint gives Christ the first place, as I soon discovered when I began to read their writings; first in everything, physically, spiritually and financially, Christ first. If you could visit with them, and hear them talk of Christ and of his love and his wonderful mercy, in healing, etc., you would not think any one superceded him in their hearts. Joseph's writings were never intended to supercede the Scriptures any more than the epistles were to supercede the gospels, or Revelations, the old prophecies. Neither do we deny to any one the blessings of salvation. If any are not saved, it is not because we deny them, but because they will not be saved, but we believe that He will have all men to be saved and come to a knowledge of the truth in God's own time, the common salvation spoken of by Jude, but that is not the great salvation of Christ's kingdom. So we deny salvation to none. If salvation in any form or degree, is to be denied to any, that is God's province, not ours.

"While we do hold, and so do the Scriptures plainly teach, 'Blessed' and holy is he that hath part in the first resurrection.' Do not these constitute the bride of Christ? Then, let me ask you, who are those invited to the marriage supper of the Lamb? Not the Bride, for she, too, is to say 'come'. Take the Savior's parables, and all texts referring to the marriage supper, and see if you cannot see the lesson plainly taught, and among those invited are to be found some without the wedding garment on. And again, in the parable of the virgins. There are first, the Bride, then the wise, and then the foolish virgins. Which has the greater blessedness, the bride or her virgins and guests and servants?"

"No doubt you will think I have gotten this out of their papers and books, but I have not. While the Saints hold to the doctrine of a difference in glory, so does Paul teach and does Christ in these parables, yet I had never seen these parables interpreted in this way in any of their papers, but the meaning burst upon me like a flash of light as I was searching the Scriptures for something to overthrow their theories. I did not want to believe they were right, but I had pledged myself to follow the truth, and I felt that it would lead me in a thorny path, and while the spirit was

willing, the flesh was weak, yet I wanted truth. It is not Joseph Smith that we accept; he was only a man, so were all the prophets. It is the message he brought from God, and that is all we accept of any of the prophets, or should be. And the deep joy, contentment, and sweet peace, were never mine in as great a degree until I did accept this message, and came to where I laid all—friends, reputation, life itself—on the altar, in my own humble home, and said, 'Yes, Lord, even all these do I give up for thy sake.' And anything less could not be a reasonable service, since we are not our own; He has bought us with his own precious blood. Blessed be his name! He has richly repaid for all as he said he would. Luke 18: 29, 30. And though the pathway was shown me full of thorns and threatening dangers, yet at every step my Father's hand has pushed away the thorns, and lo! the lions are all chained.

"Yes, I believe the Adventists do find peace and joy in what they believe to be truth, and, brother, every one of them, we might say, gave up some error to accept some truth, and are blessed accordingly, but they have not got all truth; but to him that has shall be given more, if he does not shut his eyes to it when it comes; if he does, then even that which he has, or seemeth to have, shall be taken away. We hold the same truths they do, or any of the other churches, as to that; truth is truth, no matter where it is found, and we believe that a church guided by a church by God's Spirit, has more truth than one guided by the word of man. If it is a grand thing, as you will not deny, for an individual to be guided into all truth, how much grander when the church herself is thus guided! and if she is not thus guided she is not the church of Christ no matter by what name she may be called. The Bride will obey her Lord and it will be love that constrains her.

"Yes! I think the Lord led me. If ever I doubt that, after my experience, I will have to doubt his having anything to do with his creatures at all. What kind of a God would he be who would allow one to be misled, the cry of whose heart for months was, 'Lord, don't let me be deceived, I want the truth, and no matter what its cost I will accept.'

Cardinal Newman was an Episcopalian I believe, and in joining the Catholics, was only following the same light a little farther that he had been following, a mere "ignis fatuus." How could he do otherwise unless he should receive the fuller light of the everlasting gospel? and then if he had shut his eyes to that and turned away, it would only be to still follow the false light. Oh, brother, if there was no light but the true light, none could be deceived but there are so many.

Do you, a Christian minister, think the way "to keep spiritual religion alive in the earth" is to be led from one form of faith into another? Is Christ to be thus divided? Is it really better than for some to be of Paul and some of Apollos and some (few) of

Christ? thus causing strife contentment, confusion? Is that *spiritual life*? If so, then the more divisions of the church, into churches, and subdivisions into sects, the better, for the greater the chance to be tossed to and fro from one to another, as if in a game of shuttle cock.

But I thought God's plan was that "we should be rooted and grounded in the truth," "not carried about by every wind of doctrine," not "tossed to and fro." One Lord, one faith, one baptism. Read carefully 4th of Ephesians. Paul did not seem to think it a desirable thing to be thus "tossed to and fro," and he plainly shows why: God "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body [not bodies] of Christ: till we all come in the unity [not differences] of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him, in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part. Maketh increase of the body unto the edifying of itself in love." For (4th verse), "there is one body and one spirit;" and as we find in the 15th verse, Christ is the head of this body; notice in 15th verse, the body is to be fitly joined, that is, a proper and orderly manner after a correct pattern, in a suitable organization, and "compacted by that which every joint supplieth," which every joint supplieth, not separated into sects at every joint. "Compacted:—firmly joined together, in agreement, or by compact, also pressed firmly together, united or connected firmly together"—Webster. Not much compaction among the sects. But how is it in the true body? The wants of each member, even to the least, are supplied by the "effectual working" of all the other members. Easily understood when we get into the true body. For instance, here in Richmond is a little, weak, insignificant, feeble joint or member of the "one body," yet its needs and wants will be supplied by that which every joint or member supplieth to the one body.

Again, in Colossians 2; we read: "The body is of Christ," who is the "Head from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." Now when one little joint or member suffers, all the members suffer also with it, and when one little joint or member is blessed, spiritually or financially, all the members are blessed with it, and the increase of one little joint or tiny member is the increase of

God for the whole body; for as one part or joint is nourished, so the nourishment is conveyed by the hands with which they are knit together, to all the parts.

We are also "called in one body," says Paul (Col. 3: 15, also chapter 18), and he, Christ, is the head of the body, the church, not churches nor bodies, not one head and many bodies. One head—Christ, and one body—His church.

No, Joseph Smith is not the only modern that has claimed inspiration for himself. Christ said, there would arise many false prophets and warned against them; were there to have been no prophets, no need of warning against the false ones. If no good coins existed, who would be deceived by a counterfeit one?

Everyone that has received the Holy Ghost has received some inspiration; and I believe has more or less of the spirit of prophecy. "For the testimony of Jesus," says John, "is the spirit of prophecy." Then if we, as a people or as a church, have no spirit of prophecy can we claim to have the testimony of Jesus? for no man can say Jesus is the Christ, that is, say it from his inner consciousness, except by the Holy Ghost.

Unlike Mary B. Eddy's followers, Joseph's followers never claimed any such an absurd thing for him. He predicted his own death, and was not counted anything but a man, although one whom it pleased God to honor with the position of prophet in these latter days. You say Swedenborg was inspired, "Possibly, but from what source? If from God, then would he speak the things of God; and his words would agree with the law, and with the testimony." "If they speak not according to this word, it is because there is no light in them."

I am not familiar with Dowie's teaching. He may be a prophet sent to teach some particular truth. I would not say God has not many such. And claiming Joseph Smith to be a true prophet, does not prove that no one else had the spirit of prophecy. I believe many are prophets and do not know it. Frances Willard, Neal Dow and many others were prophets of temperance and purity. But their mission was *their* mission, and Joseph's mission was *his* mission, which was to restore the everlasting gospel, and bring the church up out of the wilderness where it had been so long hidden. Now and then a minor prophet comes up and cries, "Thus saith the Lord, Come out of Babylon, oh my people," and are doing God's work thus far, but it still needs another like unto Moses, to lead them out of the wilderness and on to the Zion of God. Alas, many of them gather a few out of Babylon and think that is all that is required, or set to, and build a church of their own, calling it the Apostolic, or the Pentecostal, or the Holiness church, and claiming to be the bride of Christ, forgetting the rule that the bride should bear her Lord's name. Alas, still in the wilderness, though out of Babylon, but

what better is their condition if they continue thus?

And you think you can just as truly say the Lord keeps you where you are? Well, He will not keep you there always unless you shut your eyes to a greater light, and close your ears to all truth, and remain content "to walk in the light of your fires, and in the sparks that ye [men] have kindled. \* \* \* This shall ye have at my hand, ye shall lie down in sorrow." (Isa. 50:11). Alas, there are so many walking in the light of man-made fires, and mistaking their flickering, changing lights, for the rays of the Sun of righteousness, and the feeble sparks, for the illuminations of the Spirit of truth.

Brother, I never met any "zealous propagandists" of this faith before I was convinced of its truth. I corresponded with a lady who I believed was a most devoted Christian in the Methodist church, and I was shocked and grieved when she wrote me she was about to join the Latter Day Saints, and I tried to convince her of her error; but her reasoning had the same effect on me that Paul's did on King Agrippa, "Almost thou persuadest me to be a" Saint; and now I can say as did Paul, "I would to God that not only thou, but all that hear me [or read these words], were both almost, and altogether, such as I am. Save these bonds" or restrictions which hinder me from the work of my choice.

To be sure, I read "our literature," so had I read all manner of church literature, but never did I have a witness within that "this is the truth," until I read the letters, tracts and papers of the Saints. I suppose you think my mental equilibrium was upset. No, brother, but it became more equally balanced, and I can weigh matters more evenly and justly than ever before, because I can use the balances of truth and justice, with love and mercy for counterbalances. Yes, "conscience became disturbed," and was not that what the early christian preachers—the apostles—sought to do—to disturb conscience? I am glad it was disturbed, though I thought to lull it to rest again when I joined the Presbyterian church, but I could not. The Spirit spake in too loud and too earnest tones, until

"At last I paused to listen, His voice could not deceive me."

And I am glad that I did.

Brother, have the needs of humanity changed so that what was necessary for man's salvation eighteen hundred years ago is not necessary now? Was there any more need of Timothy taking heed unto himself and unto the doctrine then than there is of our doing the same now? (1 Tim. 4:16). Was there any more need of Titus speaking the things that became sound doctrine than there is of ministers doing the same today? (Titus 2:11). And if you will study the Testament in the right spirit you will find that if the church had, to this day continued in sound doctrine, there would have been no di-

visions. All would have been Saints. There would have been no need of a Joseph Smith, or any other man, to restore the everlasting gospel, which was to have been restored according to Revelation 14:6. If it had been preached all the time, what need of an angel to come and preach it again?

You say of Christian Science, "It is a strange cult, but not new, only as the old philosophy that mind controls matter, has been patched on to the Christian religion, for the sake of making the theory go down just as pills are sugar-coated." Brother, you have got that wrong. The Christian Scientist denies the existence of anything but mind; they do not claim that mind controls matter, which I consider is the truth. If mind does not control matter, what does? "As a man thinketh in his heart, so is he." Evil thoughts make evil actions. The evil mind controls the material man to do evil things; so with the good mind, it controls to good things. And the great, eternal Mind controlled, and controls matter, and the world and all that therein is, is a result of that controlling. The philosophy of Christian Science was not patched on to the Christian religion. Mary B. Eddy herself does not claim that; but rather that it was a new wine for which a new bottle had to be prepared; also that it was new cloth that would not cling to the old garment; and so this new bottle was manufactured for the holding of this bewildering, stupefying, narcotic wine, and the new garment to receive this patch of a soft and flowery cloth that had no semblance to the old garment of Christ's righteousness, the true Christianity given to His followers. Yes, if rapid growth was a sign of divine approval, it must be right, but it is no sign, for I recall that many doctrines which are false and misleading, are thus rapidly spreading—for instance Spiritualism.

I am truly glad to hear from you, and I know the time will come when we shall see eye to eye; if not before, we will when that which is perfect is come, when we shall see no more through a glass darkly. But, thank God, even now the mists and vapors are being washed off the glass for me, and I hope to be able to see face to face with my Savior and all the redeemed, with no intervening glass to catch the mists of doubt and distrust that float between us now.

You speak of my having sixty-seven books to my Bible. Brother, if I had all the books that even my Bible mentions, as Scripture I would have at least eighty-six, as there are twenty mentioned in it that we do not have. I have a list of these twenty, and had I time would send you references to them. "All Scripture given by inspiration is profitable," etc.

A. R. CONSON.

March 14.

REPUTATION is what men and women think of us. Character is what God and angels know of us.—Thomas Paine.

LETTER DEPARTMENT.

ELWOOD CITY, Pa., April 12.

Editor Ensign:—I am now quiet and can pen you a few lines. I arrived at St. Louis Saturday morning, met Bro. J. C. Hitchcock and J. B. Jilinsky. The latter took leave of absence and escorted me around the city, showing various places of interest among which was their church, and his new home and cheerful wife; also the home of our once beloved brother, R. J. Crawford. I was very much pleased to meet with his wife, and, had time permitted, should have remained to have seen Bro. Robert, for we are loath to think he is far away from us. Thence to the Union depot, which, by the way, is a magnificent building, then boarded a train heading for Pittsburg, Pennsylvania, arriving Sunday morning about 7:30 a. m., to find that, by the thoughtful consideration of our worthy Bro. R. G. Smith, Bro. C. Ed. Miller and Sr. Nettle Morgan were there to meet me, which, I assure you, was fully appreciated. I was made welcome to Bro. Miller's home, where, with his excellent companion and little baby girl, a very enjoyable time was had.

Was plotted to the Saints' meeting house, and had the pleasure of listening to a young Bro. Thomas, who, under divine influence, made a worthy and effectual effort, fully sending the necessity of character building. I enjoyed the services that followed but thought a little more time given would have been helpful. Several acquaintances were made and many questions asked about former Pittsburg Saints who are held in high esteem, as we have proven them worthy.

Leaving Pittsburg, Monday, I reached my destination, Elwood City, while the rain was falling, which was not likely to cheer one's spirit up, who had left home's pleasant surroundings, and such churchly associations as independence affords; however, I had no complaint; I suppose rain looks the same everywhere. If the spirit is cheerful and one has plenty of work there should be no complaint.

At work in the Frankford Steel and Forge Co., Tuesday, met with some mechanical adventures, but later satisfaction to myself and my employer has been obtained. It was a new experience with me, but a very profitable one, and as a greater familiarity with the work continues, a promise of better prospects are held out, so it is likely it will be some time before I behold my home in Zion. But when I do, I feel that improved conditions will have obtained, and I shall enter with greater joy than experienced before. The kind deeds and tokens of appreciation that were tendered me and the loving expressions of our heavenly Father, are feelingly cherished and much pleasure has been given me by reflection upon them.

It has taken most of my time up to the present to fit myself for the work I am engaged in, and feeling the responsibility of my calling, I wish soon to find opportunities to work for the Master, if I can find any Saints in Elwood City or near. If they will write me I will try and see them.

Yours in gospel bonds,  
G. E. HARRINGTON.

MANILA, P. I., March 5.

Editor Ensign:—It may be that some would like to hear from their brother in the Philippines, 10,000 miles from home. I am well at present, have not been sick only about fifteen days since I came on the island, and that was when I first came over. I have been on the island over seven months and it has been over a year since I heard a Saint preach, and my only preacher is the ENSIGN. I would be lost to the world if it was not for the ENSIGN. Everything is Catholic over here, and I can't talk to these people to tell them they have been taught wrong. May God send a teacher to this part of the world soon. While I have to endure hardships and privations, I enjoy the presence of the Lord. A soldier over here has to endure many things; some weeks we get but about two nights sleep; other nights we get from two to four hours sleep,

then ride from twelve o'clock at night till four o'clock the next day every other night, some times every night. The dry season commenced about December 1, 1899; it is so hot at noonday man can't move around much. I hope I will not have to stay here through another rainy season; there have been weeks that I would not be dry at all, day or night; one night we slept on the bank of a river and it rained as hard as I ever saw it rain; we had no tents, nothing but shelter half to throw over us; the river raised so the next morning we had to hustle and move back, and then rode all day in the rain.

I hope the Saints will pray for me that God will help me to bear my trials without murmuring. I have not one companion that knows God, but I try with all of the knowledge I have to explain the Scriptures to them. Pray that God may give me more knowledge that I may learn myself and be a help to others. I thank God that he gave me light and understanding; if any one will obey God they may have light and wisdom. If any one wishes to know of the true church, just read the Bible and take God for what he says. I remain

Your brother in Christ,  
Wm. C. BURROUGHS.  
Troop F, 4th Cavalry.

CHILLICOTHE, Ill., March 18.

Dear Ensign:—When I last wrote I was at Moline, but left there on December 13th, for Millersburg, where I held meetings two weeks, with splendid liberty and good interest, the Saints there taking an active part in making the meetings a success; some noble workers there, and of course some who are slothful, but nearly all seemed to wake up during the meeting, and seemed determined to press on with renewed zeal. The president of the branch was away, but Bro. Riley Duncan, the teacher, was looking after the work, and was doing well; he took charge of the meeting while I was preaching there, he is a very earnest member. Some who had never heard the gospel before were very much interested.

I went from there to my home December 30th, and started on to Muscatine, Iowa, the next day, but when I arrived there, was called six miles north of town to preach the funeral sermon of the infant daughter of Bro. and Sr. C. G. Dykes; drove home that night twenty-one miles, spent New Years day at home, and on January 5th, went to Farmington, preached there at night in the home of Bro. Pletton; went on to Canton next day where I was met by Bro. F. A. Russell, and together we held a series of meetings there, which resulted in the baptism of one, the Saints also being strengthened and edified. A Religio was also organized.

I went from there to Peoria, where Bro. J. C. Crabb was holding meetings; preached one night, then on to Chillicothe by request, to be with the Saints there, who are only five in number, but are letting their light shine. I preached on Saturday night, and three times on Sunday, in the house of Bro. Kahler. Administered to some sick there, and left on Monday to look after district business at Rock Island, thence to Kewanee where we held forth till conference February 3d, which passed off very peacefully.

Went to Galva from there, where Bro. Crabb and I held three meetings in a private house to interested listeners; the few Saints there are anxious for the tent to be brought there next summer. We went to Plano and attended the conference there, meeting many Saints whom we never saw before, but they did not seem like strangers. We had the privilege of preaching once while there. Conference passed off quite nicely.

Since then I have been looking after district matters and preaching at different places, coming here last Wednesday with Bro. F. A. Russell, and we are preaching in a private house; some are very much interested and I think will obey soon; while others, especially the ministers, are up in arms, and relating the same old stories that we hear so often. The

Baptist minister has forbid his members readings any of our literature, and one, Tyler, a divine(?) healer, who does not belong to any organization, but is "just simply a child of God," and invites the people to come to him and be healed, who also claims he is a prophet, has forbidden his followers coming to hear us or anybody else. We had a tilt with him last July while here, but since then, he will not talk to us; he says he has not got time. Well, I guess that is true, for Satan's time is short and his agents have no time to lose or waste talking to Latter Day Saints. The Baptist congregation is badly split; we baptized two of them last September, and others have left the church and will unite with us soon.

We leave here for Dahinda tomorrow, and on toward Lamoni. There are good chances for work in this district, if one wants to work, but it wants men with courage, for there are some things to meet that makes one feel like he wants to go home; I hope we can have a larger missionary force next year than we had the last two; we have room and work for many missionaries here if we can get the kind who will get out and look for work. We have opened a number of new fields the last fifteen months, and have had good attendance at nearly every place, and many invitations to come again. I do not know of any place we have been, but what we can preach there again; the district has made a good growth the past year, over fifty have been baptized, and the work looks much brighter than it has for some time. Ever praying for the good of the cause, I remain your brother in bonds,

J. W. ADAMS.

NOTICES.

To the Sunday School Workers of Clinton District:—There will be a district institute held at Coal Hill chapel on May 5th. Examination questions will be given on "Qualifications and duties of officers and teachers." "How to organize Sunday Schools" (see by-laws). Discussions will be held and papers read on the following subjects: "How shall we develop workers in the Sunday School?" "What shall be the nature of the evening session at the Sunday School conventions?" "The benefit of giving attendance cards in primary classes." Five minute talks on the following subjects: "The teacher and his spiritual life," "The teacher and his Bible," "The teacher and his school," "The teacher and his scholar," "The teacher and his teaching," "The teacher and his superintendent." Blackboard and library work also given.

The evening session will be devoted to Religo and Sunday School work with a few songs and recitations. We hope to see every school in the district represented. Come and help make the institute a success.

MINA P. KEARNEY, Dist. Supt.  
NEVADA, MO.

Committee on Histories and Encyclopedias.

The above committee met at the Historian's office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman and Frederick Madison Smith secretary.

We are trying to systematize our work and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. We will, however, need the active co-operation of all who are interested in this work; and hence we earnestly solicit the aid of Saints and friends. We shall be glad to have information of any works mentioning the latter day work issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to either of the committee will receive prompt attention. Copies of the books should be sent to the secretary.

HEMAN C. SMITH,  
Box 329, Lamoni, Iowa.  
F. M. SHERBY,  
5 Montgomery Ave., Somerville, Mass.  
FREDERICK MADISON SMITH,  
Box 352, Lamoni, Iowa.

Conference Notices.

The conference of the southern district of Nebraska will convene at Nebraska City, Nebraska, Sunday and Monday, May 13 and 14, 1900.

J. W. WALDSMITH, Dist. Pres. April 19.

Convention Notices.

The Massachusetts district Sunday School Association will convene in Salts' chapel, North Plymouth, Massachusetts, May 12 and 13, 1900.

ORA V. HOLMES, Sec. 123 Sutton St., Providence, R. I.

The Sunday School convention of the Galland's Grove district will meet at Auburn, June 1, 1900, at ten a. m.

J. M. BAKER, Supt.

Resolutions of Condolence.

WHEREAS, It has pleased our Heavenly Father in his wisdom to call from our midst, by the hand of death, the following named brethren, viz., Nelson Brown, J. W. Calkins, J. B. Jarvis, Daniel Garner and E. N. Webster; and

WHEREAS, We are thus deprived of their efficient labor, helpful counsel and pleasant associations, therefore, be it

Resolved, That we, the fourth quorum of elders, do hereby express our sorrow at the loss we have thus sustained, and our sympathy for the bereaved relatives and friends; and be it further

Resolved, That these resolutions be sent for publication to the Saints' Herald, and Zion's Ensign.

M. H. COOK, T. J. SHELTON, E. J. GOODENOUGH.

LAMONI, IOWA, April 17, 1900.

DIED.

WALDMAN. — Bernadette Willow Waldman, only child of Mr. Jake and Sr. Ida Waldman, of Searston, near Rock Island, Illinois; born June 23, 1896, died April 20, 1900.

WELLS. — At Hazael, Ohio, April 1, 1900, Randal Wells, age 56 years, 11 months and 8 days. He was baptized May 7, 1881, by Lewis W. Torrance.

H. C. JONES.

Cancer of the Breast Cured.

Lucerne, Weld Co., Colo., Oct. 8, 1899.

DR. W. O. BYE, Kansas City, Mo.:

Dear Dr. — Please allow me to thank you for what you and your medicine have done for me. I had a very bad cancer in my left breast; had almost given up all hope of being cured, but I am very thankful for your oils, for they have cured my breast; the cancer is all out and it is healed nicely.

Yours truly, Mrs. W. A. SOUTHWARD.

Write for illustrated Book on Cancer, sent free. Address DR. BYE, Drawer N, Kansas City, Mo. (If not afflicted, cut this out and send to some suffering one.)

WATCH YOUR BLOOD.

IF IMPURE, TAKE B. B. B.

BOTTLE SENT FREE.

Any ZION'S ENSIGN reader whose blood is becoming thin or impure, or who already suffers from blood or skin humors, such as sores, ulcers, pimples, unsightly eruptions, fluttering heart, scrofula, swollen glands and aching joints, aching back, itching skin, falling hair, bone pains and shifting aches, cancer, eating sores, eczema, boils, scald head, rheumatism, catarrh, can be permanently cured by using B. B. B. (Botanic Blood Balm), thoroughly tested for 30 years.

People who need more blood or who want rich, pure blood, people whose skin is pale or who suffer from any form of impure blood, should at once send their name and address to Blood Balm Co., 86 Mitchell St., Atlanta, Ga., enclosing five cents (stamps or coin), to cover exact cost of postage (the medicine is absolutely free), and they will forward, prepaid by mail, a sufficient free trial bottle of B. B. B. to fully prove its remarkable action in healing every evidence of impure blood.

For Sale.

One eight room, two story frame house, with good cellar and out buildings; lot 97x165; beautiful lawn, with large forest trees; nicely located about five blocks from L. D. S. church, on Kansas City and Independence electric line.

PORTRAITS. — Crayon \$1.50; Pastel \$2.00; Oil \$3.00. Guarantee perfect likeness and safe return of small photo. Agents wanted. Dealers send "add." O. O. RANDALL, 2739 DeJong St., St. Louis, Mo.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address Geo. B. HIND, 8-3m. Kansas City Stock Yards.

CHURCH BOOKS

The following publications issued at the Herald Publishing House, Lamoni, Iowa, and all other Herald publications, may be obtained at the Esson Publishing House, Box B, Independence, Missouri:

HOLY SCRIPTURES. Inspired Translation. Cloth..... 1 00 Sheep or library binding..... 1 25 Imitation Morocco, gilt edges..... 1 75 Morocco, gilt edges..... 2 25 Morocco, flexible, gilt edges..... 3 75

BOOK OF MORMON. Cloth..... 05 Morocco Grain Russia..... 1 00 Imitation Morocco, gilt edges..... 1 25 Morocco, flexible..... 2 00

BOOK OF MORMON. Large Type Edition. Cloth, leather back and corners..... 1 50 Seal Grain Russia, gilt edges..... 2 00 Morocco, flexible, gilt edges..... 4 00

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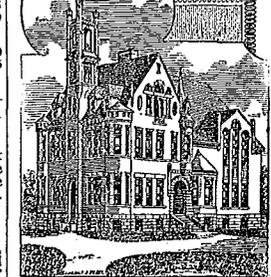
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## GENERAL CHURCH NEWS.

## INDEPENDENCE.

It is now, Bishop May.

About all our Conference delegates have returned and are getting down to daily routines again.

Sr. Roy Newkirk was materially helped in the administration of the elders last Sunday afternoon. We hope she will make progress now to a speedy recovery.

Branch Rally Day, May 27th, the last Sunday in May. Keep the date in mind and let every member of the branch arrange to attend. A good program will be presented.

The morning sermon at the stone church last Sunday was by Bro. A. H. Parsons; it was much enjoyed by the audience. At night Bro. R. J. Parker occupied to the comfort and satisfaction of the hearers.

Bro. Roy Harrington left for Elwood, Pennsylvania, Monday evening to join his father, Bro. G. E. Harrington, who has secured a situation for him there. Bro. Roy is a good, steady young man and the Saints wish him success in his new field.

Bro. Leonard White, youngest son of Bro. and Sr. Alfred White, of this city, and Sr. Lucy Coleman, daughter of Bro. and Sr. A. J. Coleman, of Harrisonville, Missouri, were married at the home of the bride's parents yesterday (Wednesday), Elder A. White officiating. The ENSIGN extends congratulations and

wishes the happy pair much happiness and success through life.

Bro. Orville James, our efficient choir director, desires every singer who is willing to assist in the Rally day exercises, to be present at the choir practice this, Thursday, night, and every Thursday evening the next five weeks. We hope there will be a generous response to this invitation, as fifty or sixty of our best singers are needed to carry out the program. Turn out, ye sopranos, ye altos, ye tenors, and ye bassos, and make the occasion one of joy, whose memory shall be a pleasure.

Now that Conference is over and another year's work is before us, let every "Religion" go to work as never before, to build up and extend the benefits of so grand a society. Its work was much commended at the late Conference, and every member should feel encouraged to renewed effort, both in assimilating the lessons and readings, and in increasing its membership. Keep it in view. "Onward and Upward." That motto means work. Let every one do their part, and the burden will be easy, the reward delightful and joyous.

## LAMONI, IOWA.

Mild, but unsettled.

Conference closed Saturday evening. Two more baptized yesterday.

A death occurred at the Saints' Home during Conference, Sr. Lydia Greenwood, aged 70. The funeral sermon was by Elder Stebbins. Bro. Chas. Harrup went to Salt Lake City, and Bro. Henry Jones to Omaha, Nebraska.

Sr. Stebbins and Bro. Thompson have been quite ill of late.

Mr. C. Malcor was married on the 12th inst. to Sr. M. A. Evans by Elder Stebbins.

A child of Bro. A. Jessiman died on the 19th; buried on the 20th.

Yesterday at the brick church here at 11 a. m. the preaching was by Elder H. J. Davison of Nova Scotia; at night by Elder Rudd; at the Home last night by Elder A. V. Closson.

The afternoon service was seasoned with a good number of fervent prayers for the sick and afflicted and for the furtherance of the latter day work. Good testimonies and several prophecies; excellent promises were given by the Spirit to all the faithful ones in Christ and to the diligent workers in the ministry; also encouraging words to Bro. W. H. Fuller (colored) of California, who was ordained a priest during the Conference.

## A LAMONIAN.

April 23.

## ST. JOSEPH, MISSOURI.

The breaking up of Conference seems like the dispersion of a great family of brothers and sisters. And as they go in all directions, each anxious to be about the Father's business, we cannot help breathing a silent prayer that the heavenly Father will stand by His children through all the coming conflicts, and abundantly bless them with His Holy Spirit. We often sing in our prayer meetings:

We are walking down time's vista,  
We are very near the end.

Many have expressed a realization of this. We can only continue the strain:

Let us pray that God the Father,  
May His guiding Spirit send.

Bro. Robert Wining was the speaker yesterday morning, his remarks were upon the subject of "Purity of Heart."

Elder C. R. Duncan, passing through the city yesterday, was prevailed upon to address the Saints last evening; his subject was "Revelation." Elder W. M. Self was also a visitor, offering the opening prayer at the evening preaching service.

An infant of Bro. and Sr. Baker was blessed at the prayer service yesterday, by Elders Shaw and Lawrenson, and named Gordon Kenneth.

Sr. Delena Eno (one of the ENSIGN's converts), recently from Canada, was received into the branch upon the presentation of certificate of baptism, at the prayer and testimony service.

Bro. Daniel Lewis and family have returned from Herington, Kansas, and will remain in St. Joseph.

Bro. Thos. Baker was chosen superintendent of the Aspey mission Sunday School, on account of the resignation of Bro. Taddicken, who takes up the same work in another part of the city.

The semi-annual election of branch officers will occur Wednesday evening, May 2d.

Another mission Sunday School was organized by Bro. Cravens, district superintendent, two weeks ago yesterday. This mission was opened up through the efforts of Bro. and Sr. H. B. Taddicken. School meets in the hall over the post-office at 9:30, with preaching at eleven o'clock. The School showed an attendance of 48 yesterday.

G. L. K.

April 23.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Fullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Park side Mission, 7124 Stony Island Ave., 3:30 and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We arrived in the great city yesterday morning after an all night ride, the tediousness of which was relieved by the genial and lively company of a number of Saints. The night was spent in happy conversation on gospel themes and in trying to sleep. Bro. Cornish did not sleep much, but he tried to keep quiet so that others could. We were welcomed at the hospitable home of Bro. and Sr. W. H. Deam and after a hearty breakfast we started on our new year's gospel work. At the Lang mission we met the happy faces of the Saints who bade us welcome. We felt delighted with the improvement by the addition of a new baptismal font and was still more delighted when we witnessed the baptism in it of Bro. N. Anderson by Elder E. J. Lang. Bro. G. W. Robley preached us a good practical sermon and Bro. Lake gave us a nice farewell talk.

At headquarters we found Bro. Fred M. Pitt busy with his Sunday School, after which Bro. J. Cornish preached a plain gos-

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chemist says that alum disorders the  
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pel sermon with good spirit and effect. Though sleepy before commencing, Bro. Cornish got pretty thoroughly awake before he had finished his sermon.

At night Bro. U. W. Greene gave us a very interesting and scholarly sermon on the fulfillment of prophecy. We regretted it could not be reported and placed in the ENSIGN. Bro. Greene has had some thrilling and convincing experiences while on his mission.

We begin our work for the new year in advance of where we left it on our sad journey, March 15th. The Saints here as a rule are well in body and happy in the great latter day work. Others are near the kingdom. Monday night will occur our priesthood meeting and on May 6th our union service. So let us "bend to the oar" and cause our beautiful bark to speed on and on to the happy haven of rest.

With heartfelt thanks for the many acts of kindness bestowed on us, I am still,

Your co-worker,  
J. M. TERRY.

April 23.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Sunday evening service was very interesting and several investigators were present. All present received good instruction through Elder S. W. Simmons, who used for his text the 3d verse of Jude. He exhorted

the Saints to exercise a greater degree of faith, that the Lord might be pleased to shower greater blessings upon them. Bro. Simmons was assisted by Elders Joseph Emmett and F. C. Warny. Other visitors present were Elders W. S. Macrae, J. T. Riley and M. B. Williams; Priest Geo. W. Beebe.

JOHN C. GRAINGER.

2124 East St., April 23.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday April 1st Bro. U. W. Green was the speaker at 11 a. m., a very fine sermon being delivered by him, to the great satisfaction of the Saints, and the edification of the strangers. Bro. Green also preached at Oakland in the evening. John A. Saxe went to Irvington and held services there. Chas. A. Parkin was the speaker here in the evening.

Your correspondent has not been able to keep up the weekly letters lately on account of an attack of inflammatory rheumatism settled in the fingers of the right hand, which has made writing very difficult and painful; now that an improvement has taken place, you will hear from me more regularly. All is going nicely with us here; we are holding the fort, and also moving forward slowly.

Geo. S. LINCOLN.

April 9.

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VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 3, 1900.

NUMBER 18.

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## REFLECTS.

The only biennial session of the Reorganized Church of Jesus Christ of Latter Day Saints, of which we have any knowledge, closed its sessions at Lamoni, Iowa, April 21, 1900, after sixteen days of very busy work. There was a large attendance of ministry and lay delegates, and it was a very fine representative body; and while in some sessions but slow progress was made, some of the questions considered were of a very important nature, and, as a rule, there seemed to be a universal desire to carefully consider matters before passing upon them. Naturally, and as is usually the case, some of the arguments would occasionally be unnecessary, merely serving to consume time; but though earnestness of manner was manifest, a good spirit prevailed and no serious marring of the peace of the session was shown. But it seems a little peculiar sometimes to an on-looker, that the same arguments on a question should be used by different parties, clothed, perhaps, in a little different verbiage, yet throwing no additional light on the question, and instead of assisting to a better understanding, the deciding of the matter would be that much more delayed, the time practically wasted, and forcing the calling of the "previous question" when instances of this kind occurred, occasionally shut off some others who probably could have made some points (no reference to ye editor, however, is here intended). Silence is often golden, and speech may be the commonest kind of sounding brass; wise men are sometimes known by their ability to judge when it is a time to speak and when it is a time to hear and weigh that which some one else utters.

Among the many gratifying

manifestations of the Father's care upon his people, was the freshness and strength with which President Joseph Smith was sustained throughout the trying and arduous work devolving upon him in presiding over the Conference, in connection with his labors in the standing High Council and other quorums. The first couple of days or so of the Conference, he seemed worn and burdened; but notwithstanding that he sat with the council from about 9 a. m. till noon, and assumed the main direction of the Conference from 1:30 until 5:30, on an average, and then again met with the council at 7:30 p. m. (or with quorums) until late, after the first two or three days he seemed to renew his strength in a manner that was marvelous, at least to some, his step being quick, his manner cheerful, and his brain clear. Surely a loving Father's hand was over His servant in qualifying him for the work required, and at the close of the Conference, in referring to this signal favor, President Smith said that for the past ten years he had not been so free from physical distress during Conference as he had through this one. Many a heart in that large audience swiftly and silently responded with grateful praise to the Giver of all good for His mercies to our beloved president and brother. President Alexander H. Smith, and occasionally President E. L. Kelley, shared the burden of presiding at some of the sessions, with dignity and credit to themselves, and to the satisfaction of the body.

Another pleasing and commendable feature of this Conference was the manner in which the ministry controlled themselves when questions calling for prudence and good judgment were being discussed. They conducted themselves as servants of the Christ, having an exalted understanding of their calling as His ministers, and in his remarks at the close of Conference President Joseph Smith, taking the gavel in his hand, stated, "I feel like making the body a present of this; I have had no use for it except in opening the sessions," and congratulated the brethren that they had held themselves so well in hand.

It was rather amusing when the time of adjournment was being considered, to see under what an avalanche of thunderous "no's" the proposition to hold another biennial Conference was buried. We only heard two, the mover and the seconder of the motion, vote "aye," and they probably only made the motion to bring out the sentiment; they succeeded—admirably. The annual Conference is more than ever in favor. One brother said:

some time ago that he had a keg of smokeless powder laid up when the biennial question came up for discussion, and it is probable quite a number were fortified strongly along that line, but, fortunately, they had no opportunity to use it. The avalanche fell too suddenly, and "Independence, Missouri, April 6, 1901," will again witness, God willing, the "gathering of the clans."

A movement, second in importance only to that which created the necessity, was the calling and setting apart of some thirty-two high priests, placing the "standing ministry"—the pastors—the "overseers of the flock"—in a position to answer some of the demands so strongly pressing themselves upon the church of Jesus Christ. Some of these men are of international reputation in the church, as fearless, devoted, consecrated men, who have proven themselves valiant in the conflict, and excellent in character and wisdom. It is a long step forward, and the Spirit moving the calling of these men was manifest not only to the quorum into which they were called, but also to the First Presidency; this was clearly manifest when the lists were compared; and to this witness, was added confirmation given at the first meeting with their quorum after their ordination of those called to that office when relating their personal experiences regarding their calling. It was the last meeting of the quorum prior to adjourning of Conference, and it was a spiritual session of much rejoicing. The noble quorums of Seventy suffered the loss of some efficient workers by this action, but it was good to see that while regretting to give them up, they recognized the call to a different class of gospel work which their brethren had received, and parted with them in a saintly manner, in a joint Seventy quorum meeting of much spiritual power.

Another progressive movement, indicating the guiding hand of the Father, and the perfecting of His earthly organization, was the calling out from among the quorum of High Priests, men, well tried and experienced, to fill the office of Bishop, as provided in the law; thus relieving the presiding Bishop from some of the burden which the increasing membership and enlarged interests of the church has made incumbent upon him. The ordination of these men, as well as others, was attended by the Spirit's power, both attesting their calling and clothing them with the authority of their office. This is but the beginning of a work which both those at home and those in the

field have seen and felt as being greatly needed; and the meeting of these demands will tend to secure that tranquility and development of the work so necessary to the preparation of the kingdom for the coming of the Lord.

The attendance and interest manifest in the services at this Conference was remarkable as well as gratifying, the large church edifice of the Saints being taxed, upstairs and down, to its very uttermost, to accommodate the audiences which assembled. Thirty minutes and more before the ringing of the first bell the streets would be alive with people on their way to the church, and many would get their seats an hour or more before the time for opening the service, and sit patiently through that time and the hour or hour and a half required in the service, or, in the case of business sessions, the three and a half hours occupied. And it was a happy, joyous assembly full of cheerful greetings, but when the gavel in the hands of the chairman sounded upon the desk an instant hush and deep silence fell upon all, and the work of the session was entered into with earnestness and spirit. Overflow meetings for preaching and prayer and testimony were frequent at the beginning of the Conference, but, as from time to time those in attendance were required to leave, they were gradually discontinued.

The Saints' Home and Grace-land College were objects of much interest and frequent visits. The "Home" is certainly a model institution of which all may justly feel proud. Cleanliness, cheerfulness and order abounds everywhere; the only difficulty connected with this institution seems to be a very pressing need for more room, the present building being already much overtaxed; but this, it is hoped, will soon be obviated, as preparations are now under way to add another wing; even then, however, we fear the desire for rooms cannot long be met until still further extensions are made. The college impresses one as being a noble work, but its many necessities fills the mind with sadness and regret that an undertaking of such grand possibilities should have to be weighed down and retarded by lack of means to place it upon a solid footing. The board of trustees, good, earnest business men, have this work at heart and are bending every energy to make it successful; we trust the Lord will bless their efforts and make them abundantly successful. The faculty, from President Harkness down, are well suited for the positions which they occupy as instructors, and are doing good work.

The year is before us. To us, never were prospects brighter, nor the assurances of success more encouraging; the steps taken in the forward movement at this Conference, augurs well for the permanency and success of the work. The Sabbath School and the Religio, Daughters of Zion and other auxiliary work is making grand strides in the right direction, and the foundation of the principles of righteousness are being sincerely implanted in the hearts of young and old. Victory is at the end of the race. Look forward, press on, the Captain of our salvation leads, and, if faithful, we shall win, triumphantly.

## EDITORIAL ITEMS.

UNDER date of April 27th, the postmaster at Deloit, Iowa, advises that Sr. Francis Lumley died in January last. This was a surprise to us, we having seen no notice of her demise in any of the papers. Sr. Lumley was widely known as the sister who was so remarkably given her sight at her baptism some years ago. The pupils of her eyes always had that peculiar stony look, evidencing a total lack of sight naturally. We understand the doctors always stated that she had no natural sight, yet she could see to sew, and her vision seemed to be as strong as any one, and far more so than many others. She was not, however, strong physically and was well up in years, but no particulars were given as to her demise on the card we received.

AS INSTANCING that though the seed sown may apparently have no effect, the Lord watches over it and causes it in time to become fruitful, Bro. J. J. Cornish, of Michigan, received a letter recently from a former M. E. minister, named E. Draper, now of Ballard, Washington, who, fifteen or twenty years ago, had some conversations with Bro. Cornish, in London, Canada. In this letter he refers to an incident where a brother working in a box factory had three of his fingers cut off, and refused to call a physician, but had Bro. Cornish administer to him, when, as this minister testifies, the blood stopped flowing almost instantly, and in three weeks he was back at work. He adds:

It is now twelve or fifteen years since receiving my letter, and coming to the United States, I have never presented my letter to any church. I have given great attention to the study of the Scriptures, and have become fully satisfied that all the churches of my acquaintance are far from being the real church, or churches of Jesus Christ. I have been studying Latter Day Saint literature for the last two months and am quite interested. I cannot say what my ultimate decision will be, but I can say that the great majority of your teachings, or the teachings of the church of Jesus Christ, called Latter Day Saints, are endorsed by me. I highly esteem the few Saints who reside in this locality and meet with them when I can.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. C. A. Roell's new house on Fuller street is rapidly approaching completion.

All evening meetings of the branch now commence at 8 o'clock, and will so continue during the summer.

Bro. Geo. Bartholomew has sold his fine residence near the stone church to Bro. E. L. Kelley, of Lamoni, Iowa.

Sr. W. H. Blatt, of North Liberty street, has been having a very trying time with a severe attack of heart trouble the past month. She was taken worse Sunday and has been quite bad ever since. She desires the prayers of the Saints for her recovery.

Next Sunday morning at 11 o'clock, no preventing providence, Bro. Joseph Luff will preach the funeral sermon of the late Grandma Mooney. This was her request before her demise, but Bro. Luff being absent in the east, could not comply with the request at the time. In the evening Bro. I. N. White has been announced to preach unless he happens to be unexpectedly called away.

Sr. J. H. Lee had the misfortune to fall and severely injure her knee while alighting from a street car in Kansas City, Tuesday. She was brought home in a carriage attended by a physician. Wednesday morning the injured member was so badly swollen that the physician could not ascertain whether the cap of the knee was displaced or not. Her age adds to the seriousness of the case. We hope, however, a speedy cure may be realized.

The Missouri Pacific Railway issued a new time card April 29th. There are but two changes affecting Independence people, in both instances on trains west-bound—to Kansas City. No. 3 from St. Louis formerly arriving at Independence at 6:40 a. m. is now due at 7:17 a. m., and No. 93 from Texas and Joplin formerly arriving at 6:03 a. m. is now due at 8:15 a. m. If officials would consult station agents where suburban traffic is affected by changes in time cards when arranging their schedules, it would probably be found advantageous all around. This change will probably cause a number who have to be at work in Kansas City about 7 o'clock to patronize the Electric line. A train leaving about 6:30 a. m. would probably catch these parties about right.

Sunday was a day fraught with blessings to the Saints here. At the morning hour the upper auditorium of the church was well filled, Bro. F. G. Pitt being the speaker; his effort was uplifting and much appreciated; at 1:30 p. m., in Shultz's pond, on the south side, Eva Powers, daughter of Sr. Josie Powers, was baptized by Bro. W. N. Robinson; it was a beautiful scene. She was confirmed at the afternoon service by Bro. F. G. Pitt and G. H. Hilliard; and George Mansel, infant son of Mr. Linus Milton and Sr. Estella Ethel Loveland, was blessed by Bro. F. G. Pitt and W. H. Garrett.

The afternoon service was strengthening and cheering; a number of returning missionaries were present. At night Bro. R. C. Evans, of Canada, addressed a large congregation, answering some objections to the Book of Mormon. It was a happy and effective effort, closing fitly a well spent and satisfactory day in the service of the Lord.

Bertha Delight, eldest daughter of Bro. John and Sr. Jessie Orrick, died Saturday morning last at two o'clock. She had been a sufferer from hip disease the past year, receiving only temporary relief from administrations; finally other complications set in, and coupled with a fall on the injured hip some two weeks since, placed her case beyond human skill. Everything possible was done to prolong her life and alleviate her sufferings, but the Father, in His wisdom, has taken her to himself and she is safe from the trials and temptations of this life. The bereaved ones have the sympathy of the Saints. The funeral took place from the home, Sunday afternoon at 2 o'clock, Bro. T. W. Chatburn in charge. Bro. R. C. Evans, who officiated at the wedding of the parents, preached the sermon. The little one was nearly five years old.

While Bro. W. N. Robinson was driving with his family to the parental home Sunday evening, a rut in the street caused the surrey in which they were riding, to lurch heavily, throwing their little daughter, Lucille, out in such a way that the wheels on one side, passed over her breast. Fortunately, the accident occurred near Bro. J. A. Robinson's, where the little one was quickly carried; she was undressed and to the astonishment of every one who witnessed the distressing occurrence, not a vestige of an injury could be found. It was marvelous that her life was not crushed out, as the surrey is quite heavy, and with its occupants its weight was considerably increased. It was indeed a blessing that she was so miraculously preserved. Lexington street has been in a very miserable condition ever since the sewer was put in, but as the intention is to pave it this summer, no work has been put upon it of any moment. The little one seems all right at last accounts.

Next Monday evening the regular monthly business meeting of the branch will be held. One of the important matters to be decided is the election of a branch presiding elder to fill the vacancy occasioned by the removal of Bro. G. E. Harrington, who served so long, so faithfully and well. This is a matter in which every member is interested, and all who are able to be present should be there to express their choice. It is a matter of so deep an import, that it should be made the subject of earnest prayer for divine guidance, that the choice may fall upon the individual whom it is the Lord's will to act as president. No one should support an individual simply because he may be a favorite, but the chief

thought should be: Will he be the best man for the work—the branch? and when choice is made, should it not happen to be your candidate, as you love God, and your brethren, and desire His work to prosper, give the one chosen, your most earnest, prayerful and heartfelt support, for the work's sake; then will peace flow as "a cherishing fountain," souls be saved, and God glorified.

## LAMONI, IOWA.

Pleasant weather, fruit trees blooming. Farmers and gardeners busy.

Sr. Sawley arrived at the Home from Valley Junction, Wisconsin.

The board of College trustees is offered as follows: Wm. Anderson, president; Dan Anderson, treasurer; and Mr. I. W. Allender, secretary.

Bro. G. H. Derry has been re-elected mayor of the city for a term of two years.

Sr. Chas. Shippy, from Fairbanks, Ia., who, with her husband, had been attending the General Conference here, was taken with pneumonia week before last, and died on the 23d, at Elder John Shippy's; her remains were taken to Fairbanks for burial.

Bro. D. T. Hockett, age 63, died at Davis City, Iowa, 21st; funeral sermon by Elder Fred B. Blair.

Bertha, a daughter of Bro. and Sr. B. M. Anderson, and a daughter of Sr. Heathman, were baptized on the 24th inst., by Apostle R. C. Evans; they were confirmed at the Wednesday night prayer meeting, the 25th, by Elders L. Gaultner and T. J. Bell.

The principles of the gospel were expounded yesterday, Sunday 29th, morning and night at the brick church and Saints' Home by Apostles J. W. Wight, J. R. Lambert and H. C. Smith, respectively, the latter at the Home was assisted by Bro. E. Sparks. The afternoon social service, at the church, was in charge of Elders J. A. Gunsolley and R. M. Elvin, and Priest David Keown.

## A LAMONIAN.

April 30.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 503 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We are on the move this week, in order to be convenient to our headquarters, 716 Van Buren street. Our residence number will be 395 Ogden avenue, on the west side.

Sr. F. M. Pitt, familiarly known as "Sadie," had a severe attack of sickness, but through tender care and administration, is convalescing. They will move soon to the west side.

Bro. J. L. Benson, who has been in attendance at a dental college here, departs tomorrow for his home in Iowa. We regret very much to lose Bro. Joseph from our nice circle of young Saints, but, under promise of returning in September, we consent for him to go. May

peace and strength go with him.

Since our return from Conference we have enjoyed the hospitable roof-tree of Bro. and Sr. W. H. Deam. Our home without our son was uninviting, and almost unendurable until we could change locations and scenery. The hearty welcome and many words of comfort, and deeds of tangible benefit help to bridge over the dark abyss of bereavement. We thank and praise the Lord for such associations.

Now for a good, large, spiritual, harmonious union meeting for next Sunday, at the Lang mission, 3411 Cottage Grove avenue, to commence the new Conference year with. Let all come praying for a spiritual feast.

Our meetings yesterday were marked with a spirit of earnestness that was encouraging. The new font at the Lang mission, with the scenery done by Bro. C. A. Sherman, adds much to the mission, and we hope to see it used frequently. Already eight have passed through the waters of regeneration.

Dewey day, the general Methodist conference, with the bitter attack of Dr. Dowie against the Methodist church, are creating a little extra sensation in our already very sensational city.

J. M. TERRY.

395 Ogden Ave., April 30.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Religio-Literary Society Friday evening.

April has witnessed more moisture this year than any previous one on record; the Platte river has almost reached the danger line; telephone, telegraph and electric lines have suffered terribly from the heavy snow; railroads have been blocked for several days at a time and the tracks are very soft, and it is still raining and snowing alternately. It stormed all day Easter Sunday, so there were no services at the church, also on last Sunday, the 29th, the same conditions prevailed.

Bro. J. W. Gilbert, having taken examination for the civil service, was notified, while at the General Conference, to report for duty, and he is now working extra in the Denver post-office.

Bro. Frank Schmutz has only partially recovered his voice and can talk but very little.

Owing to bad weather and other causes there has not been any meeting of the Literary Society for several weeks.

Elder C. R. Duncan returned from Conference Wednesday.

Our meetings at Lakewood are quite well attended and considerable interest manifest.

S.

April 30.

## ST. LOUIS, MISSOURI.

Bro. M. H. Bond, A. C. Barmore and F. M. Slover of the traveling ministry have paid us a visit recently going from Conference. All seem to be in excellent spirits.

Sr. J. C. Hitchcock has not yet returned from Conference; visiting in Lamoni and vicinity.

Seems to like the "regions round about."

The Utah elders seem to be somewhat discouraged with the spiritual status of St. Louis, and are, I judge, from what one of them told me a few days ago, contemplating turning us over as a city to the buffetings of Satan. Some few of them may be left to watch the faithful.

Sr. S. R. Burgess and her daughters, Florence and Sybil, are among the late arrivals from Lamoni.

Bro. Bert Fry of near Woodbine, Iowa, is sojourning with us. A valuable addition to our musical force, also to our young men on the threshold of gospel activity.

Bro. M. H. Bond was speaker at St. Louis yesterday morning and evening. After morning services Bro. Barmore in a fifteen minute talk made some splendid points. Bro. Barmore speaking at Cheltenham to good audience in evening. Other appointments for the day, Bro. Christensen and Ivor Davis, Oak Hill; Bro. Barmore, Alma; Bro. Hitchcock and Fred Johnson, Belleville.

Bro. Bond's sermon yesterday morning was fruitful of some new and exceptionally strong points against the polygamy question. Some of his expressions regarding the God intended relation that should exist between man and wife bordered onto the sublime.

Church building still continues to trouble our minds and harrow up our soul both day and night, and it is fervently hoped we will decide to do something or do nothing soon.

We are anxiously looking forward to the time of the arrival of our new missionary. Can give him this assurance now that he will find the Saints in this district a kind, warm hearted people, and while some of us are not yet angels, we try to be nice to our missionary.

St. Louis district reunion early in August. To be even a greater success than last year, at least so indications are at present.

"4."

April 30.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 329 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our Sunday School held its regular session at 9:30 a. m.; there was quite a good attendance, and the lessons well considered. We had preaching at 11 a. m. by Chas. A. Parkin. He also went to Oakland and addressed the Saints there at 2 p. m. The writer spoke at Oakland at 8 p. m. We are keeping that pulpit supplied as well as our own during the absence of our missionaries.

Sr. J. B. Price passed from earth-life last week. She was buried in the Odd Fellows cemetery Wednesday last. The services were conducted by Chas. A. Parkin. She was laid to rest in a plot owned by her son-in-law, Bro. Chas. Kaighin. She was an old time Saint, well known and much respected.

There was better attendance

than usual at the Wednesday evening prayer meeting, and a very pleasant time was had, the time being spent in prayer and considering the things of the kingdom.

The Sisters' Prayer Union met Thursday afternoon, all present enjoying the meeting.

The Religio held forth Friday evening, and a very interesting hour was spent in Book of Mormon study. In the exercises all who were on the program responded, which added much pleasure to the entertainment of all. The Religio holds its own quite nicely, and is an interesting feature in the work.

GEO. S. LINCOLN.

April 17.

SECOND KANSAS CITY BRANCH. Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Elder M. F. Gowell, of Westport, was with us Sunday; he will labor in Southern Illinois district.

Priest Thomas Grabske and family have located here. They came from Pullman, Illinois.

Priest John Swanson, of San Jose, California, who is superintendent of the Central California Sunday School association, together with our branch priest, Thomas Newton, had charge of the morning preaching service. Teacher Fredrick Koehler occupied the stand, choosing the eleventh to thirteenth verses of sixth chapter of Ephesians. He brought out the possibilities that will follow by living up to all the commands of God.

Bro. and Sr. A. W. Babcock, from St. James, Missouri, have located here. They will be of much assistance in the branch work.

JOHN C. GRAINGER.

2124 East street.

LETTER DEPARTMENT.

LAMONI, Ia., April 28. Editor Ensign:—Conference is over and we are now about ready to "roll up our sleeves and wade into" the work before us. We have planned to leave here about May 7th, and after stopping en route, we expect to reach Sacramento about the 15th. We expect this year, in filling our office as district president of the northern California district, to visit as many of the members of that district as we can find. I would be glad to hear from the scattered Saints and know their needs, and if possible will visit them. We hope for a grand year in gospel work in California, and trust that the Saints will be alive to the Master's work.

We must not expect all smooth sailing, but when trials come, remember that the work was planted by the Creator and will finally triumph. If the Lord will give me the physical strength, I expect to make this one of the busiest years of my life. Believing that all things work together for the good of those who love and serve the Lord, I am,

Your brother in Christ,

FRED B. BLAIR.

Mission address, 3010 16th street, San Francisco, California.

BYERS, Ohio, March 18.

Dear Ensign:—When last writing to your columns I was at Richmond, Virginia, having just commenced a series of meetings to be conducted over two Sundays. Toward the close considerable more interest was manifest. I preached in Kearsse's Hall in Fulton, at 4 p. m., closing at 5:30, and then again at the home of Sr. Corson, at 8 p. m., where quite a congregation had gathered to bid me a "good-by" and "God be with you," as I had

announced at the hall that I would leave that night on the 10:30 train. I feel that a good work may be done there by the efforts of a future appointee of the church. I spent a short visit with Bro. and Sr. Coffman at New Hope, and a visit to our old Sr. Hunter, at Staunton, Virginia, and her pleasant family. There I looked up the proceedings of the court in the case of Sr. Rebecca Landis vs. John Holler, and made reports to her before boarding the train toward home. And not receiving any word from Bro. W. R. Odell, of Centerville, West Virginia, as to whether it would be best to hold a few meetings there, I went on to the Larrange branch, near Ironton, Ohio, and held one service at Bro. J. C. Smith's.

Finding that Bro. T. J. Beatty and S. J. Jeffers had closed a successful campaign there, I boarded the "Charlot" next morning for Byers, where I landed at 3 p. m. I remained here only nine days, having made arrangements with my sister in Columbus, Ohio, to hold an eight days' meeting there, and then on to Green Hill, Indiana, and then to Lamoni by the 1st of April; but arriving at Columbus, I had only preached two sermons and was just getting a little interest awakened, when my sister and myself were notified that our father (whom I had left very ill) was not expected to live, so I returned home with her on the 13th, where I am at the present writing, still attending on my father; he is some better, and I hope he may be so far recovered that I can leave for Conference in a week. Hoping to meet you at the General Conference at Lamoni this A. D. 1900, and at Richmond, Virginia, April A. D., 1901, I remain your co-laborer in the Master's work.

J. L. GOODRICH.

DAYTON, Missouri, April 28.

Editor Ensign:—Bro. R. W. Davis and the writer have been assigned to labor with the tent in Oklahoma, and as we are dependent on the Saints for information as to where it can be used to advantage, we request those who desire tent meetings in their localities to write us as soon as possible, stating when desired, etc. Unless we have your co-operation in this line the usefulness of the tent is crippled. We will likely hold a meeting in the vicinity of the Oak Grove branch in the fore part of May.

If you desire the tent in your community, write us as soon as possible. We have a good, strong force in our field this year and ought to be able to do a good work.

In bonds, W. S. MACRAE.

BLENDVILLE, Mo.

COOKS POINT, Texas, April 6.

Editor Ensign:—We left McMinnville, Tennessee, on Wednesday, the 28th of March; arrived at Hearne, Texas, the 30th, late in the evening; met our son Adam and two of his children, whom we were inexpressibly glad to meet. We went out in the country about five miles to Central branch of the church, where we met a large number of Saints and some more of our children; we had a grand reunion. I preached three times for them with good liberty to attentive and interested congregations. We left them on April 2d and came home in Burleson county. We met a good number of our neighbors and members of the church at Stone City, about two miles from our house, who escorted us home, where we met more Saints; how glad we were to be at home and to meet children, Saints and friends again, and how busy wife has been readjusting household goods and planting flower seeds brought from old Tennessee, though rather late for Texas. We took dinner at Bro. C. A. Sherrill's on the 4th inst., where we found the finest vegetables of the season such as cabbage that had commenced to head and large lettuce good and tender, and other good things to eat. These vegetables are the result of old Bro. W. W. Squire's labors; he is the gardener at Cooks Point branch. We next called on Mr. J. V. Pressley; found his family well and planting cotton. They had killed a turkey and had it cooked nicely and

a great many other good things to eat. After supper had some music by Sr. Amanda Pressley; they know how to make friends feel at home.

Yesterday went to see Bro. Aaron Norcross and family, where we had a good time; he did not forget that a missionary who had been away from home twenty months needed something to sustain the body, so he gave me some money to buy breadfruit and said, "Come next time to carry some meat home with you," for which we are thankful. Bro. W. M. Sherrill heaved a good shoulder of bacon the first evening we came home, and we have access to the finest garden in the neighborhood; how good it is to meet such Saints and friends again.

We aim to commence meetings here next Saturday night and continue as long as the interest demands. Bro. S. R. Hay, of Texas Central branch, came over yesterday evening to be with us in the meetings and do some preaching also; he is a whole souled brother, and in a few days he and I intend to go to Lee county, about fifty miles west of Cooks Point; intend to do some preaching and visit some Saints whom the Brigamites have been troubling some. I understand that there are five hundred Brigamite missionaries in Texas this year. We expect to make it warm for them if we labor in Texas this year, which we hope to do. The people in Tennessee wanted me to stay there this year. "There is a grand opening there where we labored the twenty-one months. I hope a good elder to do missionary work will be sent there this year."

I am yours in gospel bonds,

E. W. HUNLEY.

EXCELSIOR, Pa., March 19.

Editor Ensign:—I am striving to live the faith of a Latter Day Saint. We have a splendid Sunday School at our house, though our school is not so very large, but the interest is good, both among the great and small. I thank God for this and another thing for which I thank him, is that I had courage to step out from the world, and show to that I live this good work. I want to try to live more like Jesus each day, that I may be a help both to the church and in my home in my little family.

We have not had preaching for about three months, but hope it will not be long before some of our elders will be making their appearance among us again, trusting that more will obey the gospel here when another opportunity comes, knowing that there are others here interested in the work, if they would only have courage to come out from the world.

May God's watchful care be over us all, and at last gather us home with the redeemed. With well wishes to all, I remain,

Your sister in the faith,

MRS. EVA HARRUP.

FIVE LAKES, Mich., April 20.

Editor Ensign:—I have just been reading the addresses to the Conference of President Joseph Smith and the Patriarch Alexander Smith, in the last Ensign, and I could not but shed tears of sadness on the one hand, and of joy on the other. May the dear Father bless them in their work of love for the Master, with all His servants who are contending for the right, in building up the kingdom of God here on the earth, and winning souls to Christ by the word and example in their daily life and walk.

I have spent the most of the winter laboring for the Master, and have been greatly blessed; have had the best of liberty and health. Have one baptized one, others wanted to be baptized, and will, when they get a proper understanding of the step they are about to take.

In one place where I have labored some two heads of a family, who were convinced of the truth, made up their minds to be baptized with Christ, to rise and walk in newness of life, but the ill temper and bad example of a brother Saint put a damper on the good that was done, and those dear people are standing outside, for whom Christ died. It's awful to hear a man get up in meeting, tell that he knows this work is of God, and invite people to accept of it, and in the next breath deny it by his example.

I have been well treated by those in and out of the church, and I am not ashamed nor afraid to open my Bible to anyone, and show them the stock of good I have to offer them, and tell them it would cost them nothing to examine them, and if they enter into a contract, and it don't prove to be as recommended, they won't have to pay anything to get free, etc. The other day while talking to a Baptist preacher, he asked me what church I was preaching, I told him it was the church of Jesus Christ of Latter Day Saints; he said: "Oh, I have heard of them, knew a man that belonged to them and left." I said I understood that there was more than one church calling themselves Latter Day Saints, and handed him a card, "What We Believe," after he read the card, he handed it back and said, "That's all right, no fault can be found with that."

In bonds,

A. MCKENZIE.

PRYOR CREEK, I. T., March 30.

Editor Ensign:—The Ensign is a welcome visitor in my house. I can do nothing else when I get my paper, until I read it through. I thank God and praise his name for the angel's message. I want the prayers of the Saints that my children may accept the gospel and enter into the kingdom by water baptism.

The leading preachers of the Holiness church here came to my house and asked me what was our belief in regard to marriage. My answer was that God made man and placed him in the garden, and made one woman, Eve, for him, and if God had believed in polygamy he would have made more and placed them there with him. I gave the preacher five of my papers and asked him if he would read them; he said Yes, and took them, and I have not seen him since.

I am giving my ENSIGNS to the people to read, and some are anxious for them. As there are no other Saints around here I would be glad to have the elders come around this way and instruct my children, as I know that the gathering is nigh at hand.

Your sister in the gospel bonds,

MRS. ANNIE NEAL.

PEORIA, ILLINOIS, March 13.

Dear Ensign:—Your pages are eagerly read each week to learn of the gospel news in various parts of the world. There is always something for each one to gain good from, if they are only looking for it.

The work here in Peoria is advancing, we believe, and I have thought this evening to write something in regard to the meetings that have been held there lately. The first Sunday of the month being sacrament day, it was decided to give up the regular morning preaching service, and have prayer and testimony meeting instead. It was a meeting long to be remembered. The two contending powers were there, however, and kept those who had the spirit of prophecy from speaking what the Spirit wished to be given. The Spirit of the Master was present to a great degree, and all felt encouraged and helped, but sorry that the Spirit did not have full control. That evening was the regular time for the Religio prayer meeting, and when we met we felt the influence of the Spirit as in the morning.

A sister, who had been blessed in the morning meeting with a vision, but who had felt too weak to tell what she had seen, now related the same, and was blessed of the Spirit to such a degree that all felt its holy influence. The vision was in regard to the work here, and also the work in all parts of the world. The work to be done must be done by all. Each one is needed, and when all work together the work can be done. If one, though, stands back and refuses to work because others can do more the work will be retarded to that extent, and that one will suffer, while if all work, no difference how humble their work, the work will rapidly move on, and each one will be blessed according to what he does. If he does the very best he can, it will help the work that much and the individual will be blessed just as much as the one who

does more. May the Lord help each one to work faithfully and be earnest. The work demands this of us all, and it seems to me that the time is here when we need to sacrifice of our time, our means and our work for the cause we profess to love. Are we sacrificing or not?

After the Spirit had helped this one to give what was shown her, it seemed that there was more liberty. A brother who had felt the spirit of prophecy in the morning, was now able to speak the words, as voiced by the Spirit; words of exhortation, rebuke and direction were given to one who has been having a severe battle to overcome some habits that are not in accord with the commands of God. We hope the words may be heeded and, through prayer, and faithful, earnest trial on the part of the one spoken to, the victory may be gained. The Lord will not do all things for us, we ought not to ask Him to do all for us, but use that which He has already given us and then our prayers will be of some avail.

The subject as taken by the Religions for that evening was "True Riches." The text for that evening was "I will give thee hidden riches," and the speaker Bro. Ordway was blessed in presenting thoughts regarding the same. The more one thinks of the subject the more precious the riches the gospel brings and the less precious the riches of this world. We often say that the world does not realize the blessings we have. As Christ said to His disciples I have meant that you know not of, so we often say in regard to the ones who do not realize anything of the blessings we receive. But, Saints, do we fully realize the blessings we might, have if we only lived for them? I believe that if we only lived humble as we ought; lived, worked and prayed for these spiritual blessings we would more often receive them. We would not then complain of the famine in spiritual things. God is willing to bless us if we only seek for those blessings. As we heard one say at our late Conference, "God is pleased with our asking if we only ask in the right way, and in asking for blessings feel to say, They will be done."

Last Sunday was another day of blessings. In the morning we met for Sunday School. While we find many things to discourage at times there are many things to urge one to continue on. There seems to be plenty of opportunity for work, so suppose none ought to complain. We then listened to a good sermon by Bro. F. A. Russell. By the aid of the Spirit he was able to bring forth from God's word thoughts that were encouraging and that taught us of things pertaining to the riches of eternity. One thought expressed in Colossians 2:8 was very forcibly expressed by the speaker. The things mentioned there would "spoil" us for the inheritance of celestial glory.

In the evening the Religio held their meeting. It was very interesting. We then listened to another sermon. The speaker was again blessed, and the hearers also. God's word seems plainer, the work seems more blessed, and we feel like striving to make our lives conform to the standard as set up by Christ, after a Sabbath spent in the service of the Master. In fact it makes us feel like trying harder than ever to be what we call an "every day christian." Blessings of a temporal and of a spiritual nature make us feel like pressing on. How is it though when clouds overcast our spiritual sky, and blessings are withheld for some cause, are we then still of the determination to go on in the Master's work? Then is the time we must walk by faith and must be humble, and strive to abide in Christ as well in the dark times as in the sunlight.

We believe we can say of a truth that the work is looking up here. Although but a little band, compared with the numbers in this large city, still if we heed the admonition as given, the work will advance. May God help us to be faithful, earnest and wise workers in the cause of Christ. In the faith.

NETTIE H. HEAVENER.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

ENDURING TO THE END.

Sermon by President Joseph Smith Delivered Sunday morning, March 11, 1890, at Independence, Missouri.

The topic of thought which occurs to me this morning is suggested in the sentiment expressed in the hymn which has been last sung. The hymn points out the thought that those who have enlisted in the service of Christ have enlisted for life, that there must be no sleeping soldiers, from the picket to the guard, and that he that endureth to the end is to be the one who shall receive of the glory of the triumph which is to follow. This suggests my text, "He that endureth to the end shall be saved."

The conditions surrounding us this morning in both the political, economical and the religious world, all point to a culmination of events which have been previously decreed of God; and as it will be but a few years until seventy years will have elapsed since the establishment of the church, we might profitably spend the time in discussing what has transpired during the three score years and ten that have passed. But the time does not permit, and only a casual glance can be taken at some of the things that attract our attention.

Many of the prophecies that have been uttered in the past, it has been said have failed, from a consideration of the thought that immediately upon the footsteps of the prophecy there did not follow the awful things that were predicted. Those of us who have lived since the utterance of the prophecies, can how look around us and see a condition of things previously specifically stated; and while many have been discouraged and have fallen by the wayside, there is, fortunately, both for the prophecies and for our hopes predicated upon things which are correlated to the prophecies—I do not say they are incidental to them—but are related to them, we see a fulfillment so grand in its character as a whole, that we have our faces set forward with unflinching determination to abide "unto the end."

It was my fortune, the other day, to see in the public prints what, doubtless, many of you saw, a map illustrating the present status of what is known as the bubonic plague; the point where it started, and the different places in which it had found lodgment; and by diagram, showed places where it had become a fixture, planted, as it were, in the soil—like our diseases are—where it had become endemic, and where it is what is called "sporadic," the now and then case only, developing from outside causes like other diseases and immediately passing away. Any Latter Day Saint who has examined that map with the reflection that it had been uttered years ago in latter day prophecy that the time would come when God had

pleaded with mankind by the voice of tempest and earthquake and the preaching of the gospel, he would pour out a consuming sickness that should devastate the world; and we have only to contemplate the awful things that are transpiring in India, the awful things that are transpiring in South Africa, the things that have followed the Czar's effort to secure a disarmament of the nations, and to take cognizance of the position that our own nation has assumed since we last assembled in Conference here, to make us think that God has not only concluded to hasten his work in its time, but he has also concluded that there may be and shall be a culmination of his intentions toward the political and national world.

I do not know how many of you were struck with this map as it struck me, and I confess it startled my mind, and it started within me, if possible, a sterner resolve to hold steadfastly to the hope in Christ which had been borne in me by virtue of the ministrations of the angelic message, brought in the time which is past.

The allotted years of man have passed since the church was organized, and little more than that since the voice of inspiration began to come by which men were aided in their efforts to preach the gospel of the Son of God, and their footsteps were directed from time to time by the voice of inspiration, until, moving from New York to Ohio, they had the fulfillment of the promise made to them by revelation when they were directed to go from New York to Ohio, in which God would give them a law that should be sufficient in its terms not only for conditions existing then, but in the New Jerusalem.

We have sung, and do sing, that change and decay occur in all human affairs, and yet through the song there burns the consistent fire of the theory that "he that endureth to the end shall be saved." Not only enduring things which are personal in their character, that make their attack upon the individual, that bring sorrow and distress of body and mind, but those things which attack the collective bodies to which we belong, and especially those things which attack the existence of the church itself in its organic form.

From this expression, "He that endureth to the end," I gather this thought: first, that whatever may happen in the nations, whatever may occur to societies, whatever may transpire touching the history of the church, and whatever character of division may ensue, whether apostasy shall come from this or that cause, whether there may be personal defection and quorum disruption, it is still insured unto the individual—the simple, earnest-minded man or woman—that so long as that individual shall maintain his integrity before God, his salvation is secure.

I gather the second thought, and that is, that if it be true that he that endureth to the end shall

be saved as an individual, so shall that collective body which serves God and Christ in the sacredness of personal integrity, individual honor and upright-ness, so shall it be given unto it in its organized capacity, that the church itself, if it endures, shall be saved; and the whole organization represented here today is built upon that thought. And while, at first, and for a few years, it pleased individuals to say that so far as the Reorganized church is concerned, they could not discover that it had any policy, they could not see what was the character of its cohesion, it has lately developed and developed largely upon the minds of individuals within, and of individuals without, that there has not only been a policy, but that it has been a persistent policy, and seemed to have had its foundation in this one thing, that it was to remain steadfast in the word of God.

Leaving all these side issues, all those things that are incidental, all purely traditional teachings, all those things which may have grown up out of the enthusiasm of individuals from the incoming of influences from without, leaving them to slough off as they may, and take the result which necessarily must follow of the things which are temporary and individually incorrect, let them, like all transitory things, pass away, and leave things which are enduring to stand out clearly in the sunlight of God's truth to be seen of all men. There is a grand hope in the thought; and as I stand this morning to represent the church, I have been made to know within the last few years, yes, since last we met in conference here, that it has developed and has been met with a corresponding degree of response largely from them without, and from them within, that the Reorganized Church had indeed come to stay—to "endure to the end."

I call the attention of all of you to the thought that it is a little singular that the church, using the term to mean that body of men and women who have stood steadfastly for the word and for that which had been done in the history of the church during the lifetime of the prophet, that from first to last, in every public enunciation of the church upon doctrinal topics, there has never been a necessity either for a renunciation or a reconsideration; and when the Reorganized Church took up the work and when they essayed to step forward and perform the task assigned them, they took up the work as it was left at the decease of the prophet and patriarch; they have not been from that time forward under the necessity of revising the creed as stated from the first; notwithstanding the fact that they have seen traditional theory after traditional theory come to light and pass away. The things which may have been said by some, in there austere character or in there dogmatical consideration, have been dispensed with by the people, in the final adherence to God's word; these

things stand and are still prominent as the sunlight in God's heaven, and you and I are rejoicing today in that fact.

Now, what is it that we have had to endure as individuals? It was called to my mind by the reading of a speech said to have been delivered in Kansas City by a nephew of General A. W. Doniphan, in which he recited the causes and some of the history of the things which transpired in Jackson, Daviess and Caldwell counties; but in the history which he gave of those things, he forgot to state how many of the poor people who were represented and called Mormons at that time, met their deaths at the hands of a mob, an unauthorized collection of men enforcing their own ideas against an innocent people. General Doniphan told my brother, Alexander, and I, at the town of Richmond, when we went to see him, that not one of the people called Latter Day Saints was arraigned for crime in those counties. Mr. John Doniphan said those who were killed were but few; but he forgot the grave in the well where eighteen bodies of individuals lay, who were shot down in cold blood. Missouri forgot it.

I only bring it to mind this morning to enforce the sentiment that, as individuals, we have been constantly under obligations to be on the alert to defend our individual faith against the encroachments and seductive machinations of unbelief and infidelity, born of the thought that we have seen some of the things that have been traditionally taught us to fall, as it were. And we have not only been under obligations to face and overcome that, but also personal persecutions may have come to us by reason of our own want of wisdom, that, by our overt acts, we have invited persecution to come upon us. I know that it has fallen to the lot of some to be unnecessarily persecuted without cause on their part, but I do know on the other hand, the misfortune of some to invite persecution by the unwise course which they have pursued, not only to the outside world, but to those to whom they should have presented a front of love and invitation, rather than that of hatred and repulsion—I know that.

Let me give you an instance—as I do not propose to make a set effort in any one direction—but only a few years ago, in the north part of this state, an elder went in there, and his course from first to last was a breathing out of denunciation and slaughter against the inhabitants of this state, unless they should repent and turn away from the course which they were pursuing. At the same time he must have known, as I knew, and other men knew, that the present inhabitants of the northern part of the state were not responsible for the things which transpired in 1838 to 1839. There had been a change in the population as there has been in the city of Independence, and all this region of country. There has been a change of occupancy, no matter

how it has come to pass; it has been subservient to the will of God and for the establishment of the principles of life and peace, through the order of the gospel of the Son of God, and by properly accredited men; hence, when this man pursued this course, it aroused strong antagonism against him, and things must have ensued that followed in 1833 if his course had not been stopped. And why? Simply because in 1834, after the people had been dispersed from this country, the Lord saw fit to speak to them and told them specifically, that they should remain in the regions round about, and talk not of judgment, and boast not of mighty faith; to gather in one locality as much as was consistent with the feelings of the people, and walk consistently before God, and they should find favor in the eyes of the people. For what purpose? That they might ultimately say to them, "give us justice, we pray thee, for the things of the past." How? As much as can be done by society. There were wrongs inflicted upon the people that never could be repaired, and they will have to stand the arbitration of time. The sufferings and wrongs and prayers of the people have gone up before the thrones of God, and those who have been guilty shall bear the brunt and take the consequences. Those who have been innocent and have likewise suffered from the result, they too must bear what has come upon them, "enduring unto the end."

I can illustrate that in a personal way, without egotism, I presume. I was shogged from the side of my father by a sword in the hand of an armed guard, when he had come to his home to take a farewell of his loved ones; and as I sought to reach his side, as his child, to have a farewell kiss, I was pushed away from him by the guard; and from that time on, I was one of those who partook, with others, of the personal persecutions that came unto the people. And in the settlement of Quincy and Nauvoo, much of the harm that came to the people was the result of inconsiderate and unlawful persecution. There were things that tried individuals to the utmost, and as individuals they had to suffer, and they have yet to suffer from the things that transpired then and continued to transpire until after God had seen fit to set the people at work in the right way to overcome the things that had existed before.

One of them was to "gather in the regions round about, be very faithful and humble and prayerful before me, etc., talk not of judgment." Let that be in the hands of God. Never raise those issues that had once gone up to the Court of Final Appeal; let that alone, and go on about our Master's business, preaching the gospel and winning souls to Christ, even from among those who may have been of the blood of the persecutors in the days that are past.

I am thankful this morning that we are here in evidence—strongly in evidence—of the ben-

official results of following that policy. It was the heaven's policy; it was the policy revealed of God. And you and I and all of us, who have been willing to take this as it has been given to us, recognizing it as the word of God, have seen the benefits of it, and hence we have been encouraged to endure some things which otherwise would have been unbearable.

The Apostle Paul was tried a great deal. I believe the Apostle Paul endured unto the end, at least, he congratulated himself that he had or would; but there was one thing that the Apostle Paul never complained of, so far as I read his writings. He said he was tried by false brethren, but he never did say he was tried by brethren of the best intention, who foolishly made mountains of small things, and disturbed the good-will of everybody else, and especially of those whom they were pleased to call their leaders. If I could, without betraying confidence, without bringing to light some of the weaknesses of human-kind, if I could I would read questions to you that are sent to me from the different parts of the church; questions that have been settled by answer time after time, and which still come up every now and then to be settled again; and questions that no human being alive can ever settle, or which ever will be settled until we are released from the trammels of the flesh; and because I cannot answer them I have to endure. Sometimes those kind of interrogations are very amusing to me, and sometimes they are very provoking. But they say, "To him of whom much is required, much will be given." I do not know whether that is exactly a reproduction of the statement or not, but I think what they who quote it mean, is, that "Of him to whom much is given, much will be expected." Does it not follow that any individual to whom anything shall be given, that in proportion to that which is given, there shall be met a corresponding degree of responsibility? Hence, there is nobody exempt from this principle of enduring. I am thankful about that.

Some are tried as if to death by personal sickness, constant irritation, until they become nervous and worn and weak, and startle at everything. Their hearts become deranged and they finally die of heart disease, heart failure. There is one kind of heart failure that I hope will never strike any of the elders of the church, and that is heart failure from fear that God will not, or cannot, take care of His own cause.

As a body, we have a great deal to endure, and it results from the very nature of our reorganization. For instance, along at the first of the reorganization, this question arose: "Shall re-baptism be required?" At that time it had great consequence to us. There were but a few who might be called charter members of the Reorganization. There were not so many in all the church in 1860 when I connected myself with the

movement, as there are gathered in this room today, not so many by several. And yet all over the land there existed individuals who had been members of the church in the days of my father and his prosperity, and the question arose: "Shall we, as a Reorganization, as the charter members of the Reorganized church, shall we insist upon re-baptism into the body?" Well, we discussed it; some held that we should, and others that we should not. Every organization that had arisen or had attempted to rise, had enforced it and had re-baptized individuals who came to them; and I really believe they did baptize them out of the original faith into something new; at least out of the spirit that they first received, into that which followed the different branches of the church; the miserable effects of that some of us have seen. We purposed to leave that question unto the arbitration of the Spirit of God, and we made it a subject of prayer; and when we met next for prayer meeting, by prophecy by two or three, we were informed that we must not require re-baptism, but that those who had been legally baptized prior to the death of Joseph and Hyrum Smith, must be received on their original baptism. When it finally crystallized into what should be the position of the church, it was practically this, that those who had been baptized prior to June 27, 1844, their baptisms must be considered as legal and they accepted upon these baptisms; and they that had held the priesthood in the past, in the days of the prophet, the office and calling should also be recognized. And if those who saw fit to be re-baptized should do so, they being so re-baptized in token of a renewal of their covenant, there should be given to them an added portion of the Spirit which they had received at the beginning. There was a number of those who availed themselves of that promise, and they testified that they did receive a renewal or an additional portion. I did not avail myself of the re-baptism, for specific reasons that I believed at the time to be politic and sound, I refused to accept a re-baptism; and since that time I have been thankful for it. I had but the one baptism, under the hands of my father; if it is not good, then I am a lost man if baptism saves men. But I have been sufficiently satisfied that if there had ever been a legal baptism in these modern times, mine was one.

The second proposition was somewhat like unto it, that those who had received baptism under the hands of those who had received authority and were known not to be in transgression, they also should be received. And then came that sweeping declaration, that all the baptisms which should be testified of by the Spirit should be received; in the supposition that the Spirit would not endorse a baptism that was not legal in the sight of God. That led us into a contest; it opened before us opposition and that opposition has largely con-

tinued up to the present time, and we have been under the necessity of enduring a great deal on account of it.

Again, it has been said that we did not baptize for the dead. It is true. While a great many of the eldership may have believed it for years, according to our understanding of the revelations, it was a permissive ordinance, to be carried on under the influence of direct communication or revelation from God, and that neither I nor any other man was authorized to be baptized for any one until it had been certified to us that there was a corresponding desire to be baptized on the part of the ones on the other side. As a consequence of this position we have been chided, "Well, you have not been baptizing for the dead." There has been some anxiety on the part of our own membership for it, and I am prepared to say for myself, that whenever I shall be satisfied that God has given us a permissive order, I am ready to baptize in a font erected for the purpose, or in the salt waters, or in the native waters of the country that we find ourselves connected with. Can anybody find fault with that?

Again, it has been said that we are building no temples. But thanks be to Almighty God, the only temple that was ever built under the direct commandment of God upon this land that we know anything about stands today and is in the possession of the church—the only one. There was another that was commanded of God. It was in process of erection, and after it became enclosed, was prepared for individuals to gather into it and hold meetings; but it was so polluted, as I believe, that God has not permitted one stone to remain upon the other. It has been as literally razed to the ground as ever the temple at Jerusalem was, under the condemnation of God's insulted Spirit. I know whereof I speak. It was never finished, and after the Saints left Nauvoo it was torn from centre to circumference, and not one stone this day remains above another as originally placed.

This has been the character of some of the things that we have been obliged to endure as a church. And again, we find that some doctrines had been injected into the philosophy of the church contrary to the word of God previously received. What was to be our attitude towards them? As an individual I was directly told what I should do in reference to them. I set my face in that direction as directed, and, please God, I have never swerved to the right or to the left; and I never expect to, because I shall have to answer to Him for what He told me, in the great Judgment day, and I purpose to answer with an untrammelled conscience, so far as my fellow-men are concerned.

What has been the result? Well, Mr. Roberts did not get in to Congress. I do not say that we had anything to do with keeping him out; but I do say that what was presented was of such a character that it was plain to those to whom it was sent that

what Mr. Roberts did was directly contrary to the revelations of God and the commandments of the church that they should obey the law of the land in which they lived. We never have had to disregard the law of the land—and it must necessarily follow—because God had inspired wise men to write the Constitution and establish the laws under it. And He knew whether or not He intended that His church should declare the angel's message, preach the gospel and triumphantly survive unto the end under that republican form of government as instituted by Him. If He did not know, we have given Him credit for a knowledge which He did not have. We are not prepared to say that. He knew what He was doing. He knew the church must develop. We stand pretty fairly today, brethren, on that remarkable basis, and we have endured pretty near unto the end of that thing—pretty near there.

Again, it was commanded away back here in the olden Book, "Thou shalt worship God and him only shalt thou serve." The wise man said, "Fear God and keep his commandments, for this is the whole duty of man." We have lived in this power of endurance until the time has come that that proposition made by one of the leading men of the church in father's day and who essayed to lead after his death, when he put his hands upon the books and said, "These books are not worth the ashes of a rye straw; they were to the church what a boy's last year's jacket may have been, and now that she has grown she has no further use for them;" we have seen the time come when their elders going abroad are carrying the epitome of faith as published in 1842, and preaching the revelations as given and published in the Doctrine and Covenants from 1835 to 1846. Have we endured faithful in that direction? I think so. There remains some things yet for us to endure, but praise God, if we shall continue in honesty and uprightness and in a straightforward way, we have nothing to fear. Not a man of us who has been out in the field that has been obliged to turn his back upon those who have been arrayed against us and have attacked His church, because the fortifications thereof have been defective—not a man. There is one here from Australia, one from California, one from England. They have been engaged in discussion. Bro. I. N. White is at work up in Viroqua, Wisconsin, in defense of the truth, and I guarantee from these triangular points of the compass these men would rise up and say that so long as they stood steadfastly in the word of God, they have been enabled to endure unto the ends of their discussions and debates and have not suffered. The faces of the sons of Jacob, in this respect, have not been permitted to wax pale. How is it, brethren?

I counsel you as individuals, no matter what may be the personal troubles that assail you, no matter if our frames may be falling into weakness and decay, no

matter if our steps should grow feeble and our hairs white, we have only to wait a little while longer until we shall be received into our final rest and all these things that we have suffered in the past shall inhere to our credit, and what we have lost shall be restored to us and no matter if upon the right hand and upon the left, the Reorganization is assailed as a church, if we only stand steadfastly as we have in the past, we shall endure unto the end. And those individuals who have forsaken us from time to time will be able to say through the ministrations of the Spirit to them finally, "Well, we have erred. Let us come back to the house of God. His army is becoming great; His banners are still floating before us and we will enlist again and do better than we have done in the past." And we should be ready with open arms to receive these, not imputing their errors to them, but as honest failures of good desires in the intended service of the Lord Jesus Christ.

We, ourselves, have made mistakes. I confess I have, and one mistake I have made is in the too free expression of opinion now and then, when it would have been a great deal wiser for me to have kept still. I thank you.

#### AS I VIEW IT.

BY ELDER J. S. STRAIN.

A great deal is being said in regard to the time of the Saints gathering, but it seems to me as though it was premature to be using so much time and space, and exhausting so much grey matter in the discussion of a subject about which we know so little, and are, as yet, so illy prepared to undertake. One thing is evident to my mind, and that is, that before we are prepared for so important an event, a great reformation will have to take place in the church of Jesus Christ.

On page 269 Doctrine and Covenants, the Lord has said they shall gather unto the places round about, but not in haste nor by flight, but let all things be prepared before you. Observe the commandments which teacheth to purchase all lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, etc. And in verse 10 of section 98, they are again enjoined to have all things ready; and on page 179, verse 12, we find the same injunction not to gather in haste. Again on page 33 God says, I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts.

I gather from all this that the gathering will be upon compliance with all the commands of God, and until we do this in spirit, as well as letter, no attempt to gather will be successful.

On page 115, Doctrine and Covenants, we have the following: "Listen to the voice of Jesus Christ, your redeemer, the Great I Am, whose arm of mercy hath atoned for your sins,

who will gather His people even as a hen gathereth her chickens under her wings, even as many as will hearken to my voice, and humble themselves before me, and call upon me in mighty prayer." This plainly shows the conditions to be complied with before the church would be in condition to begin the important task of gathering to Zion. Let me ask, is the church in any better condition to undertake this work today, than it was when the Lord gave the foregoing commands? Let us calmly look at a few facts. The church is gaining in wealth, knowledge, prestige and influence, and making some gains in numbers, yet we have those in the church today who withhold their tithes, or, at least, give but a small fragment of what the law requires. The truth may hurt, but let it be spoken. Many poor widows and others, who earn their living by daily wages, give far more than some of the rich, according to their ability. If the members of the church would obey the voice of God in giving as He prospers them, we could put one hundred more missionaries in the field, and pay their family their monthly allowances, pay the college debt, and have money in the treasury. In my opinion there will have to be a great change in the spiritual condition of the church before we talk of gathering to Zion. Covetousness, which Paul says is idolatry, must be rooted out of our hearts, and the love of money, which is the root of evil, must be eradicated, and benevolence and a love of cheerful giving substituted in lieu thereof.

It fills the heart with joy to think of that glorious time when the people of God will be prepared to go to Zion, and perfect God's plan of creating a co-operative, spiritual socialism; where love will reign supreme, where every act will be for the general good of all, and where written evidences of debt should be destroyed, and no man will ask interest, or require usury.

If, however, the call shall be made to gather in the regions round about, there are, doubtless, those who are prepared to obey, thus creating a nucleus, or at least giving an example of what could be done. Whether the call to gather comes soon or late, one thing seems certain, and that is, that Lamoni, and possibly other large branches near, would remain as stakes of Zion. It is to be hoped, that in case the important matter is undertaken, that no real estate syndicates will be formed to conduct the transfer of landed property. No set of men should be permitted to act middle men in any transaction connected with the work. There has already been some very uncomplimentary things said of such speculations in other quarters. God hasten the glorious time when we shall see eye to eye, and when we shall be of one mind and one heart, and Zion's peace be as a flowing river.

COUNCIL, BLUFFS, Ia., Jan. 16.

Don't fail to read Bro. J. H. Mc-Mullen's Crystal Cement "ad" on page 7.

### AN HONEST MILLION.

I have never been so impressed by a place where there was so little to see as by Nazareth, once the home of the one whose gentle life and wise teachings have so remarkably influenced the civilized world. The place is not particularly impressive, but one's thoughts are thronged with memories of teachings which began at mother's knee, then continued in the Sunday School, church, etc., and connected with every sacred relation, as christenings, weddings and funerals. And here was His home! We are treading the very streets that He trod. The views that meet our eyes in every direction are scenes once familiar to Him. Yonder plain of Esdraelon, which we crossed in coming here, was well known to Him. Yonder mountain is practically the same now as it was when it was a familiar figure in His daily landscape. I went to bed that night with an impressive realization that I was to sleep in the town which was once His home. And when leaving next day I often turned my horse about to look again and again at the little town and its surrounding hills and valleys—scenes of His daily life.

In the last few years, during which the industrial question has assumed such great importance in our country, my mind has often gone back to those scenes in Galilee. I have thought of the principal actor, not as a teacher, but as a workman—the Carpenter of Galilee. Millionaires and multi-millionaires have become numerous in our country, bringing in their wake an army of unemployed, many of whom, by force of conditions, degenerate into tramps and vagabonds. Both these classes, the millionaires and tramps, are a detriment to the best interests of our country. I have made a calculation bearing upon the honesty of these millions in private coffers, and to help us to realize what a sum a million dollars is, and what it is to actually earn a million dollars. All will agree that when a workman can save \$1 every working day in the year he is doing well.

Our era begins with the birth of this Carpenter of Galilee. Let us suppose that he was able to begin work on the day of his birth, and that each working day he was able to save \$1 above his living expenses. Let us suppose that he never loses a day by sickness or bad weather, and that his life and health and strength are miraculously prolonged until he shall earn one million dollars by saving \$1 for every working day. Then we will be able to realize what an honest million is.

We will trace our workman who began work on the day of his birth. At the historic time of his death, at the age of 33, what would he be worth? The calculation is easy; 365 days minus 52 Sundays, equals 313 working days in each year. Multiply that by 33 years, and we have 10,329 days; but we must add eight days for eight leap years. This would make 10,337

—and \$1 per day saved would equal as many dollars—\$10,337. Far from a million, yet labor began at birth and never a holiday nor a day lost by sickness! Let us suppose that he had lived the allotted 70 years; then how would the account stand? Only \$21,927! Our workman has a long and weary task before him to earn so large an amount as a million dollars. Our hero must trudge along through summer's heat and winter's storms. Years and decades come and go, until they grow into centuries, and still he works on, for his task is only begun. He sees kingdoms and empires rise and fall, but still he labors on, for the greater part of his task is still before him.

Christians are persecuted in various countries, the Roman Empire disappears, the dark ages come, and still he labors on, his task not yet completed. The crusades are fought, America is discovered, modern science awakens the world from its shroud of darkness, and still he labors on. The stirring events of modern history transpire and bring us down to the present moment, and—would you believe it?—our Carpenter is still laboring on, not yet having saved a million dollars, yet not having missed a single working day from sickness or any other cause in all these centuries. Let us see how his task would stand at this time. We are not counting interest, but purely the earnings of labor. We have seen that his savings would be \$313 per year; this would be \$31,300 per century, but adding 25 days for 25 leap years per century, it would be \$31,325 per century. To determine how this account would stand, multiply \$31,325 by 19, and the result is \$595,175. So the task at the present time would be only a little more than half done. Let us in imagination bring him before us. Here he comes, time-scarred, storm-scarred, labor-scarred. We ask him questions. He tells us interesting stories of how he has builded homes for princes and peasants in many countries, of how he worked on the Colosseum, the Alhambra and St. Peter's. He mentions familiarly such masters as Michael Angelo. He praises his good fortune in having steady employment during all these centuries, and that his wages are always promptly paid, and that he was allowed to make up the time lost by going from one job to another, by night work; but suddenly he says: "I must not tarry, I am the drudge of the ages, with the task of earning a million dollars. I must get it honestly, therefore, I must earn it. My task will require many, many years, even centuries yet, so adieu." With this he leaves us. But does he not leave many reflections concerning our millionaires and their millions? What shall we say to those who obtain not only one million, but many millions in the few years of the adult period of a single life?

It is plain that no man can earn a million dollars in a brief human life, however hard he

may work. But many have become millionaires, and while it is impossible to do so honestly, in a strictly ethical sense, we will admit that some have done so legally. This shows that these men have been enabled to do this only by the many advantages of the institutions of this country, and aided by the protection of the law. Then, do these men owe nothing to the country and to the law? Indeed, they owe much. But as a rule they systematically "dodge" taxes during life, and at death are permitted to make any disposition of their vast possessions that they may desire to order in their will, without any contribution to the government that made possible the accumulation of their vast fortunes. Is it not just and fair that a percentage should go to the government? The people of other countries think so, but we, as usual, are behind.—Dr. C. F. Taylor in *The Medical World*.

### JOSEPH'S LAND SUPPLIES THE WORLD.

The announcement of a large wheat shipment to Japan sent from a Pacific port lends interest to some figures which the Treasury Bureau of statistics has prepared regarding the growing demand for American foodstuffs and manufactures in the Orient. Nearly six million dollars' worth of our flour went to the Orient last year, against about four million dollars' worth in the preceding year and nearly all of it to China, Japan and Asiatic Russia; the large proportion of that which reached China passing through Hongkong, to which it was accredited in our export statements. Shipments of breadstuffs in the form of wheat to the Orient, however, have been in the past rare, and the large shipment of wheat just announced, shows the growing demand for our breadstuffs in that section of the world, which buys annually a billion dollars' worth of goods, and which has been in the past taking less than 6 per cent of its purchases from the United States.

That our sales to the Orient are growing rapidly, however, is shown by the latest export statistics. They show that while there has been a continued growth in our exports during the past fiscal year, by far the largest percentage of growth has been in our trade with the Orient. To Europe, our exports during the eight months ending with February, increased 5.4 per cent as compared with the corresponding months of the preceding fiscal year; to South America, 8 per cent; to North America, 13.3 per cent; to Asia, 38 per cent; to Oceania, 51 per cent, or to Asia and Oceania combined, 44 per cent; while to Africa there was a slight reduction owing to the disarrangement of commercial conditions there by reason of hostilities. Taking our exports as a whole, it is found that the increase during the eight months has been 9 per cent, while, as already indicated, the increase to Asia and Oceania has been 44 per cent. This increase in our sales to the Orient occurs in

every country classified under the head of Asia and Oceania, to China the increase being from \$9,247,738 in the eight months ending with February 1899, to \$10,355,455 in the eight months ending with February 1900; to the British East Indies, from \$2,845,196 to \$3,124,169; to Hongkong, from \$4,732,072 to \$5,136,162; to British Australasia, from \$12,525,365, to \$17,999,403; to the Hawaiian Islands, from \$5,608,000 to \$8,546,859, and to Japan, from \$10,505,854 in the eight months ending with February, 1899, to \$18,344,179 in the eight months ending with February, 1900.

This phenomenal increase in our exportations to the Orient and especially to Japan, is the more surprising because of recent information from Japan which shows that the general importations of that country have been greatly decreased under its new tariff, which is mildly protective. The total imports of Japan in the year 1899 were 220,367,622 yen, against 277,502,157 yen in the preceding year, the value of the yen being 49.8 cents. Thus it is seen that while Japan is decreasing her general imports, she continues to rapidly increase her imports from the United States.

The remarkable growth of our exports to the Orient, however, only becomes fully apparent when the figures of the present exports are compared with those of a few years ago. For instance, our exports to Japan in the fiscal year 1893 were but \$3,195,494, and in 1899 they were \$17,264,688 and seem likely to be \$26,000,000 in the fiscal year 1900. To China our exports of 1893 were \$3,900,457, and in the present fiscal year will be in round terms \$15,000,000. To Hongkong our exports during the period have doubled, being \$4,216,602 in 1893 and promise to be over \$8,000,000 in the present fiscal year. To Australasia the exports of 1893 were \$7,921,228 and promise to be fully \$24,000,000 in the present fiscal year. To Asiatic Russia the exports of 1893 were less than a quarter of a million dollars, but will reach fully \$2,000,000 in the fiscal year about to end. Even more remarkable, however, is the growth in our exports to the Hawaiian and Philippine Islands. To the Hawaiian Islands the exports of 1893 were \$2,827,963, in 1899 \$9,305,470, and in the fiscal year 1900 promise to be fully \$12,000,000; while our exports to the Philippines which in 1893 were but \$154,378, will in the present year exceed \$2,000,000. Considering our exports, Asia and Oceania combined, the total for the fiscal year 1893 is \$27,421,831, for 1899, \$78,235,176, and for the fiscal year about to end will exceed \$100,000,000. The following table shows our exports to the principal countries of Asia and Oceania in the fiscal years 1893, 1899, 1899 and 1900, the estimate for 1900 being based upon the actual figures for the eight months of the year already reported.

1893.—Japan, \$3,195,494; China, \$3,900,457; Hongkong, 4,216,602; Asiatic Russia, \$145,941; British

Australasia, 7,921,228; Hawaii, \$2,827,668; Philippines, \$154,378; all Asia and Oceania, \$27,421,881.

1896.—Japan, \$7,689,685; China, \$6,921,933; Hongkong, \$4,691,201; Asiatic Russia, \$568,002; British Australasia, \$12,748,074; Hawaii, \$3,985,707; Philippines, \$162,446; all Asia and Oceania, \$42,827,258.

1899.—Japan, \$17,264,688; China, \$14,493,440; Hong kong, \$7,782,525; Asiatic Russia, \$1,543,126; British Australasia, \$19,777,429; Hawaii, \$9,305,470; Philippines, \$404,193; all Asia and Oceania, \$73,285,178.

1900 (Est.)—Japan \$26,000,000; China, \$15,000,000; Hong kong, \$8,000,000; Asiatic Russia, \$2,000,000; British Australasia, \$2,000,000; Hawaii, \$12,000,000; Philippines, \$2,000,000; all Asia and Oceania, \$100,000,000

Mormon War Veteran.

Charles Venable died at his home in Jackson township Sunday morning at 11 o'clock of general debility. The funeral occurred at 2 o'clock Monday at the family cemetery.

Charles Venable was born in Prince Edward county, Virginia, over 81 years ago and came with his parents to Missouri in 1835, when Livingston county was a wilderness inhabited for most part by Indians, wild beasts and game. He was a member of Col. Bill Jennings' company which took such a prominent part in the Mormon war in 1838 which resulted in the "Joe Smithites" being driven from Caldwell, Daviess and Livingston counties after several massacres. The massacre of Haun's Mill in Caldwell county was probably one of the fiercest engagements of this war and Captain Comstock of Greene Township was prominent in that charge. The deceased could tell more of the stirring and thrilling events of Livingston county's early history than any other man living, and his passing takes one of the prominent landmarks of the county from the field of action.—The Chillicothe (Mo.) Mail and Star, April 29d.

CURED OF CANCER.

ONE OF MICHIGAN'S MOST PROMINENT CITIZENS, AT THE AGE OF 74, CURED OF CANCER, PRONOUNCED INCURABLE BY SEVERAL PHYSICIANS, CURED BY DR. W. O. BYE.

CALEDONIA, Mich., Aug. 19, '99.

DR. W. O. BYE:

Dear Sir:—I can report my cancer as entirely healed up and shows but a very slight scar, which is more than I expected, considering the very large cavity after the cancer came out. I had shown it, previously to using your treatment, to our local physicians, and they all pronounced it incurable except one, who thought perhaps the knife would help, but advised not to meddle with it; but your cure has done the job, and that without any pain, and I am sure I am very grateful.

Very truly, J. B. PROCTOR.

This case was cured with home treatment. A free book is sent telling what they say of the treatment. Address Dr. Bye, Drawer N, Kansas City, Mo. (If not afflicted cut this out and send to some suffering one.)

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Ulcers, cancers, eating sores, painful swellings, effects of blood poison, persistent eruptions, that refuse to heal under ordinary treatment, are quickly cured by B. B. B. (Botanic Blood Balm), made especially to cure all terrible, obstinate, deep-seated blood and skin troubles. Is your blood thin? Are you pale? All run down? Have you eczema? Pimples? Blotches and bumps? Skin or scalp humors? Boils? Eruptions? Skin itches and swollen? Aching bones? Rheumatism? Scrofula? Catarrh? To cure all these blood troubles take B. B. B. (Botanic Blood Balm), because it drains from the blood and entire system all the poisons and humors which cause all of these troubles, and the cause being removed, a permanent cure follows. All the sores heal and new, rich blood is made.

Everyone says that B. B. B. is the most wonderful blood purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases (even the most deadly cancer) after doctors and patent medicines had failed. Thoroughly tested for thirty years and never known to fail. Our faith is so great in B. B. B., that we will send to any sufferer a trial bottle free, so that they may test the medicine at our expense. Large bottles for sale at the drug store for \$1.00, or six large bottles (full treatment) \$5.00. For free trial bottle enclose five cents which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 86 Mitchell St., Atlanta, Georgia, and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal medical advice. Write today.

For Sale.

One eight room, two story frame house, with good cellar and out buildings, lot 97x165; beautiful lawn, with large forest trees; nicely located about five blocks from L. D. S. church, on Kansas City and Independence electric line. Also one new, two story, frame house; good cellar, etc. lot 80x165; located about one-half block west of above. Great bargains if taken at once. Address Box 200, Independence, Mo.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address Geo. H. HIND, 8-3m. Kansas City Stock Yards.

Missouri Pacific Specials.

Annual Meeting General Assembly, Presbyterian Church, U. S. A., St. Louis, Mo., May 17th to 31st. Round trip tickets on sale May 15th, 16th, 17th and 22d for \$9.35, with a joint agency fee at St. Louis of 50 cents. Tickets good to return June 2d, 1900. Annual Meeting Southern Baptist and Auxiliary Convention, Hot Springs, Arkansas, May 14th to 17th. A round trip ticket as above on sale May 7th to 11th inclusive for \$15.70; good to return fifteen days from date of sale. Extension of limit can be secured until June 10th by deposit of tickets at Hot Springs prior to May 17th, 1900.

For full particulars see, F. A. MILLARD, Agt. Telephone 17. Missouri Pacific Ry.

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The following publications issued at the Herald Publishing House, Lamoni, Iowa, and all other Herald publications, may be obtained at the EXETER Publishing House, Box B, Independence, Missouri:

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Daughters of Zion.

The general meeting of the Daughters of Zion organization was held in the primary rooms of the Saints' church, Thursday, April 18, 1900. Was called to order by Sr. M. E. Hulmes, chairman of advisory committee; hymn number 475, "My Faith Looks up to Thee," was sung, and prayer offered by Sr. M. Walker.

In absence of regular secretary, Sr. Audentia Anderson was chosen to act in that capacity, with Sr. Viola Blair as assistant. Minutes of last meeting (1898) read and approved.

Reports from Srs. Hulmes, as president, and Robinson as corresponding secretary, were read. Report of the treasurer read, and, with the financial reports from chairman and corresponding secretary, was submitted to an auditing committee appointed by chair. Srs. L. Schmutz, of Denver, M. Fisher of Boston, and C. B. Kelley of Lamoni, were named as this committee.

Reports from the following local societies were read: Lamoni, Iowa; Independence, Missouri; Nebraska City, Nebraska, Pleasant Hill branch, Alabama; Garland, Alabama; Wheeling, West Virginia; Kansas City, Missouri; San Francisco, California; Straiford, Canada; Chilliwack, British Columbia; Kansas City, Kansas.

Auditing committee reported financial reports are correct, their report adopted. Verbal report from Denver local was given by Sr. L. Schmutz. Chairman reported a new local organized at Persia, Iowa, by Sr. M. J. Atkinson.

Srs. M. E. Hulmes and B. C. Smith were appointed a committee to consider the matter of sending a delegate to the National Congress of Mothers, with power to act as their judgment shall direct, the body favoring the sending of such delegate if found practicable. Srs. M. Walker and Dr. B. A. Greer made short and interesting talks, both being helpful and encouraging in their nature.

Articles four and six of the constitution were amended so as to provide that the word "chairman," in referring to the presiding officer of the general meeting, and that of local organizations, be changed to "president."

Sr. Schmutz, of Denver, spoke of the work there, asking some questions, and suggesting some changes, expressing much interest in the movement.

Election of officers resulted in the selection of Mrs. E. Etzenhouser, of Kansas City, Mrs. M. E. Hulmes, Mrs. Clara Frick, Mrs. B. C. Smith, and Mrs. H. E. Robinson, of Independence, as members of the advisory committee. Mrs. C. B. Stebbins was sustained as recording secretary, and Mrs. Anna Murphy was chosen as treasurer.

According to constitution, the advisory committee select their chairman and corresponding secretary from among the members constituting that committee.

After short talks from various

members present, the meeting adjourned, being dismissed by prayer by Mrs. Schmutz.

Nineteenth-Century Progress.

During the first decade of the nineteenth century, the baleful effects of the French Revolution were still felt. Not only was the face of Europe changed by that great upheaval, but liberal-minded men were driven to conservatism in politics, and the cause of political reform was put back a generation. The unfortunate association of liberty with the guillotine, of political freedom with the Reign of Terror, had turned men's minds away from the Utopian dream of universal freedom. Self-preservation is the first law of nations as well as of individuals, and in the face of the general alarm caused by Napoleon's towering ambition, the hands of rulers were strengthened and the liberty of the people lessened.

The close of the first decade of the nineteenth century saw Napoleon Bonaparte at the height of his extraordinary career. The inspired adventurer, whose life was more romantic than any told in the pages of fiction, had risen in a few years from the position of a sub-lieutenant in the army of the Revolution to an imperial throne, and was in 1810, apparently, firmly seated thereon. He had triumphed over all the countries of Continental Europe; England alone refused to acknowledge his supremacy.

The last decade of the century shows a remarkable change in the map of Europe and of the world: Russia has far outgrown her early limits; France has lost her pre-eminent position; Prussia has taken the place of her former enemy and become an imperial power; Italy, from a half dozen small states, has been united into a kingdom; England has been making a mighty effort to subdue a handful of Boer farmers in South Africa; in the East, Japan has pierced the bubble of China, and shown the inherent weakness of the oldest empire in the world. In the West, the United States, which, at the beginning of the century contained only sixteen states, with a population of five millions, has increased to forty-five states, with seventy-five millions. The House of Bonaparte has disappeared from the political horizon, the House of Hapsburg has ceased to represent a first-class Power, while Spain has sunk lower and lower in the scale of nations.—Self Culture Magazine for May.

Skirts as Carriers of Diseases.

The Philadelphia Ledger says that "a bacteriologist" asked a woman who did not usually have to go on very dirty streets, if he might make an experiment on one of her skirts. It was a comparatively new one, and received daily brushing. He found on part of the skirt binding at the hem the following small menagerie: Two hundred thousand germs, many bearing diphtheria, pneumonia and tonsillitis; also collections of typhoid and consumption-microbes.—Ex.

Alum Baking Powder Law Upheld.

Judge Clark rendered a decision on Saturday in St. Louis, convicting Whitney Layton, of that city, on a charge of selling a baking powder containing alum, and fixed the fine at one hundred dollars.

The law of Missouri forbids the manufacture or sale, within the state, of alum baking powders. The money paid in fines goes to the Good Road Fund of the county. Every citizen has an interest in the full enforcement of the law—first, that the highways of the state may be improved, and second, that the health of the people may be defended from alum baking powder. Grocers will escape prosecution by immediately throwing out of stock any cheap alum powders they may have. The constitutionality of the law having been established, the prosecuting authorities in each county will enforce the law and there is already some competition to see which county will get the most money for its Road Fund. If prosecutions are promptly begun, each county should collect thousands of dollars for good roads before summer. Grocers have had several months' warning already.

Any chemist can easily determine the presence of alum in baking powder, but as a suggestion we print the names of some of the alum powders sold in the state, as follows: Pure Food, Jack Frost, Shepard's, Bon Bon, Hotel, Champion, Calumet, Forbes, Perfect, Eddy's, Mamma's, K. C. Liberty Bell, Manhattan.

CONFERENCE MINUTES.

Southern Nebraska district conference convened with the Wilber Saints January 14, 1900, J. W. Waldsmith in charge. Secretary being assistant C. H. Porter was chosen secretary pro tem.

Reports were received from the following Seventy: W. E. Peak and C. H. Porter. High Priests: J. W. Waldsmith and M. H. Forscutt. Elders: W. M. Self, A. J. Myers and W. Savage. Priests: Jesse Spurgeon, S. K. Sorenson, R. O. Self, Robert White, S. Broilier, H. W. Belville and Ed. Robertson. Teachers, David Broilier. Deacons, H. E. Christy.

Bishop's agent reported: Received \$476.72; expended \$477.58; balance due agent 86 cents.

On motion the Palmyra branch was declared disorganized, and the district president authorized to take charge of the books, and the bishop's agent was instructed to take charge of the church property at Palmyra.

The question of district expenses was called up and the following resolution was adopted:

Resolved, That we do not think it wise or expedient to lay a material contribution on the members of the district to meet the expenses of the conference; and be it further Resolved, That in our judgment it is necessary that a district fund should be created, and that wherever a conference is held a liberal contribution should be made to said fund, and that all moneys so contributed should be used only by order of the district conference to meet the legitimate expenses thereof.

Reports were received from Nebraska City and Blue River branches.

A communication from Bro. T. W. Williams relating to the "gathering," consecration and equality, and from Bro. F. E. Ordway referring to the delegate system, and providing for the publication of all important matters in the Herald and Ensign three months, at least, prior to final action being taken in the General Conference of the church, were disposed of; the first indefinitely postponed, and the latter laid on the table.

Buffalo and Hall counties asked to withdraw from the Central Nebraska district, and become part of the Southern Nebraska district.

Bro. H. W. Belville was appointed to labor as a missionary subject to the directions of the district president.

On motion the following brethren were appointed as delegates to General Conference: C. H. Porter, M. H. Forscutt, W. M. Self, H. W. Belville, J. W. Waldsmith, R. O. Self and James Ferguson.

A committee of three was appointed by the chair to consider the question of camp meeting and camp meeting work, and report at the next session of the district conference. The committee consists of C. H. Porter, W. M. Self and H. W. Belville.

The following were sustained as the district officers: President, J. W. Waldsmith; secretary, E. D. Briggs; assistant secretary, M. H. Forscutt; bishop's agent, J. W. Waldsmith.

Adjourned to meet with the Nebraska City branch in May, 1900. NEBRASKA CITY, Neb., April 28.

Missouri, Kansas and Southern Illinois Mission.

To all the Saints and Ministry in the above mission, greeting.—Each district will be considered a "mission field" of its own, without dividing, except the St. Louis district, and controlled so far as I can determine at this date, as follows: The Northwest Kansas district by John Alfred Davis; Northeast district by M. T. Short; Nodaway Missouri district by D. C. White; Northeast district by F. J. Chaburn, assistant Joseph A. Tanner; Far West district by J. C. Foss, assistant Swen Swensen; Clinton district by T. R. White, assistant Lee Quick; Spring River district by F. C. Keck; South Missouri district by Henry Sparling, assistant R. T. Walters; St. Louis district in Illinois, and the city of St. Louis and suburbs by Arthur Allen. That part of the St. Louis district situated in Missouri (except the city of St. Louis and suburbs), and all of that part of Missouri south of the St. Louis district, and east of the South Missouri district, by C. J. Spurlock; Southern Illinois district by F. M. Slover. The Central Illinois district will be provided for some time in the near future, if possible. The Independence district will be under my own charge for the time being.

Those placed in charge will instruct the ministry to report all items to them on the first day of July, October, January and March. Those in charge should report to me by the tenth of each respective month named. Nothing need be considered in this pastoral letter to debar any or all to write me in regard to their trials or blessings, and the special needs of the work here and there, in order to secure my advice and assistance when they feel it is absolutely necessary, for the good of themselves and the work that they love so well. Praying God that we may all labor without unnecessary friction, and when the conference year shall have passed, we can look back over our work and truthfully say, we have done what we could to advance the good of the latter day work without murmur or complaint.

Yours in gospel bonds,  
I. N. WHITE,  
Minister in General Charge.  
INDEPENDENCE, Mo., April 27.

NOTICES.

The trouble surrounding the silencing of Bro. Wm. Jacques, of Belville, Illinois, having been adjusted, this is to notify all concerned that he is again reinstated as an elder.

J. C. HITCHCOCK, Dist. Pres.  
St. Louis, Mo., April 30th.

To the Saints of the Western Maine District:—Having been appointed to another mission field, I resign as bishop's agent in your district. Hereafter please send all moneys directly to the bishop, until such time as he shall appoint another agent, or makes other arrangements. Let not your diligence be slackened, but keep up the light and push on to victory. Blessings on you all.

In bonds,  
T. C. KELLEY.  
INDEPENDENCE, Mo., May 2.

MARRIED.

ANDERSON-BEAN.—At Petersville, Mercer county, Illinois, December 31, 1899, Mr. John Anderson of Buffalo Prairie, and Miss Sarah B. Bean of Mable, Missouri, Elder D. S. Holmes officiating.

JONES-FLETCHER.—At the home of the bride, Ladd, Illinois, Mr. Roger Jones of Plano, Illinois, and Sr. Mary Jane Fletcher, Bro. Frank Izatt officiating. They will reside in Lawrence, Kansas.

WITMER-WACHSMANN.—At the residence of the bride's grandmother, Kansas City, Missouri, Wednesday evening, April 25, 1900, Mr. John Witmer and Miss Clara B. Wachsmann, Elder B. J. Scott officiating.

DIED.

TWITCHELL.—At Templeton, San Luis Obispo county, California, Bro. Sanford Lorenzo Twitchell. He was born in Meigs county, Ohio, May 15, 1827; moved with his parents to McDonough county, Illinois. Was one of the State Militia at the time of the imprisonment of the Smiths at Carthage. Removed to California in 1848; married in 1847 to Irene C. Hopper; to them were born 12 children, 8 of whom, with his aged companion, survive him. Was baptized January 10, 1900, by E. Keeler, who also preached the funeral discourse to a large assemblage of friends and neighbors.

MATHEWS.—Mead Burton Mathews was killed on the evening of March 6, 1900. He was nearly 7 years old and was the oldest child of Bro. Reuben and Sr. Adrienne Mathews and grandson of Bro. and Sr. Joseph F. Burton, and great grandson of Sr. David and Sr. Elizabeth. Mead was a bright, ambitious boy, and on the evening was delighted to lend the old genteel horse from the pasture to the barn. He evidently had tied the rope around his waist. Just how it happened no one knows, but his mother who was watching for him saw the horse stop suddenly, and then circle around and then run around the pasture twice dragging the boy by the waist; when they got to him he was dead. Services from the East Garden Grove chapel, Elder P. M. Betts officiating. The grief-stricken parents have the sympathy of the entire community.

LANCUID Many a school-girl is said to be lazy and shiftless when she doesn't deserve the least bit of it. She can't study, easily falls asleep, is nervous and tired all the time. And what can you expect? Her brain is being fed with impure blood and her whole system is suffering from poisoning. Such girls are wonderfully helped and greatly changed, by taking AYER'S Sarsaparilla Hundreds of thousands of schoolgirls have taken it during the past 50 years. Many of these girls now have homes of their own. They remember what cured them, and now they give the same medicine to their own children. You can afford to trust a Sarsaparilla that has been tested for half a century. \$1.00 a bottle. All druggists. If you bowels are constipated take Ayer's Pills. You can't have good health unless you have daily action of the bowels. 25 cts a box. "The Great Pills cured my dyspepsia." W. D. CARVILLE, Jan. 10, 1899. Bath, N. Y. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost to you. Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 10, 1900

NUMBER 19.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.

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## WORK BENEFICIAL.

There is very little room in this busy world for the drone, whether animal or insect. From the beginning of creation it seems to have been made a condition of happiness and contentment that the powers of both mind and body should be usefully employed. The bee that will not labor to lay up the winter's store is driven out of his comfortable quarters to miserably perish when the summer is ended. The infant mind of the highest created intelligence from the moment that knowledge begins to dawn upon it, commences intuitively or naturally to employ itself; the little child must of necessity have something to employ both mind and body, else it becomes restless and unhappy, and the wise parent will see that such work is furnished it, as mind and body develop, as will serve to instruct and build up as well as amuse.

The same analogy is found in the spiritual life. With what wonder and delight the newly awakened mind, upon which has dawned the light of the Sun of Righteousness, dwells upon the intelligence revealed by the Spirit. How he wonders at the darkness which has hitherto hid the beautiful things of the kingdom of God from his vision and understanding, and if he continues to exhibit the same zeal and devotion, his interest will deepen and his understanding be enlarged. New heights, new depths, new beauties will open to his comprehension continually, until truth takes up her abode with him and he becomes, like Daniel of old, a man of excellent wisdom. But too often other pursuits in the demands of physical life make inroads upon time and thought, by which his researches in the spiritual kingdom are restricted, and as the

interest of this world increases, those of the higher and better life are so curtailed that its luster is dimmed and progress is lessened.

Activity is a necessity for health and growth in spiritual things as clearly as it is in the physical dominion; either mental or physical laziness and inactivity is destructive in its effects, as well as condemnable. The Lord has frequently spoken, both in early and latter times, admonishing the people that the idler is not acceptable to Him, and, unless he repents, will be cast out; and this is not to be wondered at when it is considered that He, Himself, has been directing the stupendous work of the creation, and has informed us that there is no space in which His handiwork has not been shown. No rest is so sweet, no sleep so satisfying and refreshing as that which follows good, honest labor, whether of brain or of brawn; no food is so sweet as that which is garnished by a good appetite superinduced by legitimate industry. It is a sad commentary, however, upon the wisdom and justice of some men who share in the beneficent mercies of the Creator, that they so grievously oppress and burden those employed by them that they are often so exhausted by the labor required in their daily employment that they can neither enjoy nor properly assimilate the food eaten to replenish the waste tissues of the body—this is not legitimate labor, but is an injustice born of selfishness, greed and avarice.

The parable of the talents; of the sower, and of the vine dresser, all indicate the value of activity and diligence as well as the reward which awaits the careless and indifferent. Every individual's best interests demand earnest, faithful work, and if, perchance, temporal success should be denied in this life, the day which is to try every man's work of what sort it is, will show different results, and, therefore, all may be encouraged to toil on until the conflict is ended.

It is too true, that Satan finds plenty of employment for those who will not do their duty before the Lord; he forces them into his service, though they may be deceived into thinking they are merely doing as they please, being liberal(?)minded, but the individual who refuses to do the will of his Creator when he knows what that will requires of him, is, in spite of himself, working in the interest of the adversary, and will, as a consequence, receive a reward accordingly. In this may be found another reason why the Lord is displeased with the slothful—they become the willing tools of the adversary of all righteousness,

and often are his agents in spreading evil and ruin in the world. Good, honest work in any department of legitimate effort is beneficial alike to body and mind, and all should be anxious to do their part that health may be conserved and such development made possible as will glorify the Creator and save the soul.

## EXPERIENCE WORKETH HOPE.

Without the principle of hope, this life would be, to most mortals, an undesirable and discouraging experience. As it is, men and women often become disheartened over successive failures in their endeavors to attain an object upon which they have concentrated efforts for a long while, and losing hope for any future attempt, they have given up, and become an easy prey to the tempter in whatever disguise he may have presented himself. In some cases life has become so burdensome that the awful step of self-destruction has been deemed the only escape, taking which, they dropped one burden only to assume one infinitely heavier and more enduring.

Some natures are more inclined to hopefulness than are others. It is easy for them to see the brighter side amidst unfavorable surroundings, and those who come within the sphere of their influence, are cheered and brightened by such association. But the hope which comes by experience is always sweet, comforting and helpful; it has the stability of a sure foundation, and is of the character that "maketh not ashamed." Especially is this true in a gospel sense. Theories may be enticing, look plausible and seem promising, but when an individual, complying with the commandments of the Lord in the gospel, experiences a fulfillment of the promises attaching to such obedience, all pleasure in the fine theories he may have held fades into forgetfulness, in the blessed experiences received for obedience rendered. It is only by experience that we attain the hope, which, the apostle says, is "as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6: 19), and faithful, diligent and lawful service to God is sure to bring such a reward as will bring the fullest and most complete satisfaction.

Hope is a blessed boon to the human family, without which life would often seem dark and discouraging. It enables its possessor to look, as he should, upon the brighter side of all things, and he who is possessed largely of this attribute, will generally possess a good degree

of charity and compassion, by which the burdens of life are lightened, both for himself and fellowmen. Cultivate this gift of heaven then, and be happy in it yourself while you also bless others with its sweet influence, and not only will the Lord accept your good works, but your brethren will call you blessed and enjoy your companionship and association, while the world will be brightened by your being a part of it.

## EDITORIAL ITEMS.

AN earnest effort is being made by the Saints at Springfield, Missouri, to build a church at that place.

BRO. GEO. H. BRUSH, Ridgely, Tennessee, says he has quite a number of ENSIGNS and *Glad Tidings* which he will gladly send to any who need them, but he is unable to pay the postage on them.

ELDER H. O. SMITH is now residing at 1321 Ridenbaugh street, St. Joseph, Missouri, instead of 1343 Buchanan avenue. Make a note of it so that your correspondence will reach him promptly.

ELDER DAVID W. THOMAS has with his family located in the suburbs of Springfield, Missouri, and being live Sunday School and church workers will be a help to the branch there. They were formerly of Lamoni, Iowa, but more recently of Illinois.

SR. H. E. REYNOLDS, Tekama, Nebraska, requests the Saints in St. Joseph, Missouri, to call on her sister, Mrs. William Belville, who has lately moved there and is located at 2805 Penn street. Herself and husband are both members of the church.

BRO. F. M. McDONALD, Mount Pleasant, Iowa, extends an earnest invitation to any of the ministry who may be passing Mt. Pleasant, to stop over and visit him. He says:

Take the Brazolton House bus at my expense, and they will bring you to my house.

We have an article from the pen of Bro. R. Etzenhouser on the Book of Mormon characters, referred to in his discourse on "Umorah" at the late General Conference, which will be of interest to our readers. We will probably publish it next week; look for it.

BRO. C. W. ETHRIDGE, Effingham, Kansas, though not privileged to enjoy the advantages of branch associations, is strong in the faith and testifies that if the isolated ones will maintain their integrity and fight the battle in the fear of the Lord, having their trust in his power, they will be victorious. He has realized in his own experience since being

called to remove from the Netawaka branch, that the Lord has blessed him with a goodly portion of His Spirit, and his earnest desire is to see the work of the Lord prosper. He asks the Saints to pray for the isolated that they may remain faithful and true.

BRO. S. O. FOSS sends us an interesting account of the work at Bar Harbor, Maine, and in central Maine, and of his labors there; but as he failed to either date his letter or put an address on it, we were forced to convey it to that receptacle whence are consigned many fond hopes. Try again, Bro. S. O., and don't forget to say where you are "at."

MR. J. H. WILLIAMS, Wallis Station, Austin county, Texas, renewing for the ENSIGN, says: I do not belong to the church now; would like to join if I had a chance. There are none of the Saints here, could you tell me where the nearest branch is? or if you know of any elder near here, I would like to see him.

We are unable to answer these inquiries; perhaps Bro. H. A. Stebbins, Church recorder, Lamoni, Iowa, could advise him where the nearest branch is located.

## EXTRACTS FROM LETTERS.

MR. J. R. HELM, Schell City, Missouri:

What few Saints there are here are noble Saints and strong in the faith. I have not yet joined the church, but am satisfied of the truth of the work.

SR. NELLIE COLE, Inland, Michigan:

It is very seldom any of the elders come this way, and our branch is nearly all gone; some moved away, others grown cold; a few are trying to keep the campfire blazing. I feel that it is good to be a Saint in latter days, and know that God's Spirit will always be with us if we live for it.

BRO. C. J. LUNDEEN, Union Fort Branch, Utah:

As a branch we are striving to keep together in unity of spirit. Although our homes are several miles apart, we strive to sustain our regular meetings twice a month, and the church papers are a source of comfort and strength to us. I hope we may all prove faithful and meet in the sweet by and by.

SR. IDA MINKLER, Lorain, Ohio:

I can sympathize with the isolated one. We go to Cleveland occasionally to church and have been to Kirtland. Bro. Etzenhouser gave us some good sermons here in our house over two years ago, which were appreciated very much. I tried to get a church but prejudice is so strong, it was impossible. People seem to be afraid of being contaminated by the truth.

SR. NETTIE SCHADER, Norman, Oklahoma:

We have not been here long and do not know whether or not there are any Saints living here, but think if we get the *Ensign* we will hear more about the whereabouts of the Saints and elders of this district. Would be glad to have an elder stop here any time they are in this neighborhood. We live about eight miles northeast of Norman.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

R-a-1-y.

Rally day, May 27th.

Sr. Blatt is improving.

Sr. John Crick is suffering somewhat from heart trouble.

Bro. J. C. Foss expects to be at St. Joseph, Missouri, next Sunday.

Sr. P. Peterson has been suffering from rheumatism the past week, but is better again.

Sr. W. S. Loar was quite ill with paralytic symptoms last week. Administrations relieved her Sunday.

Bro. Levi Cheney is able to get out of doors occasionally but seems quite feeble, though comparatively free from distress.

Bro. H. J. Davison departed for Chicago Saturday evening last, and Bro. R. C. Evans on Tuesday. The stay of these brethren among us was much appreciated; both were useful.

Sr. Newkirk was removed from her home to her mother's last week. She was suffering from hemorrhage of the bowels quite severely Sunday, but received relief from administrations. She is still quite weak.

Every member of the branch should make necessary preparations to be present on Rally day. Last year Rally day was a grand success and we should make it even better this year. Bro. James and the choir will have an interesting musical program to present, and good speakers will be secured. Don't fail to be present on time. Eat cold lunches and omit cooking as much as possible that day.

Sr. Letitia Crick, who had a fall last winter injuring her right arm, had her injuries examined recently, and it was found that there is a serious dislocation of the arm at the shoulder. It has been thought all along that it was simply sprained. Her age makes this accident the more serious, as to have a surgical operation would tax her nervous system. She desires the Saints to pray for her recovery.

Pres. Joseph Smith will be present and is expected to preach next Sunday morning. Greet him with a large turnout. At night, as previously announced, Elder R. Etzenhouser will deliver his able and interesting lecture on Cumorah, illustrated by a very large and beautiful landscape painting, the handiwork of our well known artist, Bro. Victor Kress. The auditorium and gallery should be well filled on both occasions next Lord's day.

Bro. Alma Pitt, well known as a boy in Independence, but now developed into the manliest kind of a young man of 24, being fully convinced that our heavenly Father's decree that it is not good for man to be alone, is right, succeeded in persuading one of our estimable young sisters, then in Chicago but more recently of Kansas City, Sr. Mamie Clark, to take the same view of it; consequently Bro. Alma arrived in Kansas City last Saturday and on Sunday evening, at the home of the bride's parents, the magic words were spoken by Bro. F. G.

Pitt which united these two excellent young Saints for a life's work and journey. We had not the pleasure of meeting the bride, but judging from the radiant countenance of Bro. Alma when he called at the ENSIGN office Tuesday to say good-by, there was no mistaking the feelings with which he regards his venture. The happy couple left for Chicago, their future home, Tuesday evening. May the sun shine oershadow the clouds all the way along their pathway is our prayer.

Bro. J. W. Brackenburg left Monday morning for California to take charge of some property there for the McCauley estate. He will probably be gone for some time, though, we are glad to know, not permanently. Bro. Brackenburg is one of the "old timers," and has therefore a wide acquaintance in and out of the church. He is consistent in his life, a good man, and highly esteemed. He will be missed, at least by the Saints, as well as his relatives, as he has so long been a familiar figure among them; but we are sure wherever he may be the work of the Lord, which he loves so steadfastly, will be honored, and men enlightened so far as he has opportunity. God bless Bro. Brackenburg, prosper his way and bring him back to us again safely.

Sunday was fraught with blessings to the Saints who composed the audiences at the various services in the church. Over three hundred were in attendance at the Sunday School. At eleven o'clock Bro. Joseph Luff, as previously announced, delivered the memorial sermon for Grandma Jane Mooney who died February, 1899, his absence preventing an earlier compliance with the request made prior to Sr. Mooney's demise. A high and deserved tribute was paid to her character. She was a worthy Saint, who, while her own life had many sorrows, always carried cheer and sunshine to others. At the close of the service many of the congregation proceeded to Shultz's pond to witness the baptism of Sr. W. N. Robinson, her husband being the happy administrator of the holy ordinance; it was an impressive scene. She was confirmed at the afternoon communion service under the hands of Apostle R. C. Evans and Elder Ellis Short, and was warmly welcomed into the fold by the Saints. A good season of testimony followed, the Holy Spirit bearing witness in the testimonies given. About 3:40 p. m. the meeting was turned over to Bro. I. N. White, missionary in charge, and Bro. Ellis Short, W. R. Pickering and W. H. Pease were ordained high priests under the hands of President Alexander H. Smith, Apostle R. C. Evans and Bishop R. May respectively. Bro. J. D. White was set apart as second counselor to the president of the 5th quorum of Elders, and Bro. J. W. Layton second counselor to the president of the 3d quorum of Priests by the same brethren, President A. H. Smith and R. C. Evans being respective spokes-

men. The Spirit's presence in these ordinations brought joy and praise to all hearts. At the conclusion of these solemn rites, President Smith bore witness to the calling of Bro. Ellis Short and W. H. Pease to the bishopric, which office will probably be conferred in the near future. At night Apostle R. C. Evans delivered a telling discourse from the text, "Behold I come quickly."

The branch met in regular business session of the month Monday evening, May 7th, presiding priest, J. W. Layton, in the chair, assisted by district president, R. May; J. W. Luff, secretary. Reports of officers were read, including one from President G. E. Harrington expressing his appreciation of the cordial support given him by the Saints during his incumbency of the presidency of the branch. Treasurer reported for month of April, receipts \$44.75, expenses \$37.90, balance \$6.85. Treasurer's report for six months was also presented, showing receipts \$214.10, expenses \$208.25. The building committee also reported receipts to February 4th, \$1,073.35. Expenditures to February 26th, \$1,060.00; balance \$13.35. Final action was taken in the case of Sr. Theresa Thomas Christensen, and she was declared disqualified from church membership until restitution is made. Letters from Stewarts-

ville, Missouri, branch for Bro. J. G. Pointer and wife and two daughters were read, and on motion they were received as members of this branch. Letters of removal to First Kansas City branch for Bro. W. R. Bozarth and St. Nettie Clow-Eastwood were granted. On motion the election of officers was then taken up resulting in the following selection: W. H. Garrett, president; J. W. Layton, priest; Lester Brackenburg, teacher; B. C. Smith, deacon and treasurer, and Orville James, chorister. The deacon nominated Bro. Horton for janitor which was ratified by vote of the branch. This completed the business and adjournment was taken.

The Metropolitan Railway Company is progressive, and seems to be inclined to accommodate its patrons as far as it can, consistently. There is a strong movement on foot, and meetings are being held along its Independence line, east of Sheffield, looking to the securing of a five cent fare between Kansas City and Independence. The company has made this concession as far as Sheffield, and in common with all residents of this city, we believe that this concession should be extended to cover Independence. We believe it would pay them to do so; and we further believe they will cheerfully make the reduction as soon as they can see that they will be justified in doing so. But no good business man would long run a business at a loss, or even inaugurate a policy which would be a losing one. President Holmes is a shrewd business man—his success with the Metropolitan system evidences that—and being in the street railway business, is as fully alive to the chances

for competition as any other man, probably a good deal more so. We are of the opinion that our friends who are actively moving for a five cent fare, had best leave out reference to other prospective roads, as, in our estimation, for the reasons given above, it is worse than futile; tends to defeat the very object for which all are seeking. We think that all that is needed is to convince President Holmes that the interest of his company will not suffer by making the concession asked, and as a business man, as well as the accommodating gentleman he has shown himself to be, having the growth of Kansas City and suburbs, as well as of the interest he represents, at heart, he will do all, and even more than the present proposition asks of him. Let's talk business.

## LAMONI, IOWA.

Good rains, crops and gardens growing.

Sr. A. P. Dancer, the matron at the Saints' Home, went to visit friends at Shaler, Sac county, Iowa, last week. Sr. Belle Wisdom is matron *pro tem*.

Apostle W. H. Kelley departed to Malvern, Iowa.

At the last business meeting, 1st inst., several were recommended for ordination, some letters granted and some received by letter.

A prayer and testimony meeting was held by the Religion on the night of the 4th; the subject was "unity."

Yesterday, Sunday 6th, the preaching in the morning at the Saints' church was by Elder John Smith; his text was the 17th chapter of St. John, his theme was "The import of unity." It was an intellectual treat. Meda Baker, a daughter of Sr. Walstrom, was baptized Sunday, 6th, by Elder Walstrom and confirmed by Apostle Wight and Elder Stebbins. The afternoon sacrament service was in charge of Elder Gunsollet, assisted by Apostle Wight and Elder Stebbins. Bro. Paul, Brackenburg and Mather were ordained deacons, and Elbert Smith and Sorenson elders, by Apostles Wight and Lambert, Bishop E. L. Kelley and Elder Stebbins. At night Elder J. D. Stead preached at the church and Elder Stebbins at the Home.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Another milestone has been passed and it proved to be a bright and comforting one, cheering the weary pilgrim on his way Zionward. Our reunion meeting was a success. The indwelling testimony and peace testified to by many and enjoyed, we trust, by all, was a rich blessing to God's people. Great throngs of Saints are not essential to such blessings, but where the few come together in unity and devotion there the good Spirit loves to dwell. If this meeting is a firstfruit of the year's experi-

ence in Chicago, we may expect a rich harvest. Bro. William Strange and the elder were in charge.

We enjoyed very much the Sabbath School at Lang mission, Bro. S. C. Good in charge. Some very interesting and intricate questions were developed in our class.

Bro. H. J. Davison arrived in the city yesterday morning after traveling all night without sleep. Though weary he was willing to "go to work." He celebrated his forty-seventh birthday by preaching twice, attending a Sabbath School and a three hour sacramental service. A day we trust long to be remembered by him and those who heard him. He will remain a few days ere wending his way eastward to his field of labor.

Our flat hunting and moving, etc., has prevented our pastoral work; also our correspondence. We hope soon to be fitted up in our new quarters and take up both again with new vigor. Wife is bearing bravely the heavy bereavement and keeps up moderately well in bodily health. She will be a closer companion than ever in our missionary work.

We begin tonight a protracted effort at the Park Side mission, 7124 Stony Island avenue, to continue during good interest. The local brethren will aid in this. Bro. R. C. Evans was announced there tonight. Bro. H. J. Davison will probably occupy tomorrow night. We hope the Saints will rally to our help all they can.

Bro. Alma Pitt started Zionward Saturday evening, stopping off at Kansas City, not to locate, however, but to capture a prize and return. It will be Sr. Mamie Pitt, instead of Sr. Mamie Clark, hereafter. We heartily wish them both long and happy life. They have both done well and we are pleased to know they will reside in Chicago.

Bro. F. M. Pitt has located on the west side at 258 North Troy street. J. M. TERRY.  
395 Ordan Ave., May 7.

## ST. JOSEPH, MISSOURI.

Last Sunday closed the ministerial labors of Elder H. O. Smith in this city. For the past two years, by General Conference appointment, he has been missionary in charge of the work in this place, and has been a faithful, earnest laborer, never failing to be at his post of duty promptly, and encouraging others by kind words and gentle persuasion to observe and remember their duties.

Seven were baptized on Sunday afternoon; Miss Irene Peck and Maud Guinand by Bro. C. E. Guinand, and Basil Sturgis, Rachel A. Drazay, Raymond H. Fairbanks, Wm. Robert Thomas Nanny, and Jennie Marcine Kinder by Elder H. O. Smith.

Sr. Peck will go to Pacific Grove, California, this week, there to make her future home. She will be alone as to church fellowship. California missionaries please note.

Last Wednesday evening occurred the largest business meeting ever held in the St. Joseph branch, the order of the evening being the semi-annual election of officers. The result

of the balloting was as follows: Wm. Lewis, president; D. J. Krahl, priest; G. W. Best, teacher; Coventry Archibald, deacon; John L. Bear, secretary; Pearl Best, recording secretary; R. Winning, chorister, with power to choose organists.

Our mission in South Park is flourishing. Sunday School is held and preaching services.

This is the first time in fourteen years that St. Joseph has been left out in General Conference appointments of missionaries.

G. L. K.

ST. LOUIS, MISSOURI.

Dewey's been here the past few days, well entertained by the citizens.

Bro. M. F. Gowell, en route to his mission field, stopped over Sunday with us, speaking three times here yesterday. He is announced at Cheltenham for three nights this week.

Bro. M. H. Bond left Friday morning for his mission field, his daughter, Lottie, going at the same time, en route to some point in Michigan. Bro. Trowbridge and wife seem to feel a little orphan.

The prayer meeting yesterday afternoon had some especially interesting and beneficial features.

Bro. James Christensen represented our work at Belleville; Bro. Barraclough, Caseyville; Bro. Davis, Oak Hill; Bro. Gowell, Cheltenham in afternoon and Bro. Hitchcock at night; Bro. Gowell, St. Louis, both morning and evening, yesterday.

Sr. John Molyneux is very sick at present, also Joseph Radford, though prospects for recovery of both are good.

Sr. Alice Robyne, around whom the death angel seemed to hover very closely for a time in the recent past, attended services yesterday. She expressed herself as being satisfied that the prayers of the Saints in her behalf had prevailed.

Sr. Peters was among the sick last week, calling for the administration. Although quite sick, the Lord appeared to recognize her faith. A very encouraging feature of our work here is the fact that many of the Saints put more faith in God, and less in men than formerly, with very satisfactory results usually.

Bro. J. D. White, the hustling preacher of Independence district, was with us during the past week. Some regrets are expressed that he was not returned to this field this year.

Bro. J. G. Smith, our bishop's agent, has been visiting in Wayne county, Illinois, the past few days.

With hope of success and fairly bright hopes before us, we gladly work on.

May 7.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preacher 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

A very pleasant session was held by the Sunday School at 10 a. m. under the supervision of the energetic superintendent, Sr. Ella Lytle. Preaching at 11 a. m. by Chas. A. Parkin.

Death has again visited our

people, and Bro. Joseph White has been called home after a siege of suffering of some years duration. He was the son of Sr. Susan White whose name is well known in our church papers. Bro. Parkin officiated at his funeral Sunday afternoon. Interment at Mount Olivet cemetery, San Mateo county, California.

The writer was the speaker at Oakland at 2 p. m., and also addressed Saints and friends in San Francisco in the evening. Elder J. A. Saxe was the speaker at Oakland in the evening.

There was a good attendance at the Wednesday evening prayer meeting, and a peaceful spirit prevailed. Thursday afternoon the Sisters' Prayer Union met.

All took part at the Religio Friday evening. The studies were interesting and the entertainment good. The critic's report was a special feature of the evening.

Our warship "Iowa" is now in our bay, also a French warship, and several transports, all painted white, with yellow smokestacks. They are all immense iron vessels, sailing between here and Manila.

GEO. S. LINCOLN.

April 22.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The Sunday School was in charge of Bro. August Koehler. There were forty-five in attendance. Bro. Wm. Clow reviewed the school very interestingly. He is again located at Independence, Missouri.

The morning preaching service was conducted by Elder Joseph Emmott, assisted by Elder William Newton. The speaker was Bro. Wm. Clow.

In the evening Elder Newton addressed the congregation on "Christ's Commission to His Apostles." He produced clear out logical testimony that the signs should follow the believer, and that the spiritual gifts of the gospel should be enjoyed by the obedient and faithful now just the same as in the time of Jesus.

Bro. Ammon White attended the Religio last Friday night and stirred up the society to increased energy and diligence. Come often, Bro. Ammon; your efforts are effective.

JOHN C. GRAINGER.

2124 East street.

LETTER DEPARTMENT.

CHICAGO, Ill., April 12.

Editor Ensign:—The subject of this memoir, who was Sr. Anthe Chobar, was born in the township of Wesley, Will county, Illinois, August 17, 1879; died April 7, 1900, and was, therefore, 20 years, 8 months and 21 days old.

Baptized with her parents into the church by Elder F. G. Pitt in the month of June, 1895. Your writer never met the sister alive, therefore, can say nothing from personal knowledge, other than that gathered by conversations with her parents and others on the day of her burial. Though young in years the suffering events of her life were of that character that do not often occur in a long life. At the early age of six years she was afflicted with typhoid fever which left her a subject of decrepit rheumatism till death; in addition to that, it eventually reached the optic nerves, and left her totally blind for the past

five years, and quite a sufferer, consumption closing her life scenes. In the midst of it all, however, she bore her affliction patiently and was the comforting and consoling companion of her mother, who two weeks prior to her daughter's death, was also stricken down with sickness and could not be removed from her bed to attend the funeral. Therefore, the funeral sermon (by your writer) was delivered in the sick chamber, the house being full of attentive listeners and sorrowful friends. Her chief desire was to go with her daughter. The funeral took place on April 9th, about eight miles from Wilmington, Illinois.

WM. STRANGE.

INDEPENDENCE, MO., May 5.

Editor Ensign:—As I am going away for a short time I thought I would say to the ENSIGN and its readers, that I shall not only miss the ENSIGN but the readers also, and the communion of the Saints. I have been a citizen of Independence for over twenty-three years, to say nothing of being here in 1832-3. Independence is a grand old town, and there are a good many good people in it, besides the Saints—as good neighbors as I ever lived by. I think I have some warm friends who do not belong to our church.

When Bro. Beagle and I came here twenty-three years ago the first day of last April, there was not a member of our church in the town. Bro. Pilgrim, Eitzenhouser, Campbell and Sr. Noble lived in the country, from two to six miles out.

In the Herald of November 15, 1877, I notified the church that they could buy one thousand acres of land near Lees Summit, in Jackson county, Missouri, all in a body, with houses, orchards, barns, wells and fences, all in good condition, for twenty dollars per acre; but that is past.

I shall miss the companionship of the Saints and neighbors much; will they miss me? No, one dropping out of their midst will not be missed, so many new ones coming in so often. I hope I shall not be gone from your company. Very long for this is my home. I have not done much for the church, but have done what I could.

May the God of Saints ever bless his people will be my prayer in my absence. Ever praying for the ultimate redemption of Zion, I remain

Your brother,  
J. W. BRACKENBURY.

ST. JOSEPH, Mo., May 8th.

Editor Ensign:—On Monday evening, May 7th, Bro. and Sr. H. O. Smith received a genuine surprise. About seventy-five of the Saints gathered in a body and presented themselves at their home. A most hearty welcome was extended them and during the evening it seemed that each one, by a smile, a word or a deed tried to gladden the heart of the departing missionary. Bro. R. Winning opened the preliminaries of the evening with a speech, the principal object being hidden until the last, when, in behalf of the Saints of St. Joseph, he presented Bro. and Sr. Smith with a purse containing \$37.30.

A beautiful scarf pin was also presented by Bro. D. H. Blair's Sunday School class. Following these presentations, refreshments, consisting of ice cream and cake, were served. Several musical selections were given by the Kinneman quartet, and one by Bro. H. O. Smith. The hours flew swiftly and the time drew near to bid the "God-speed" which was done with heartiness.

On the 24th of April the sad word came to Bro. D. J. Krahl that his father, who was living at Stewartsville, Missouri, had passed away at 2 o'clock on that day. He had been a great sufferer, being afflicted since last June with heart and kidney trouble, unable to wait on himself the greater part of the time. About one week previous to his death he had started to doctor with a specialist, and the dropsical swelling had entirely subsided; so much better was he feeling that he remarked that he expected to be at his work in ten days. The day of his death he had eaten a hearty dinner, sat down in a rocking chair, put on his slippers and was talking

very cheerfully of his freedom from distress, and anticipated immediate return of health; but ah! no, it was not thus to be, for the messenger of death called, and without one moment's warning his spirit was called away. The earthly abode of his spirit was lovingly laid to rest in the Saints' cemetery at the DeKalb branch about two miles from Stewartsville.

G. L. K.

OAK HARBOR, O., April 15.

Editor Ensign:—There is a little handful of Saints at Locust Point, and, thanks be to the dear Lord, I belong to the little band. Bro. F. C. Smith baptized ten of us, and since then I have been wonderfully blessed, for which I praise the Lord. I am so thankful that the dear Lord showed me the true light of the gospel through Elder F. C. Smith. We heard more Bible what little time Bro. Smith preached here than we heard before in a whole life time, and he told lots of things that we never knew were in the Bible. It hurt the Brethren people so much they would not let our elder in the church to hold meetings, so we had to go in the dancing hall; but the Lord met with us just the same and we had good meetings. I do rejoice that I have obeyed the true gospel, and am trusting in Jesus, and patiently waiting his coming.

Dear Saints, pray for me that I may prove faithful, and also pray for my husband that he may walk in the true light of the gospel. Oh, what a blessed meeting it will be when the dear Lord comes to gather his Saints. May he bless and help us all to do our duty, in my prayer. We would like to have an elder come and preach for us, if we knew where to write for him.

Your sister in the one faith,  
N. A. MYERS.

HEP WORTH, Ont., April 19.

Editor Ensign:—Dear Saints, I am still trying to press onward in this grand and glorious work of God; he has shown me the light and I do give glory and praise to him for his goodness to me in these latter days. Our church is about five miles from here, but there is Sunday School at our place every Sunday at half past two. We hope that the time may soon come when all the Saints will be ready to be caught up in the clouds to meet our Savior at his coming; and if we continue faithful and bear the cross bravely for him we need not fear.

I have been reading the history of Joseph Smith the prophet; it is a very interesting book. I have been baptized, also father, mother, five sisters and two brothers; there are three yet outside the church, but hope they may soon be led to obey the gospel of Jesus Christ, for it is the power of God unto salvation. Our branch is increasing all the time.

Bro. Gerrie is our elder and he preaches very well for being young in the work. Elder Compton is at our place; just now he is sick with a cold.

Brothers and sisters, pray for me that I may grow more in the faith, and when the time comes that we may be able to wear the crown that is laid up for us by the Master if we continue faithful.

Yours in the gospel,  
PHILINA BARNES.

WHITE ROCK, Kas., April 7.

Dear Ensign:—When you come to us on each recurring Saturday, you bring us the only communication with Saints that we are privileged to enjoy; consequently you are devoured with avidity, and laid down with a sigh, wishing you were twice as big as you are.

We are among the isolated ones, deprived of church privileges, there being only one other family of Saints in this neighborhood, and they four miles distant. There has been very little preaching done here, and what was done was some three or four years ago. Prejudice is a rank growth and the United Brethren and Methodists rule the country. My husband and I have been in the true fold of Christ eleven months today, and I can say we have received of the "signs following" blessings enough to prove to us beyond the shadow of a doubt

that it is the true fold, and that this work is the pure gospel of apostolic days restored. We have had sickness banished in answer to prayer, where the symptoms were so severe that only the divine hand could allay them so suddenly, yet they vanished in a night.

We would be glad to have an elder come this way; he shall lack neither food nor shelter, and have an excellent yard in which to set the gospel tent, if it should happen along some day. We came from Colorado last fall, on our way to Zion, and have stopped here in these regions to acquire wherewithal for our inheritance, when we expect to press on into Zion's borders.

Dear Saints, one and all, pray for us that we may ever be faithful and have a word for the hope that is within us. Ever praying for the welfare of Zion and the speedy obeying by all Saints of Section 42 of Doctrine and Covenants, I remain,

Your sister in the one faith,  
MRS. LORRA M. JOHNSON.

TULARE, Cal., April 25.

Editor Ensign:—It has been seven months since we have heard a missionary's voice. If any will have occasion to pass through this place, which is on the main line of the Southern Pacific, and they will stop, they will receive a hearty welcome to tarry with us. Although we are not spiritually dead by any means, but we do love to receive words of instruction and encouragement from others.

Last Sunday we drove ten miles to hear our worthy Priest C. W. Deuel preach his first sermon, it was filled with thoughts good for reflection.

A few weeks ago Walter Marshall, a lad of sixteen summers, walked ten miles to attend a prayer meeting near Bro. Deuels and to be baptized. His conversion is due wholly in being associated with our young brother, John Wiles, while working together. John takes advantage of every opportunity in explaining the gospel to those with whom he comes in contact. He is well versed in the Bible and church literature, devoting his spare time to studying. Walter is following his example, is a bright boy for one of his years. We hope to see both of them called to the ministry.

By the way we must not forget to mention Bro. Deuels' artesian well and pond, where the weary elder may find rest and catch the appetizing fish. We will vouch that he can also have access to the strawberry, blackberry and melon patches. Let us know when you are coming.

MRS. MARY A. TWADDLE.

BANOGOR, Me., April 18.

Dear Ensign:—Perhaps some of your readers would like to hear from a few isolated Saints who are trying to live worthy of the name Saint. We feel oftentimes that it is hard to be separated from the brothers and sisters and church privileges, yet we know that God's hand is over us, and he will lead and guide his children if they firmly trust him and try to live lives that would be acceptable in his sight. How glad I am of the hope I have of a better life. I feel to thank my heavenly Father more each day I live for leading me into the marvelous light of the gospel of his dear Son, this same gospel which has been restored to earth in these the latter days.

My heart goes out today for all humanity. Oh, that all would hear and accept the glad tidings of great joy, and keep the faith that was once delivered to the Saints. We know that our probation here is short, and growing shorter every day, so let us as Saints endure to the end, be faithful in all things, observe all the commandments, Jesus Christ being our helper, and we shall be crowned with glory and reign with him a thousand years.

I was adopted into the kingdom three years ago last January, and it is my desire to live faithful until Jesus comes to reign and make up his jewels.

Ever praying for Zion's redemption I remain,

Your sister in the gospel,  
MARGIE E. CLOSSON.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

CRED MAKING.

SERMON BY ELDER I. M. SMITH.

I call your attention to two paragraphs of scripture; the first will be found in Revelation 22: 18, 19:

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

The other statement you will find in 2 Peter 1: 3, 4:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

I do not flatter myself that I shall be able to present anything new in regard to these passages of scripture, for I judge they are familiar to all Latter Day Saints. It sometimes happens, however, that an old song sung to a new tune is interesting, and I hope by the help of the Spirit of God to be enabled to present some thoughts in connection with these texts that will edify and instruct.

You are well aware that these two passages of scripture are used as the strongest arguments of our opponents against our position concerning the Book of Mormon and continued revelation. Wherever we go and present the gospel of our Lord Jesus Christ, and tell the people that God has again spoken from the heavens, as in ancient times, we find people who are willing to justify themselves in rejecting it upon the ground that the Apostle Peter says, "all things that pertain unto life and godliness" are "given to us," and that, therefore, the revelations given to this church are frauds, that they are impositions, and that they are an outrage against that blessed Bible. In the first place it will be necessary for us to understand what the Apostle John means when he says: "If any man shall add unto these things,"

It seems to me that any person, who would but stop and think, would be able to see that John had reference only to the book of Revelation, which he had just written; for the books of the New Testament had not then been compiled into one volume, as they are at the present time. Those letters and books composing the New Testament were scattered over different parts of the world; one perhaps at Galatia, one at Ephesus, another at Corinth, and another at Philippi, etc.; and the Apostle John simply had reference to the one he was then writing. Now, for me—or any other man for that

matter—to take up the book of Revelation, and insert thoughts or ideas into it which would change the sense, and then palm it off on the people as the Revelation of St. John, would be adding "unto these things." Or if I should take up the book of Revelation and take out some words or sentences, changing the sense, and then palm it off on people as the Revelation of St. John, I would be guilty of taking "from the words of the book of this prophecy."

But, while this text refers directly only to the book of Revelation, the principle it teaches is applicable to every revelation that God has ever given to man, whether the revelation be long or short, whether it contains ten words or ten thousand words. Man has no right to add to nor take from anything that God has given—has no right to do so now, never did have the right to do so, and never will have. You will remember the text says: "If any man shall add to," or "take from," etc., nothing is said about what God proposes to do in the premises; there is nothing said about whether he will give more revelations, or whether he will withhold them. Mind you, he places this restriction upon man, and leaves himself free to do as seemeth him good.

Now, if you will turn back with me to the fourth chapter of Deuteronomy, I will show you there that as early as the days of Moses, men were forbidden to add to or take from God's word:

"Ye shall not add unto the word which I command you; neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you."—Deut. 4: 2.

A little farther on, in the same book, Moses repeats this command:

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."—Deut. 12: 32.

Here, that it might be impressive, the thought is repeated that man shall not add to nor take from that which Moses, the great prophet of God, had given unto the children of Israel. The same command is again repeated in Proverbs 30:

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30: 5, 6.

Now, while it is true that Revelation 22: 18, 19 refers (directly) only to the book of Revelation, and that Deuteronomy 4: 2, and 12: 32 refer (directly) only to the five books of Moses, it is true, also, that the last quotation refers to "every word of God," in whatever book it may be found. And the same is true of the following:

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him."—Ecc. 3: 14.

This establishes what I said a while ago, that the principle taught in Revelation 22: 18, 19, is applicable to every revelation that God has ever given to man—"nothing can be put to it, nor anything taken from it." God

tells us through Moses, the first writer of the Old Testament, that "man" must not add to nor take from his word; and then tells us again through John the Revelator, the last writer of the New Testament, that "man" must not add anything to nor take anything from that which he had given. Why? Because "every word of God is pure," and came from the lips of a being of infinite wisdom, and infinite knowledge; and, if man should take that up, with his imperfect understanding of God's will, and of God's purposes, and should begin to add to or eliminate therefrom, he would render the word of God imperfect, or, rather, his substitute for the word of God would be imperfect—it would no longer be the word of God. The Psalmist says:

"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times."—Psa. 12: 6.

Again he says: "Thy word is very pure: therefore thy servant loveth it."—Psa. 119: 140.

Not only are his words pure, but his law is perfect. Of this the Psalmist says:

"The law of the Lord is perfect, converting the soul."—Psa. 19: 7.

And the Apostle James says: "But whose looketh into the perfect law of liberty, and continueth therein, \* \* \* this man shall be blessed in his deed."—James 1: 25.

Perhaps you are thinking, "If his law is perfect, we don't need any more revelation." But you will please remember that the Psalmist said "the law of the Lord is perfect" about one thousand years before the birth of the Savior, and that the Lord kept right on giving revelations to man—Isaiah, Jeremiah, Ezekiel, Daniel, and all the prophets, wrote after that statement was made. And, according to the chronology as given in our Bibles, James calls the gospel "the perfect law of liberty," in the year A. D. 60, and after that, Paul wrote his epistles to the Ephesians, Philippians, Colossians, first and second Timothy, Titus, Philemon, and Hebrews; Peter wrote his second letter, John wrote his first, second and third epistles, his gospel, and also the book of Revelation, all written after James calls the gospel "the perfect law of liberty." We believe that "the law of the Lord is perfect," "the perfect law of liberty," that "every word of God is pure," "very pure;" but we believe this also:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."—James 1: 5.

And this: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."—Isa. 28: 10.

That is, we believe that every revelation that God has ever given to man is perfect, for the purpose for which it was given, whether that revelation be long or short.

But, as God has never told us that he has revealed all his will to man, as he has never told us

that the canon of Scripture is full and complete, as he has never told us that the day of revelations and angelic ministrations is past, as God has never told us any of these things, we have refused to accept them simply upon man's assertion. To assert and to teach such things, when God has not taught them, seems to us too much like adding to the word of the Lord. The Lord has never told us that the Bible contains all the wisdom and knowledge of God, neither has he, so far as we know, authorized any man to tell us so. He has never told us that any man who claims to have received a revelation from God must be at once denounced as an impostor and false prophet, nor has he told us that any man who claims to have had a revelation from God is guilty of adding to the word of the Lord as revealed to us in the Bible. Men have been dinning these things into our ears for years past; and, during those years, we have been asking them to give us a "thus saith the Lord" for their assertions, but have asked in vain. It is not receiving revelations that is forbidden. No inspired writer, from Moses to John the Revelator, has ever said that man shall not receive any more revelations from God, neither has any inspired writer told us that God will not give any more revelations to man. No, friends, those men of God who wrote "as they were moved by the Holy Ghost," have never told us these things. Uninspired men who write as they are moved by the wisdom of men, are the ones who have been teaching these things. Inspired writers, from Moses to John the Revelator, have told us that "man" must not add to nor take from anything which God has revealed; that "every word of God is pure," that "nothing can be put to it nor anything taken from it," that "the law of the Lord is perfect;" but, during all that time, the Lord kept right on giving "precept upon precept" and "line upon line;" during all that time, when men lacked wisdom and went to God in prayer and faith, the Lord heard their prayers and gave them the necessary wisdom. And, if Moses saying that men should not "add to" nor "diminish aught from" what he had written, does not mean that God will give no more revelation after his day, then this scripture in Revelation does not mean that God will reveal nothing more after it was written; if Joshua, Samuel, Jeremiah, Daniel, Matthew, John, and all the writers of the Bible after Moses' day, do not come under condemnation for receiving and writing revelations after Moses had said, "Ye shall not add unto the word which I command you," then a man should not be considered a criminal nor an idiot for believing that man may receive revelations from God after John wrote:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

dice and tradition, that this text does not intimate, does not contain even the shadow of an intimation that revelations from God were to cease when the book of Revelation was finished.

I am satisfied that some before me have been in the army during the late war, and have gone out to face the enemy, and, you know, sometimes you had to take a strong battery, and in taking that battery you had to fight manfully. Now, when you had captured that battery, driven the enemy from it after much toil, perhaps the sacrifice of many precious lives, did you take that battery and throw it away, or did you turn it, face it about, and use it against the enemy that had been using it against you? I dare say that you would answer me that if the guns had not been spiked, you would turn them up on the enemy. And just so I propose to do with this text this morning. Having captured it from them, I propose using it against them, or see, at least, whom it condemns. If it be the Latter Day Saints, let them bear the condemnation; if it is some one else, let them bear the judgment that their works deserve.

We start now with the understanding that every word of God is pure, that the law of the Lord is perfect, that it is the perfect law of liberty. And, it being perfect, complete and pure, if you begin to add to it or take from it, you make it imperfect, incomplete and impure; and that no power, less than the one which gives the law, has a right to revise that law.

And, to simplify matters, and get before your minds, as clearly as possible, the thoughts which I desire to present, I shall ask you to draw upon your imaginations this far: Let us imagine that we have met, this morning, for the purpose of organizing a new church, and to draw up the articles of faith by which we purpose being governed—that we have become thoroughly convinced, from reading the Scriptures, that all the churches of our day are more or less in error, and that this is to be a new one, organized and built up according to the teaching of the Bible. And, as we can't very well agree upon what is to be the faith of this church till it is organized, we shall proceed at once to organize. Jesus says:

"Upon this rock I will build my church."—Matt. 16: 18.

And Paul says: "And now hath God set the members every one of them in the body as it hath pleased him."—1 Cor. 12: 18.

Now, if Christ is the builder of his church, if he "set the members every one of them in the body," we must go to the Bible and learn from it, if possible, what kind of a church he built. We read, first:

"And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3: 14.

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6: 13.

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place,

whither he himself would come."—Luke 10: 1.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12:28.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4:11.

"Paul and Timotheus \* \* \* with the bishops and deacons."—Phil. 1: 1.

"And when they had ordained them elders in every church. \* \* \*"—Acts 14: 23.

Now, from the above texts, we learn that the Savior, in organizing his church, placed in it apostles, prophets, evangelists, seventies, pastors, bishops, elders, teachers, deacons, miracles, tongues, gifts of healings, helps and governments. Shall we ask the Lord to set all these in our church, which we are organizing this morning? Some one says, "No; we don't need some of those things in the church now."

Which ones are not needed now? "Well, we don't need any apostles, we don't need any prophets, we don't need any seventies, we don't need any miracles, gifts of healings, nor diversities of tongues." But didn't the Savior put all these in his church, and haven't we agreed that when God does anything, nothing can be put to it, nor anything taken from it? "Yes, but those things were necessary then; now we don't need them." Well, if they are not necessary, we will have it understood, to begin with, that this church will have no apostles, prophets; seventies, miracles, healings nor tongues—that we don't believe in such things in our day. Yet our text says,

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

There is just as much condemnation for taking from God's word as there is for adding to it.

We shall organize our church, then, with evangelists, pastors, bishops, elders, teachers, and deacons. But how are these to be called? Again we take up the Bible and read:

"Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10: 2.

"And no man taketh this honour unto himself, but he that is called of God as was Aaron."—Heb. 5: 4. (Aaron was called through the prophet, Moses. See Ex. 28: 1.)

"Now there were in the church that was at Antioch certain prophets and teachers. \* \* \* As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."—Acts 13: 1, 2.

The Bible says that men must be "called of God as was Aaron," but as Aaron was called through a prophet (and Barnabas and Paul were called in a similar manner), and as we have no prophets in our new church, we can't expect men to be "called of God as was Aaron." So we decide that if a man feels "impressed" that he ought to go and labor for the Lord, he doesn't need to be called by the Lord speaking to "proph-

ets and teachers" in the church, as he did in apostolic times. But, in this, we have committed a double wrong; we have disposed of the Lord's way of calling men, and have substituted one of our own—have both taken from, and added to, the word of God.

Now, that we have decided upon the form of organization, and the manner in which the officers are to be called, let us proceed to an examination of the Bible, and see how much of it we can accept as our rule of faith and practice. "But," says one, "I thought we agreed that the gospel is 'the perfect law of liberty,' and that we were to take the New Testament in its entirety, neither adding to nor taking from the word of God. Well, we shall read some of the New Testament and see if we can all agree to accept it. So we begin with the first of Matthew and read along all right till we run up against this:

"And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."—Matt. 11: 27.

But here another objection is raised, and it is argued that although God did make himself known to men by revelation in the days of the Savior and his apostles, things have changed since then, and that we can know God now by reading of him in his word. A vote is taken, the congregation declare that this position is correct, and this new church, which was to be built according to the Scriptures, teaches that men can know God, now, without its being revealed to them by the Son—they can know him by reading his word. The same double sin of taking from God's word and teaching the opinions of men in its stead.

I turn over a little further, and read, Matthew 16: 18, where Jesus says that Peter had received a knowledge that Jesus was the Christ, by the revelation given by the Father, and Jesus says that "upon this rock I will build my church," that is, upon the revealed truth that Jesus is the Christ. But we soon decide that a church, now, should be built upon the Bible, and the Bible alone; so we do away with this text and build upon—our interpretation of the Bible. In the next verse, Matthew 16: 19, Jesus says unto Peter:

"I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

I turn to Matthew 18: 18, and I find that this promise is extended to the church, or especially to the officers of the church, and he says to them: "Whatsoever ye shall bind on earth shall be bound in heaven," etc., making it apply to the church. But we conclude that the church cannot have the keys of the kingdom of heaven in the nineteenth century, so we take that text out, too, and undertake to run our new church without the keys of the kingdom. We read on, then, till we come to Matthew 19: 13-15:

"Then were brought unto him little children, that he should put his hands on them, and pray: and

the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence."

I turn next to Mark 10: 16 and I read the same statement, only he says that Jesus took up the little children in his arms, put his hands on them and blessed them. It takes the congregation but a moment to decide that it would be more becoming to bring the little children to the ministers of the church, now, and have them sprinkled; so we decide to leave out the blessing of little children, by the laying on of hands and prayer, and substitute "christening" in its stead—taking away the example of the Master and "teaching for doctrine the commandments of men." And yet part of our text says:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city."

In Mark 11th chapter, commencing at the 22d verse, we read:

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (See also Matthew 21: 21, 22.)

But our "new fangled" church this morning soon makes up its mind that such faith as is spoken of here, was confined to the apostolic age, and that it would be folly to preach that now; so we take that out of the gospel—as we expect to preach it; and yet God says:

"Whosoever shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

We read on, then, till we come to Mark 16: 15-18, the great commission given by Christ to the apostles, and where Jesus says:

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

We believe that and put it in our creed.

"He that believeth and is baptized, shall be saved."

We do not believe that baptism is essential to salvation, therefore we will not incorporate that in our creed; but we believe that he that believeth shall be saved, and will put that in, and,

"He that believeth not, shall be damned."

We believe that and will also place that in our creed.

"And these signs shall follow them that believe; In my name they shall cast out devils; they shall speak with new tongues."

We do not believe that, and shall not preach it either.

"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We do not believe men can drink poison, and it not hurt them, they would surely die; neither do we believe in laying hands on the sick, and they shall

recover. We, therefore, shall not place such a belief in our creed. And yet the text says:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

We next turn to John 3: 5, and read:

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

An objection is at once raised here, that this is too narrow; that men can say, "Lord save me now," and be saved in a moment—between two pulsations of the heart; that the thief, who was crucified with the Savior, simply said, "Lord, remember me when thou comest into thy kingdom," and was saved immediately; and that we can be saved, now, just like the thief on the cross. But some other good brother modestly suggests: "It may be nice enough to be saved 'like a thief,' if it suits one's fancy, but, for my own part, I would rather be saved 'like a Christian.'" But, as the Savior was baptized of John, in Jordan, and then received the Holy Spirit afterward (Matt. 3: 16), being thus 'born of water and of the Spirit,' and, as he said, "If any man will come after me, let him deny himself, take up his cross, and follow me" (Matt. 16: 24); and, as he further says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1), then I suppose, if a man isn't 'born of water and of the Spirit,' he will have to be saved 'like a thief,' if he is saved at all, for he will have to climb up 'some other way.'" But the members of the congregation promptly "sit down on" this brother as "an old fogy," and vote to take out the word "water" and put the word "truth" in its stead, making the text read, "Except a man be born of the truth and of the Spirit"—"take away from" and "add to;" a double condemnation.

We next read Acts 2: 38:

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

And before taking any position on it we read Acts 22: 16, where Ananias said unto Saul,

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Having already decided that a person can be saved, freed from sin, by simply giving his heart to God, and that too in a moment, we, of course, cannot see the necessity of telling people to 'repent and be baptized \* \* \* for the remission of sins,' nor of telling them to 'arise and be baptized and wash away your sins,' so out go these two texts. Yet we know what the penalty is—our name is to be "Taken out of the book of life, and out of the holy city" for doing so.

The next principal of the gospel, as taught and practiced in New Testament times, is just as obnoxious to modern church

goers as being "baptized for the remission of sins." We find it in the following texts:

"Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: \* \* \* Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

"When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 5, 6.

And Paul, in Hebrews 6: 2, enumerates "the principles of the doctrine of Christ" and gives, as the fourth principle, the "laying on of hands." The laying on of hands, then, was taught and practiced, for the reception of the Holy Spirit in the church which Christ built—after individuals had been "baptized for the remission of sins." Shall we teach and practice it in the new church which we are building "according to the Bible" this morning? "No," some one says, "it is out of date; it was all right in the days of the apostles, but it is done away with—is not for us." So we decide to risk getting the Spirit in some other way, and drop this "principle of the doctrine of Christ" from the gospel—as it is to be preached by us.

But we do not stop at this; we continue to read the New Testament, and continue to find things taught there that this new church of ours can't accept. In 1 Corinthians 12: 8-11, we read of the gifts of the Spirit which the Lord promised to his children, that "the manifestation of the Spirit is given to every man to profit withal."

"To one is given by the Spirit the word of wisdom."

That is good; we will insert that in our creed.

"To another the word of knowledge."

Yes, that is good too, so we will put that in.

"To another faith by the same Spirit."

The gift of faith; we believe in that; we will put that in also.

"And to another the gifts of healing."

We do not want that in our creed, we do not believe any one has the gift of healing now.

"To another the working of miracles."

We do not want that, we will strike that out; it is preposterous to believe in such things.

"To another prophecy; to another the discerning of spirits."

We will eliminate these from our creed, for we do not believe in them, for such are done away.

"To another divers kinds of tongues."

Well, we do not believe that, and we do not want it in our creed, for it is folly to believe in such things in these days.

"To another the interpretation of tongues."

As we have done away with the gift of tongues, we do not want the gift of interpretation, so we will strike that out too.

We next read 1 Cor. 14: 1:

"Follow after charity, and

desire spiritual gifts, but rather that ye may prophesy."

We say it is all right to follow after charity, but that advice to desire, to prophesy, is all a delusion; so we will not place that in our creed. And we read further in verse thirty-nine,

"Covet to prophesy, and forbid not to speak with tongues."

We do not believe that, so we take it out also. And in this same chapter, 1 Corinthians 14: 26, we also find this:

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation."

Now, shall we teach this in our new church? Shall we tell our members that, if they live for it, they too, may come together from time to time and have the gift of tongues, and receive revelations from God? Upon a vote being taken, it is decided that this, too, is done away—is not for us; so out it goes along with the others.

These are principles of the doctrine of Christ, the greatest bulk of which we have left out of our creed and, as a consequence, have taken them from the word of God; and yet my text says:

"If any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city."

We next examine Ephesians 4: 4, 5:

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

Well, we do not believe that; just having one church; just having one body; one system of faith. We do not believe that, it is of no consequence that we should believe it; and, lest men shall say we are narrow-minded, we will teach that there are many bodies, many different systems of faith, and that a man can be saved in one just as well as another—just so a man's conscience is clear is all that is necessary. So away goes the "one body" and the "one faith," doctrine, and the doctrine of many churches and the many different systems of faith is substituted for it. We know the apostle says:

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."—1 Cor. 1: 10.

But it can't be, it is too much to expect of us, so we shall not teach it.

We turn to James 5: 13-15, and read:

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms."

That is a very glorious idea; if you get merry, sing songs to God. Well, we will put that down. If you want to pray, that is all right; make your wants known to your heavenly Father. We can put that down in our creed.

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord."

Well, it is all right to send for the elders and let them pray;

that is good doctrine, and we are going to put that in our creed; but anointing with oil, we do not believe in, even though the apostles anointed with oil. We do not believe in it now; it was good doctrine then, but not now. But we read that:

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

We do not believe the Lord will raise up the sick now, and so we eliminate that from the word of God; and that sins shall be forgiven through the laying on of hands and anointing with oil, we do not believe, and we eliminate that from the word of God; yet we are told:

"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life," etc.

We read in James 1: 5:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

But we do not believe that, we do not want that now; so we leave it out.

We then read this, from the Apostle John:

"And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it."—2 John, 6th verse.

And before taking any position on it, we read this, from the angel which came to John on the isle of Patmos:

"But that which ye have already hold fast till I come."—Rev. 2: 25.

Now, we are told in these two texts that the children of God must walk as they had "heard from the beginning," and they were to "hold fast" that which they then had "till I come." But how can we? Why, if we walk as they had heard from the beginning, we would have to preach and practice "baptism for the remission of sins," for Mark says:

"The beginning of the gospel of Jesus Christ, the Son of God; \*\* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."—Mark 1: 1-4.

Peter taught the same on the day of Pentecost (Acts 2: 38), and Ananias taught the same to Saul of Tarsus (Acts 22: 16). Then we shall have to teach and practice the laying on of hands (after baptism) for the reception of the Spirit, for the blessing of little children, for ordination of officers in the church, and also in administering to the sick. We would have to "covet to prophesy and forbid not to speak in tongues." We would have to "follow after charity and desire spiritual gifts, but rather that ye may prophesy." You see they had "heard from the beginning" all these things, and now John tells us, "This is love, that we walk after his commandments," and that the commandment is, "As ye have heard from the beginning, ye should walk in it." And then the angel tells us that what they then had—all these things, and also apostles, prophets, revelations, tongues, interpretation of tongues, and angelic ministrations—they were

to "hold fast" till the coming of the Savior. But we have been taught that these things were given to establish christianity, and that they were to cease when the twelve apostles, and those upon whom they laid their hands, all died, and, if that is correct, then it would be impossible to "hold fast" to these things till Jesus comes. And, as it will be impossible for us to teach our creed, and, at the same time, teach these two texts of Scripture also, we will leave out these two verses along with the rest which we have taken out.

We get along fairly well now, till we get to this:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come."—Rev. 14: 6, 7.

This, mind you, is in "The words of the book of the prophecy," of which John says, "If any man shall take away from" it that "God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And the voice which called to John out of heaven said, "Come up hither and I will shew thee things which must be hereafter" (Rev. 4: 1); so it is plain that John is writing of things which are to come to pass after his day. And, besides this, the angel who brings the gospel is to declare that "The hour of his judgment is come," showing that the gospel is to be restored, and preached "to them that dwell upon the earth" just before "the end shall come" (Matt. 24: 14).

Then in the fifteenth verse of this same chapter, Revelation 14, we are told that "another angel" is to cry,

"Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe."

And Jesus says:

"The harvest is the end of the world; and the reapers are the angels. \* \* \* The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."—Matt. 13: 39, 41.

But, notwithstanding all this evidence supporting the restoration of the gospel, by an angel, just before the hour of God's judgment—"at the time of the harvest," "the end of the world,"—we decide that there is no necessity for an angel bringing the gospel, that angelic ministrations are things of the past, and that those who preach such things are fanatics and deceivers. So away goes that part of "the words of the book of this prophecy," even though it may cause our names to be taken "out of book of life."

Now, friends, we have hastily run through the New Testament this morning and, in forming our creed, we have left out so much that we haven't very much of the gospel of Christ left. Ingersoll would say, "Just about enough to swear by in the courts." But when we get through, we take up the Bible and say, "Here is the blessed

book, we believe in the Bible, and the Bible alone; we are going to build, and we build upon the Bible alone. There is the word of God; there is the blessed book we are required to build upon. Now we are going to have no more revelation; we are going to have nothing more revealed from the heavens, nothing more at all; here is the last will and testament of our Lord Jesus Christ, and now the heavens are sealed, and God will give us nothing more. You begin now to see the difference between the creed of the Lord Jesus Christ, and our creed. Jesus has given the law, and commands us not to add to it nor take from it, not to attempt to revise it in any sense; but we have taken up this law and have revised it, have added to it and taken from it, and now we say, "Lord, do not give us any more; we have our creed; we have organized our church upon this basis; we want you to come into our church if you will be a silent partner, but we propose to run this thing ourselves. In this nineteenth century we have become wise, and we consider ourselves sufficient for this work; and if the people shall find out that we depend upon you, they will think we have lost our respectability; hence we do not want anything more, we are going to stop right here and shut the door against anything more from God." Here is the difference: God gave so much of his word as he wants man to observe, and gave it as he wants it; and then we, in our creed making, say, "We accept so much of it as suits us, and reject what does not"—and that is a very considerable part. In other words, God gives his law as he wants it, and says that "man" must not "add to" it nor "take away from" it; "man" comes along and adds to it and takes from it till it suits him, and then says that God must not add anything more. God has said by the prophet Isaiah, 55th chapter:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Let us beware, then, of the creeds of men; of "teaching for doctrine, the commandments of men," for Jesus says of those who do so, "In vain do ye worship me."

The Latter Day Saints take the Bible and believe it to contain the word of God; believe it where it says,

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Believe it where it says:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Believe it where it says:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John, 9th verse).

The Latter Day Saints believe the word where it reads:

"If any of you lack wisdom, let him ask of God, \* \* \* and it shall be given him."

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They accept it and preach it because they believe men lack wisdom, even the wisdom of God, in order that they may carry on the work of God successfully; and they believe, that except they abide in the doctrine of Christ, except they speak the things that God has placed in his word, they will come under condemnation. Hence it is, that they accept, teach and practice all those things which we have been rejecting and refusing to put in our new church and its creed, this morning: "Baptism for the remission of sins," "laying on of hands" for the reception of the Holy Spirit, "laying on of hands" for the blessing of little children, for ordinations, and for the healing of the sick, in connection with the "anointing him with oil." They believe and teach the same kind of church organization as existed in apostolic times, the same gifts and blessings of God's Holy Spirit; the restoration of the "everlasting gospel" by an angel, just before the hour of God's judgment, or the "end of the world"—in fact, they believe the gospel of our Lord and Savior, Jesus Christ, in its entirety, and that there is no other gospel that will save, "none other name under heaven," and that men must take upon them the name of Christ and live by his law in order to be partakers of the inheritance "reserved in heaven for you." Are they orthodox? Are those who reject those parts of the gospel

referred to above, teaching the opinions of men as a substitute, orthodox?

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Let us now examine the other part of our text, that part found in 2 Peter 1: 8. This is thought by some to be against our position on continued, or present revelations from God, but we think it is in our favor, and against those who reject the doctrine of present revelation. We believe that men have put their own "private interpretation" upon this text, and that they preach their "interpretation" instead of the text. First, I will quote the text as it is:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter 1: 8).

Now, let us quote it as it is commonly understood:

"According as his divine power hath revealed unto all men all things that pertain unto life and godliness, through the apostles."

Peter says nothing about what God had revealed, but he speaks of those things which God had "GIVEN," not to all men, but "unto us"—"UNTO US." Now, don't forget that Peter is talking about what God had "given" to them, and not about what the Lord has revealed to all men in his word. And the apostle says the Lord "hath given unto us all things that pertain unto life and godliness," so, if we can learn from the Scriptures just what things God had "given" to them, then we shall know what things "pertain unto life and godliness."

"And he gave some apostles, and some prophets."—Eph. 4: 11. The first things that God "GAVE" to them were apostles and prophets.

Then we read next in Matthew 16: 19, where Jesus says to Peter: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

We find he "GAVE" unto the apostles the keys of the kingdom of heaven, to open the door of the kingdom, to induct men and women into the same. But what else did he give? Turn to Luke where he sent them out to preach, where he says:

"I give unto you power and authority over devils, to cast unclean spirits out of those possessed with them."

And what else did he give? Turn to John 14: 15, 16:

"If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."

And this Comforter "shall guide you into all truth and show you things to come." (John 16: 13). Now turn to 1 Corinthians 12: and it reads:

"But the manifestation of the Spirit is given to every man to

profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another, faith; by the same Spirit; to another, the gifts of healing; by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits," etc.

Here we find what God gave unto that church. He gave them inspired apostles; he gave them the keys of the kingdom of heaven; he gave them power over unclean spirits; he gave them the Spirit that would open the windows of heaven and bring down the things of the Father and the Son to give unto them. He gave them this Comforter, and the gifts of the Spirit; and, most of all, he gave his presence; for we read that the church is builded for a habitation of God through the Spirit; that God himself, the source and fountain of life, together with the Redeemer, might dwell in their midst; hence, they had all things which pertain to life and godliness; and the Apostle Peter might well say so.

Yes, friends, a church to which God "hath given" inspired apostles and prophets; a church to which God "hath given" the keys of the kingdom of heaven; a church to which God "hath given" power over devils and unclean spirits; a church to which God "hath given" the Spirit which guides into all truth, shows things to come, and takes of the things of God and shows them unto his people; a church to which God "hath given" the gifts of wisdom, knowledge, faith, healings, prophecy, miracles, discerning of spirits, tongues, and the interpretation of tongues, along with the privilege of asking him when they "lack wisdom," with a "thus saith the Lord" that "it shall be given him;" a church to which God "hath given" all these things, and in which he and the Savior both take up their abode, can well say, "According as his divine power hath given unto us all things that pertain unto life and godliness." But you can see that the church we have been organizing this morning is quite different from this one—the one of which the apostle says that God "hath given to us all things that pertain unto life and godliness."

In organizing our new church, and drawing up the articles of faith by which it is to be governed, we have discarded, as unnecessary, all but a few of the things which God gave to that church, and then we stand before the people and say that God has given to us the New Testament in which the history of these things is recorded, and that because God has given us the history of these things, we have all things that God gave "to that church." There is quite a difference between the history of the things and the things themselves; there is quite a difference between eating a good meal, and somebody else eating it for you and then telling you how good it was.

If God had given unto them apostles, if God had given unto them the keys of the kingdom of

[Concluded on page 8.]

CANCER.

A BLOOD DISEASE AND CURABLE.

Editor of Zion's Ensign.—Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant, deadly poison in the blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made. Up to the present time B. B. B. has cured hundreds of cases where the knife, doctors and patent medicines failed to cure. Here is one case. Mrs. E. Story, of Fredonia, Alabama, writes under date of October 15, 1898:

"Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless, so I tried B. B. B., and was cured. The disease made me most deaf. B. B. B. helped my hearing. Respectfully, "MRS. E. STORY."

We will send any reader of Zion's Ensign a sample bottle of B. B. B. free of charge, and prepaid, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles. It is remarkable how quickly it heals every sore, improves the digestion, and gives a clear, healthy appearance to the skin. B. B. B. is for sale in large bottles by druggists at \$1.00 or six bottles (full treatment) \$5.00. Complete instructions go with each bottle. For trial bottle and other information enclose five cents which pays exact cost of postage (medicine is free) and address Blood Balm Co., 86 Mitchell St., Atlanta, Georgia. Describe your trouble, and personal medical advice will be given.

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DR. BYE has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of oils. Address DR. BYE, Drawer N, Kansas City, Mo.

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Desiring to continue my entire time in the ministry, I offer for sale at a bargain—easy payments if desired—my desirable store and residence property, Minnesota avenue, Kansas City, Kansas. Water conveniences up and down stairs, stable on lot, etc. Address for further particulars, Wm. NEWTON, 337 Minnesota Ave., Kansas City, Kansas.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address Geo. H. HIND, 8-3n. Kansas City Stock Yards.

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All kinds of property in and around Lamoni, cheap and on easy terms. Fifteen years residence here. Correspondence invited.

D. F. NICHOLSON, Lamoni, Iowa.

Missouri Pacific Specials.

Annual Meeting General Assembly, Presbyterian Church, U. S. A. St. Louis, Mo., May 17th to 31st. Round trip tickets on sale May 15th, 16th, 17th and 22d for \$9.35, with a joint agency fee at St. Louis of 50 cents. Tickets good to return June 2d, 1900. Annual Meeting Southern Baptist and Auxiliary Convention, Hot Springs, Arkansas, May 16th to 17th. A round trip ticket as above on sale May 7th to 11th inclusive for \$15.70; good to return fifteen days from date of sale. Extension of limit can be secured until June 10th by deposit of tickets at Hot Springs prior to May 17th, 1900. Summer tourist rates to Pertle Springs, Mo. On sale May 15th at \$2.55 season ticket; \$1.95 Friday and Saturday ticket, and \$1.50 Sunday ticket.

Annual Meeting Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, Washington, D. C., May 22d to 24th. Round trip fare and \$2.00 for round trip. On sale May 10, 20th and 21st, with final limit May 28th.

National Baptist Anniversaries, Detroit, Mich., May 23d to 25th. Round trip fare and \$2.00 for round trip. On sale May 21st, 22d and 23d, with final return limit of May 30th.

Home-seekers' Excursions. Rate of one fare and \$2.00 to all authorized territory via any line. Dates of sale May 15th, June 6th and June 19th.

For full particulars of all the above, see F. A. MILLARD, Agt., Telephone 17. Missouri Pacific Ry.

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Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, earthenware, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Send by Post Office or Express Money Order or U. S. postage stamps. Address:

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of yours can be cured. Quit-to-bac has cured others, why not you? (Bro.) B. F. Ordway, of Peoria, Illinois, will send you three boxes, postpaid, for only \$1.50, and positively guarantee it to cure your diseased appetite, or money cheerfully refunded. Why not send at once and be free? Send U. S. postage stamps or money order.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT.

TRAINS WEST. a.m. No. 85—Wichita and K. C. Mail. 12:40 p.m. 9—Kansas & Nebraska Lim. 4:34 a.m. 93—Texas, Joplin & K. C. Ex. 8:15 p.m. 3—St. Louis Express. 7:17 a.m. 73—Lexington Branch Pass. 8:35 7—Fast Mail. 10:00

TRAINS EAST. p.m. 91—Joplin and K. C. Mail. 8:16 1—St. Louis Mail and Ex. 5:17 5—St. Louis Mail. 5:55 71—Lexington Branch Pass. 6:45

TRAINS WEST. a.m. 92—K. C. & Wichita Mail. 2:52 72—Lexington Branch Pass. 6:53 6—St. Louis Mail. 7:23 92—K. C. Texas & Joplin Mail. 8:37 2—St. Louis Through Mail & Pass. 10:17

TRAINS EAST. p.m. 74—Lex. Branch Passenger. 6:10 4—St. Louis Thru. M. 6:53 & Pass. 1:37 94—K. C. Tex. & Joplin Ex. 7:40 8—St. Louis Through Mail & Pass. 9:30

10—Kan. & Neb. Limited. 11:32 Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT.

TRAINS WEST. a.m. 73—Lex. Branch Pass. 8:30 a.m. 71— " " 6:40 p.m.

TRAINS EAST. p.m. 72—Lex. Branch Pass. 6:15 a.m. 74— " " 6:55 p.m. Tel. 17. F. A. MILLARD, Agent.

CHICAGO & ALTON.

EAST BOUND. a.m. 101—Local Way Freight. 7:40 47—St. Louis & Chicago Mail. 8:27

WEST BOUND. p.m. 50—Chicago Limited. 6:33 49—St. Louis Flyer. 9:38

WEST BOUND. a.m. 50—St. Louis Limited. 6:55 52—Chicago Limited. 8:08

Local Way Freight. 8:22 48—Chicago & St. Louis Mail. 5:50

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## CREED MAKING

[Continued from page 7.]

heaven, if God had given unto them power and authority over devils, if God had given them the spirit of revelation, the spirit of wisdom, if God had given them the Comforter which takes the things of the Father and shows them unto his children, if he had given unto that church all the spiritual gifts spoken of in the 12th chapter of 1 Corinthians, that every one might profit withal, and if these things were given that the people of God might attain to life and godliness, how can we in these days attain to life and godliness without them?

But if God "hath given unto us" inspired apostles and prophets, if he "hath given unto us" the keys of the kingdom of heaven, if he hath given unto us" power over devils and unclean spirits, if he "hath given unto us" the Spirit of revelation, if he "hath given unto us" the Comforter which takes of the things of God and shows them unto us, if he "hath given unto" the church which we represent all the spiritual gifts spoken of in 1 Corinthians 12, if God hath, indeed, "given unto us" all these things in these last days, then we can stand before the people and say that God "hath given unto us" all things that pertain unto life and godliness," because he "hath given unto us" the same things which he gave unto the church which was represented by the Apostle Peter when he made the above claim. And, as the Latter Day

Saints claim that God "hath given" to them all these things, they can claim with the Apostle Peter, consistently too, that God "hath given" unto them those things which are necessary to "life and godliness." But they, or any other church, would be inconsistent in claiming to have "all things that pertain unto life and godliness unless the Lord had indeed given to them just what he had given to the church in the days of Peter.

Now, please remember that the Lord had "given" all the above to his church in the apostles' day, and that the Apostle Peter said:

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.

And that the Apostle John said:

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the holy city, and from the things which are written in this book."

If you want to be on the safe side, if you want your name written in the book of life, if you want a name and place in the holy city, if you want to be free from the plagues that are written in this book, teach it and practice it—accept it as it was given. My friends, do not undertake to add to nor take from it; do not undertake to revise or change the word of God, for his word is perfect. If you undertake to change it, the wise man says you will be found a liar. We do not want to be liars; therefore let us accept God's word as it is given.

An Open Letter to Rev. Clark Braden.

Mr. Braden:—Yours of the 3d before me. You must be getting short of "funds," and want to make another "raise," that is all that there is in these debates to you. You are not wanted again at Orchardville, Alma or Viroqua. I knew you would be "ousted" from the Alma college after that debate, and so you were.

You say you are endorsed (?) by state boards to meet me in debate. Where are those endorsements? They have never come to light. Will you send to me an endorsement of yourself, from the Iowa, Kansas, Missouri and Illinois state boards of your church, that you are an accredited representative of the Christian—Campbellite church; sound in the faith as they hold and teach it; and a christian gentleman to an opponent while in debate? Send to me such an endorsement, countersigned by your congregation where the debates are to be held, then I will give you an opportunity to "work your flocks," to "feather your nest," in every Christian—Campbellite chapel in Illinois, Missouri, and Kansas, where your people want a debate.

You talk about me backing out, a coward, etc. Braden, you know this is false. A bigger coward, I dare say, never lived, than you are, yourself. I rather meet you in debate than any

other man on earth; but I want you to be "endorsed" to represent your church, and not Braden. During other debates with you, your preachers and members too, have continually rung into my ears: "Our church don't believe nor teach that; it's only Braden's theory; we are not to be held responsible for such," etc. This is one of the reasons you must come endorsed by the chief editors of your church journals to speak by authority for the Christian—Campbellite church. Nothing short of this will be accepted by me; and so shall I advertise both far and near.

Here is my endorsement from my church; it will speak for itself:

To all to whom this may come; Greeting: This will certify that Elder I. N. White, of Independence, Missouri, is an officer of the Reorganized Church of Jesus Christ of Latter Day Saints; is in charge of missionary and church work for said church in Missouri; is an accredited representative of said Reorganized Church, is in good standing in said church, in full fellowship with the brotherhood of the members and eldership, and sound in the faith as preached and practiced by said Reorganized church; is a Christian gentleman to an opponent, and worthy and trusted under the Master's care to present the faith of said church, and to advocate and defend the same in private debate and public discussion with Rev. Clark Braden, of the Christian or Disciple Church, or any other properly accredited officer or minister of said Christian or Disciple Church. And the said Elder I. N. White is hereby recommended as a representative of said Reorganized Church to the hearing and consideration of the people of the place where debate or discussion with a representative minister of said Christian Church may be held.

Trusting that should such a discussion be had, the object will be to maintain the purity of the truth and the power of the gospel to save, I am,

Respectfully,

JOSEPH SMITH,

Editor of *Saints' Herald*, Lamoni, Ia.

WM. H. GARRETT,

Editor *Zion's Ensign*, Independence, Missouri.

The Independence, Missouri, branch of the Reorganized Church of Jesus Christ of Latter Day Saints, this 25th day of February, 1900, by unanimous vote, endorsed the contents of this paper.

G. E. HARRINGTON, Pres.  
J. W. LUFF, Sec.

Please send to me an equivalent endorsement from the chief editors of your church journals, and the war is on *ad infinitum*.

The experience of age is responsible for more mistakes than the inexperience of youth.—*Ex.*

## Conference Notices.

Conference of the Southern Wisconsin district will convene at East Delavan, Wisconsin, June 2 and 3, 1900. We will be pleased to have a large turnout. Branches and officials, send your reports in time, to W. A. McDowell, Williams Bay, Wisconsin.  
W. A. McDOWELL, Dist. Pres.  
J. O. DUTTON, Dist. Sec.  
JANESVILLE, WIS., April 30.

## NOTICES.

To the associate ministers and to the local officers, Saints and friends of the Northern Illinois and Wisconsin mission, I wish to say: Inasmuch as it has been considered best to change my mission to that of Michigan and Indiana I leave you with feelings of respect. I have no word of complaints against any officer or Saints in the mission, and I hope there are none against me by any. I have tried to deal in kindness with all for their good. I found will-

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NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

## INDIGESTION

If you have it, you know it. You know all about the heavy feeling in the stomach, the formation of gas, the nausea, sick headache, and general weakness of the whole body. You can't have it a week without your blood being impure and your nerves all exhausted. There's just one remedy for you—

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There's nothing new about it. Your grandparents took it. 'Twas an old Sarsaparilla before other sarsaparillas were known. It made the word "Sarsaparilla" famous over the whole world. There's no other sarsaparilla like it. In age and power to cure it's "The leader of them all."

After suffering terribly I was induced to try your Sarsaparilla. I took three bottles and now feel like a new man. I would advise all my fellow creatures to try this medicine, for it has stood the test of time and its curative power cannot be excelled.  
J. D. GOOT,  
Jan. 30, 1899. Brownstown, Va.

Write the Doctor.  
If you have any complaint whatever and desire to be cured, write the doctor freely. You will receive a prompt reply, without cost. Address—  
Dr. J. C. AYER, Lowell, Mass.

ing helpers in time of need, and I learned to love and respect the Saints and officers of the mission. I never had to say that I needed anything, for I was well cared for and my temporal wants were supplied; I hope my thanks will be accepted by all who so kindly cared for me.

I hope my place may be more than supplied by the one appointed to succeed me; he is one of the noble men of the church, and is not afraid to stand for what he conscientiously thinks is right; hope he may succeed well in the mission.

In conclusion would say without multiplying words that I hope these few words I have written may be received in the same spirit in which they have been written, as a small token of my feelings to all. Hoping we may all live faithful to the end, and that we may meet in the sweet by and by, where sorrow and sadness and tears shall be wiped from all faces is the desire and prayer of,

Your brother in the gospel covenant,  
J. H. LAKE.  
TEMPLE, Lake Co., Ohio, May 1.

## PASTORAL.

To the Ministry and Saints of the Michigan and Indiana mission, greeting:—Having been appointed in charge, I wish to say that the work will be divided as follows: the northern and eastern districts in Michigan will be controlled as a mission field, by J. J. Cornish, and the southern district, or that portion which is in Michigan, will be under the watchcare of Warren E. Peak, as sub-missionary in charge. That portion of the southern district in Indiana and the balance of the state, will be controlled and cared for, as sub-missionary, by G. A. Smith. All others of the ministry will please report to the above named, each reporting to the one placed in charge of the field, in which

labor is performed; those in charge will in turn, report to me as required.

I come to the mission and wish to say to my associate ministers and laborers for Christ, let us be united in the labor of love, and in the sacrifice required of us to make, let the past rest in silence, and let us anew, our journey pursue. And never stand still till our Master appears.

Yours in the great conflict,  
JOHN H. LAKE,  
Missionary in charge.  
TEMPLE, Lake Co., Ohio, April 30.

To the Saints of the South Missouri district:—Having been appointed by the late General Conference to labor in a new field, I wish to express to you my thanks for the many acts of kindness shown me by you during my six years missionary work among you. Truly I have been benefited by church associations with you and believe that some of you have been benefited by my counsel and example, although I do not say that I have made no mistakes. I am glad to note that three other missionaries have been appointed to this field of labor and that Elder Sparling of Springfield has been retained in this mission. You should all work with a proper zeal to move the cause of Zion in these parts during this conference year. You should show your love for the work by looking after it both locally and throughout the district. Don't muzzle the mouth of the ox that treadeth out the corn, but loosen each other's burdens and so fulfill the law of God.

I expect by the grace of God to enter with hopefulness into the field of labor to which I have been appointed. I leave the old field with love to all and malice toward none and ask an interest in your prayers that the blessings of God may continue to follow my ministrations.

C. J. SPURLOCK.  
MAMMOTH SPRINGS, Ark., Apr. 23.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 17, 1900.

NUMBER 20.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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W. H. GARRETT, EDITOR.

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## BE CLEAN.

To be clean, both morally and physically, is an absolute necessity to proper development in all who profess allegiance to God. Filthiness of person or character is entirely incompatible with the calling of heirship in the kingdom of heaven; all the teaching of holy writ is against such a condition, it only being agreeable to the feelings of the indolent, the careless and the neglectful, in a world where the supply of water is so abundant. Nature soon spreads the story of the neglect of the sanitary demands of the body, and if the neglect be extended, no matter how neat and winsome the woman may appear outwardly, or how manly and intelligent the man, the protests of outraged nature makes them the opposite of pleasant and agreeable companions. The apostle, referring to saintly duties, says:

And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.—Heb. 10: 21, 22.

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

The Israelites, as the chosen people of God, of old, were very strict in the observance of their ablutions, and the faithful Hebrew of today carefully observes these washings: every society or congregation, we believe, have their bathing places for ceremonial observances. Some we know do, and we judge all have who observe the teachings of their great lawgiver. Then again, the Scriptures are very pronounced in deprecating uncleanness, and no one, more especially among Latter Day Saints, need lack in understanding of the mind and will of the Lord in this regard, particularly as He

has thus instructed His people in latter days:

\*\*\* And let all things be done in cleanliness before me.—D. & C. 42: 12.  
\*\*\* Learn to impart one to another as the gospel requires; cease to be idle; cease to be unclean.—Doc. & Cov. 85: 38.

Men of God who bear the vessels of the Lord, be ye clean in your bodies and in your clothing. Be clean, be frugal.—Sec. 119: 3, 9.

These quotations will be sufficient to make it plain to the understanding of all who are in a condition to comprehend, that it is a matter of importance to all who profess Christ, to practice personal cleanliness. Because an individual may be forced to engage in an occupation such as a machinist, car galvanizer, coal miner, etc., compelling them to be grimy, and sometimes uncouth in appearance, is no evidence of uncleanness such as is referred to in the Scriptures; for these individuals usually are very partial to a liberal use of soap and water, and may be far more cleanly in their habits than some individuals who never see the inside of a mine, a machine shop, or amidst the trucks of a car. It is the careless, the indolent, and indifferent ones; those who have plenty of opportunities, but who are too neglectful to make use of them, to whom these admonitions are given, and if they were more generally heeded by some people there would be less calls for the services of the physician, or even the elders. "Wisdom is justified of her children."

But if it is so necessary as we have seen, that every child of God should diligently practice cleanliness of the physical man, what shall be said of the spiritual man, the moral side of our nature? How often are godly men and women shocked and pained at the loose manner of speech of a friend in whom they had placed much confidence, as being christian, God-fearing followers of the sinless Christ. It has come to pass in these iniquitous times, that let a number of men who pass as high toned, upright, moral(?) men (so far as conjugal and business probity is concerned), assemble for business or social purposes, and in a short time some one will start to relating a libidinous, unclean story, the intensity of attention paid to which is worthy of a better cause, and the applause which follows, if the story be a particularly rank one, speaks volumes for the condition of the spirit entity possessed by those individuals. Then some one else must follow with another, and if the crowd is large enough, hours may pass, for time flies quickly you know when there is congenial fellowship. But oh, the shame of it, this is not the worst; for it has been stated by some

considered good authority, that in the fashionable circles of society, not even fair woman is exempt from this unholy and unseemly vice.

While we strongly believe and affirm that God has never made two codes of morals, one for man and another for the woman, but that both alike are required to practice virtue and holiness (in thought and speech as well as action), yet for woman the civilization of this age has placed a standard of purity and loveliness of character that is made the synonym of all that is true and good, and many, many are nobly filling this requirement; but this only makes the deflection of others the more startling and shocking when testimonies of the nature described are borne.

Of men and women in the lower walks of life, whose opportunities for improvement and culture have been lacking, such conduct is not so surprising; their environments, the atmosphere and surroundings in which they may move, may conduce to their degradation, or rather to the blunting of their moral susceptibilities; but for those whose educational privileges have been good, many extremely so, there does not seem to be a shadow of excuse for unseemly conversation; for if devoid of religious experiences, their conceptions of what constitutes a gentleman (or a lady, if it unfortunately be the gentler sex) should sternly bar any conversation that either could not, with perfect propriety, relate in the presence of the opposite sex.

Be ye clean that bear the vessels of the Lord, commands the Lord through the prophet Isaiah (52: 11).

"Be ye clean that bear the vessels of the Lord" (D. & C. 38:9), repeats the Lord through the great latter day prophet.

The elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world, yet they must be without blame in word and deed. It is therefore not seemly that they indulge in loud and boisterous speech, or in the relating of coarse and vulgar stories, or those in which the name of their God is blasphemed.—D. & C. 119: 3.

How much more plainly can our heavenly Father make known his will in these things than in the scriptures quoted? and who is that faithful and wise servant whom the Lord when he cometh shall find heeding these with his other commandments? and what will be the result of such observance when He comes?

We are very much gratified to say that it is seldom indeed that the relation of coarse or vulgar stories, or looseness of conversation is heard among the Latter Day Saints, so far as our observation extends; and a testimony

recently reached us from a lady who has a very large acquaintance in worldly society at home and abroad, through business and social interests, which truly gladdened our heart. She is not a member of the church of Jesus Christ (Reorganized) but has some acquaintance with its members and has been a very close observer; and in a conversation with her daughter (who was not then a member but has since united with the church), she remarked, "There must certainly be something in the religion of those people for they are the cleanest people I ever met." This is as it should be, and God is honored in such testimony.

The apostle says:

But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh Saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil.—Eph. 5: 3-8, 10-12, 15, 16.

Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying [or to edify profitably—margin], that it may minister grace unto the hearer. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.—Eph. 4: 29, 30.

## EDITORIAL ITEMS.

In last week's issue, in an article entitled "An Open Letter to Rev. Clark Braden" the proof readers overlooked the omission of Bro. I. N. White's signature by the compositor, although it was plainly written at the bottom of the article, and the omission was not discovered until the first side of the paper containing the matter had all been printed. We beg pardon for the oversight.

We are glad to learn from the Dow City (Ia.) Enterprise of May 11th that Bro. Charles E. Butterworth, who has been so seriously ill the past few weeks, and who, it was feared at one time, might not recover, was at the time of the issuing of the Enterprise improving, and it was thought he would get well. This information will gladden the hearts of all Bro. Butterworth's friends—and they are legion—who have anxiously and prayerfully awaited the outcome of the attack. We are hopeful that he will live to

yet bring many more precious souls to the knowledge of the truth as it is in Christ. He is a faithful, wise minister and a stalwart in gospel lines. May his complete recovery be speeded.

BRO. ETZENHOUSER thinks our reference in last week's issue regarding the publication in this week's ENSIGN of his explanation of views, etc., was not altogether correct, as it was not intended for a dissertation on the "Hill Cumorah," but simply as information for those who had recently secured photos from him. He may furnish the "article" later. The item was written under a misapprehension of Bro. Etzenhouser's intentions.

JOHN SMITH, G. W. Blair and Ed Mader constitute the force in the business manager's room of the Herald office force—Lamoni, Iowa, Independent Patriot.

## EXTRACTS FROM LETTERS.

W. S. STRICKLIN, The City, Mo.:  
Would like to say to elders and Saints that I have rented my lease in Indian Territory and moved to this place. Any of the elders passing through here, would be glad to have them stop. The Saints are encouraged some here. We have had some grand meetings of late, the Spirit being present, to the strengthening of the Saints.

ELDER JOHN KALER, 65 Nelson St., Rozelle, Sydney, Australia, says, March 27:

The black plague is slowly spreading in spite of all efforts to keep it down, but I trust the Saints will escape by faithfulness and trust in God. Myself and family are well. Love to all the dear Saints in Zion; may the Lord bless them and help them to be diligent in the great latter day work.

ELDER W. S. MACRAE, Blendville, Missouri:

The enclosed clipping is from the Joplin Daily Globe. Bro. Hobert was well known in Southwest Missouri and Southeast Kansas as a faithful, devoted Saint, and had the love and respect of all who knew him. We extend our sympathy to and prayers in behalf of Sr. Hobert and family:

"Webb City, Mo., April 23.—Elder George W. Hobert, a preacher of the Church of Latter Day Saints, was instantly killed in a shaft on the Whitworth land, southwest of town, about noon today. Elder Hobert and J. H. Riley were engaged in working a shaft for coal. They were down 28 feet. Hobert was working below and Riley had charge of the windlass. A tub filled with water was being hoisted when the key which held the gudgeon slipped out. This left the windlass man powerless in controlling the load, and the tub fell back, striking the man at the bottom on the head. He had probably been in a sitting position with his head forward, as he was struck on the back of the head. His skull was not crushed, but his neck was broken and death was instantaneous. Riley, the windlassman, got assistance and went down into the shaft a very short time after the accident occurred, but found his fellow workman stone dead. The body was turned over to Coroner Whiteley, who examined the only two witnesses who knew anything about the accident, and gave out as his finding that the death was accidental and unavoidable.

"Elder Hobert was about 40 years of age, and leaves a wife and six children. The family live on Barritt Heights."

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. C. P. Faul, of Stewartsville, and Bro. Swen Swenson, of the Far West, Missouri, mission, were visitors in Independence this week.

Sr. T. J. Franklin was able to be at church all day Sunday. Though not feeling very strong physically she expressed herself as strong in the faith.

Elder F. C. Warnky has moved from Argentine, Kansas, to Kansas City, Missouri, and will be at home to his many friends at number 2422 Wabash avenue.

Elder T. W. Chatburn will preach at the Saints' church next Sunday morning at 11 o'clock, and Elder A. H. Parsons at 8 p. m. Communion service at 2:30 p. m.

Rally day, May 27th. President Smith has been asked to be present but has not yet signified his ability to do so. We all hope he may. His presence last Sunday was appreciated by the Saints.

Bishop Hilliard has been requested by the local society of the Daughters of Zion to deliver a sermon on the subject of the duties of parents to their children and will do so probably in the near future.

The missionaries who are yet with us are busily engaged in completing their arrangements for an early departure to their respective fields. Their assistance in the work here has been timely and appreciated.

Bro. Joseph Luff has raised his house and made some other improvements, and is now putting a finishing touch to the outside in a coat of paint. He seems to swing the brush with the same characteristic energy exhibited when he is in the pulpit; he puts force into it.

Bro. Geo. Hayward has a very fine phonographic instrument and a sufficient number of records for it to occupy several evenings very pleasantly. We may induce him to give us a concert some of these days. Bro. Hayward does not do things by halves. Sr. Hayward is visiting their daughter in Kansas just now, and Bro. George looks a little lonesome.

Bro. T. W. Chatburn having made a trade of properties with Bro. E. Etzenhouser, took possession of his new home on Bowen street opposite the stone church, Tuesday, and is hard at work getting straightened up. Bro. L. P. Caldwell and family now occupy the Lafferty house next to Bro. Barbee's, and Bro. Pointer and family, late of Stewartsville, the Etzenhouser property on Electric street vacated by Bro. Chatburn and family.

Bro. and Sr. F. G. Pitt left for Chicago Thursday of last week en route to Bro. Pitt's mission field, eastern Pennsylvania. They will probably remain a few days in Chicago visiting their sons, Bro. F. M. and Alma Pitt, and families, as well as putting in a good, strong stroke our assisting our good Bro. Terry in his work. Bro. Terry is fruitful in resources and always willing to give his flock and

others the benefit of any good talent he can secure; so it is safe to conclude that Bro. Pitt will not get tired resting while on his way. We hope also that our energetic young Bro. C. Ed. Miller will get a chance at him in Pittsburg, Pennsylvania, when he leaves Chicago. Get your net ready, Bro. Miller.

Bishops G. H. Hilliard and R. May left Tuesday of last week with a two horse rig for a trip through the country in the "regions round about" looking up the "privileges" of the land and visiting the various branches along the route. Bishop May leaving Bishop Hilliard at Burtville, Missouri, over Sunday, returned to Independence to attend to some matters connected with the church debt and left again Monday morning to join Bro. Hilliard at Warrensburg.

June 3d—Children's Day. A good program will be rendered. Let everybody come and enjoy it. The little ones are in their happiest moods and it makes every one else happy—or at least it should—to see their enjoyment of this day in the year given over to services in their particular interests. Usually a number present themselves for baptism on that day, and parents should see that those desiring to unite with the church have a clear understanding of the reasons for baptism.

Bro. and Sr. W. T. Bozarth, their son, W. R., and Bro. and Sr. W. H. Mills left in a covered wagon Tuesday afternoon on their somewhat lengthy journey to Colorado, where they expect to make their home until their health is recuperated. Bro. W. T. Bozarth's asthma has troubled him considerably recently, and it was with regret he left the Zion land. What is our loss is Colorado's gain, however. Bro. Bozarth is an able and willing minister of the gospel and will do good service wherever he is. May the Father bless them all with a speedy return to perfect health, and a safe return home in due time. Sr. W. T. Bozarth, Bro. W. R. Bozarth and Sr. Mattie Mills are good and able workers in Sunday School and Religion lines, and our brethren in Colorado will do well to set them to occupying while they remain.

Sunday was a fine day and a good attendance was observable at all services at the Saints church. In the Sunday School there were 110 in the primary department alone, which was one-third of the total attendance. At eleven o'clock President Joseph Smith preached a practical and instructive discourse from Matthew 5: 20, which was well received and favorably commented upon. At the afternoon services a fair degree of the Spirit was enjoyed; shortly before the hour for dismissal the charge of the service was given to President Smith, and Brn. Ellis Short and W. H. Pease being called to the platform, he after a fervent invocation of the divine guidance, proceeded, being assisted by Apostle Joseph Luff, to ordain Bro. Short a bishop, according to instructions of the late General Conference. Bro. Pease was ordained a coun-

selor to Bishop R. May by Apostle Luff and President Smith. It was truly a solemn yet joyous experience, the Holy Spirit being present in a marked degree in the ordinations. At night Bro. R. Etzenhouser lectured with good liberty upon the subject of the Book of Mormon, using his landscape painting of the hill "Cumorah." It was a profitable and satisfactory day, though somewhat warm.

Bro. T. W. Chatburn received a letter last Saturday from Denver, Colorado, that his son Alma, who has been residing there the past two years, had met with a serious accident while riding a bicycle which collided with a wagon, by which his arm was broken and it was feared he had also sustained concussion of the brain. He is lying at the county hospital. He has the advantages of youth on his side and we hope later information may show more favorable results. Bro. Alma is well known here, being employed in Bro. R. May's cooperage for a number of years.

Later advices state that Bro. Alma is doing nicely and is about out of danger.

The Young Men's Educational Society met Monday evening in the north room of the church and elected the following officers to serve the ensuing quarter: President, J. W. Layton; vice president, Nephi May; secretary, Junius Short; treasurer, Arthur Daniels. Program committee, J. W. Layton, Isaac White and Hosea Lee. A motion to change the meeting nights to the first and third Thursdays of each month was negatived, and meetings will continue to be held the second and fourth Monday as usual. Bro. W. H. Garrett has been asked to deliver an address on social purity at the meeting of June 11th. All the young men of the branch should take a deep interest in this society that they may be the better qualified for church work to which they may be called in the future. It is proposed to have a short parliamentary practice lesson at each meeting when the time will permit, and this will be an exceedingly valuable feature of these meetings, in fitting all to participate in the business meetings of branch and conferences.

## LAMOON, IOWA.

Elder R. M. Elvin has been proclaiming the angel's message at Leon since Conference.

A new branch is to be organized at Cleveland, Lucas county, Iowa, this district, and a church built there.

Brn. J. P. Anderson and W. J. Mather organized a Religion at Evergreen on the 8th; A. Anderson, president; Bert Barrett, vice president; S. Richards, secretary; Peter Rew, treasurer; Martha Dillon, organist; Anna Barrett, chorister; Henry Austin, librarian; Will Thorp, janitor. Meeting to be held on each Friday night. An interesting and instructive program was rendered by the Lamoni Religion on the night of the 11th.

The Daughters of Zion held their regular meeting at 2 p. m., Friday 11th.

Bro. Richard Judson, age

about 77, father of Bro. Arthur Judson, died the 12th, west of town, and was buried Sunday afternoon, the funeral sermon was by Elder Stebbins.

Bro. Peter Taggart arrived from Chicago last week, and he is now dwelling at the Saints' Home; he is a good helper and a good hand to sit up and attend the sick, for his age, being now in his eightieth year.

D. J. Lanyon, a son of Bro. and Sr. W. C. Lanyon, sent from Manila, P. I., where he is in the U. S. service, some souvenirs in the line of silk embordered handkerchiefs, sea shells, leaves, boxes, photographs, etc., some of which were of curious workmanship, showing the ingenuity of the natives.

A good prayer and testimony meeting was held at the Home on Thursday night, the 10th, in charge of Brn. G. W. Blair and A. K. Anderson.

The prospects in this region bid fair, so far, for plenty of fruit and good crops and garden stuff.

Yesterday, Sunday 13th, a good swarm of Sunday School workers at 9:30. The 11 a. m. preaching at the church was by Bishop Wm. Anderson, the texts were Mark 11: 22 and Matthew 5: 48. It was an excellent effort, well received and enjoyed. At night Elder F. A. Smith was the speaker.

Elder R. M. Elvin preached a very entertaining and edifying discourse at the Home at night, his text being John 8: 29, "Not my will but thine be done."

A LAMONIAN.

May 14.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. J. W. Adams of Eliza, Illinois, spent Sunday at West Pullman. He occupied at Park Side on Wednesday evening, giving us a good gospel sermon. Bro. Adams is an earnest worker and his field the Kewanee district. Success to him.

We spent an hour at the general conference of the M. E. church now in session here, and was interested in studying their "methods." They were wrestling with some "revisions" of their "discipline." The general discipline and conduct was commendable.

Our meetings yesterday were good. We spoke three times with freedom. The Religion was good; the critic's report contained some excellent suggestions. The "deaconess" was the critic. We also had an excellent meeting on Thursday night with good attendance and excellent spirit. Some investigators were present and partook of the good influence. Withal we are pleased to note the work is onward here with prospects of an ingathering soon.

Bro. and Sr. F. G. Pitt arrived from Independence on Friday. He occupied at Park Side mission at 3 p. m. and at Lang mission at night. He will be busy in the work during his stay with us wherever opportunity may offer.

The meetings at Park Side will continue this week, hoping to reach a greater number than we did last week. We also will hold services at the headquarters during a part or all the week, thus running two meetings at the same time. Bro. F. G. Pitt will assist in these meetings, also the local brethren.

We sympathize with St. Joseph, Missouri, in being left without a pastor, but knowing much of the "local material" do not fear but what the work will be looked after. Also the impartial care of the missionary in charge will guarantee protection for one of the most important points in the church, as St. Joseph certainly is. Though absent from them my interest continues in their welfare just the same.

Our worthy and efficient deacon, Bro. Elmer E. Johnson, is in poor health, being unable yesterday to remain during all the services. Prayers in his behalf are asked. Elmer is one of our most energetic workers, being an all around man and is at home with Sunday School, Religion or branch work peculiar to his office. The Saints and the cause need his services. Pray for him.

J. M. TERRY.

395 Ogden Ave., May 14.

## ST. LOUIS, MISSOURI.

Bro. J. T. Davis, of Baker, Kansas, came in Friday. He spoke at our chapel twice yesterday. His firm, determined way of presenting the gospel was both interesting and effective.

Our people here were very much shocked Saturday to learn of the sudden death of Sr. John Molyneaux, one of the good old veterans of the cause. In the early forties she heard the Master's voice in her native land, England, and knew it. Accepted the gospel, came to America, and, from the best information we can obtain, patiently underwent the subsequent disappointments attending crossing the plains and meeting the conditions there existing. Being a worshipper of God instead of men, she turned her back upon error, and united with the Reorganization. Thirty years and more of faithful service in our ranks attested her loyalty to right. As an appropriate ending for such a life, when the death angel called, she answered as peacefully and willingly as if going for a morning drive.

Bro. T. J. Elliott, Belleville; G. F. Barraclough, Oak Hill, and Ivor Davis, Cheltenham, were the appointments yesterday.

The street car strike continues with much severity. It is difficult for those not so afflicted to realize what a serious drawback it is to our church work. For example, our faithful bishop's agent, Bro. J. G. Smith, also his wife, walked about six miles to church yesterday.

Despite the unfavorable circumstances attending yesterday, viz., hot weather, car strike, and death of one, our church attendance was quite good, especially in the evening. We find it uphill work to induce many strangers to attend; that is, strangers to the truth.

Sr. Christensen returned Fri-

day, from General Conference and visiting en route home.

Bro. Gowell left us Friday, going on to his field, the Southern Illinois district. His visit to St. Louis was appreciated by our people here; hope he will stop over with us again.

J. C. H.

May 14.

ST. JOSEPH, MISSOURI.

Elder J. C. Foss, lately appointed missionary to Far West district, preached here Sunday morning and evening.

Elders Marcus Shaw and G. J. Whitehead held preaching service at Avenue City, Missouri, on Sunday.

A Prayer Union was organized at Aspey mission, on last Friday, afternoon, Mrs. Gardner, Shaw and Manning assisted in the organization.

An effort is being made to organize a choral society.

Bro. John A. Gardner spent a few days of his vacation at Kansas City and Independence, returning Monday morning.

Sr. James Christensen, son and daughter, of St. Louis, Missouri; spent last week in the city visiting friends.

Elder H. O. Smith left for his mission in the southwest, on Friday morning. He accompanied Elder Columbus Scott to Oklahoma, Texas, where Elder Scott engages in discussion with Elder Chism, of the Christian church. Discussion begins on the 15th inst.

Pres. Joseph Smith preached an excellent sermon at the church this (Monday) evening. He is en route to Lamoni, Iowa.

G. L. K.

May 14.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayers meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather the past few days has been warm enough for July preceded by so much moisture everything in nature is turning to green very fast; while the river and Cherry Creek are still full of water, the danger from flood is past unless something unforeseen happens.

Elder C. R. Duncan has gone to Conifer to move his family to Colorado Springs.

After the preaching service at Lakewood last Sunday we remained and took part in the Sabbath School, we think with good effect, sometimes I think more good can be done by a little sociability in this way than by preaching. It is quite an effort to keep up these meetings as we have three meetings each Sunday at the church in the city, and the first Sunday in the month four, so on last Sunday we attended five meetings; and as nearly all of us have to work six days a week it makes Sunday about the busiest day of the week, and yet the conference seems to think we don't need any help in the Denver mission. "I wonder why."

Our Religio has taken on new life, it was announced at the meeting two weeks ago that a resolution would be introduced at the next meeting to disband.

The pastor took up the matter the following Sunday morning, and the result was a large turnout last Friday night and a unanimous vote to table the resolution. The program was excellent. I think a great many do not realize the good that is being done by this society.

Sr. Lenore Schmutz returned from Conference Thursday morning.

Bro. Chas. Everett left Monday for a six weeks trip through the northwest, in the interests of Chas. Wathen, wholesale jeweler.

Bro. E. F. Shupe has bought property at 3633 Clayton street, and moves there this week. Please take notice in writing him.

Sr. Jessie Bible has been quite sick with quinsy, she had her throat lanced three times without any good results; she was administered to Wednesday night, Thursday the gathering broke and she was at church on Sunday.

Bro. Alma Chatburn met with a serious accident Thursday. He was riding his wheel and came in collision with a wagon, breaking his arm and receiving other injuries which, at the time, were thought quite serious, but it is thought now that he will pull through all right. He is at the hospital. The doctor stated Sunday evening that unless something unforeseen occurs, he is out of danger, but will be confined to the hospital some time.

Preaching at the church Sunday morning by the pastor, and in the evening by Elder J. W. Gilbert.

S. May 14.

FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Sunday was pleasant and the attendance was good. Children's Day practice is increasing the attendance, especially in the primary department. June 17 has been chosen as the day.

Elder J. D. White, missionary, delivered both the morning and evening sermons. They were pronounced excellent.

At the last business meeting all the officers were sustained for the next six months. Bro. Arthur Gillen was elected chorister and Sr. L. Sandy organist.

A farewell party was given Bro. and Sr. Will Bozarth at the home of Sr. M. Eunice Winn; about thirty-five were present. We are sorry to lose them but our loss will be the gain of others. They go to Denver.

The brethren of the branch and some from the Second Kansas City branch met on May 7th to discuss social purity and kindred topics; and so much interest was manifested that arrangements looking to a permanent organization were made. Next meeting Tuesday evening, May 21st. An invitation is extended to those interested along these lines.

Among the visitors on last

Sunday we noticed Bro. Harvey Sandy, of Emporia, and Bro. John Gardner, of St. Joseph, Missouri.

Bro. Bert Dawson, of St. Louis, Missouri, is an acceptable addition to our number of young people.

Elder F. C. Warny and family have moved to their new home on Wabash near Howard avenue, east side.

Elder R. Etzenhouser is announced to deliver his illustrated Hill Cumorah sermon on Sunday at 11. None should miss this.

R. E. PORTER.

May 16.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, April 22d, we had preaching at 11 a. m. by J. H. Anthony; a good attendance was present to hear him. Wm. Hart was the preacher at Oakland at two o'clock, and the writer at 7:45 p. m.

A very interesting meeting was had by the Religio Friday evening at the home of C. A. Parkin, 3364 Seventeenth street. The attendance was small but the interest was very good.

Last Sunday the Sunday School met as usual at 10 a. m., and an interesting service was held. Preaching at 11 by Chas. A. Parkin. At 2 p. m. your correspondent was the speaker at Oakland. Bro. Parkin addressed the Saints and friends at the same place at 7:45 p. m. J. A. Saxe spoke here in the evening. There was a good attendance out to listen to him and it was a very fine effort. The speaker had good liberty and the listeners were very attentive. A number of strangers heard the gospel preached today and we hope for good results.

G. S. LINCOLN.

May 1.

LETTER DEPARTMENT.

AKRON, Ohio, April 30.

Dear Ensign—I thank you for your notification of the necessity of renewing my subscription. If I desire the privilege of partaking of the precious food your pages contain, I should certainly be willing to support your effort; and how any home, that is called a Saint's, can do without either of the church papers, is a mystery to me; it seems to me that they have lost at least part of the spirit of the work. When you arrive at my home the first thing I look for is your letter department, and how often is my heart made to rejoice, and the tears or joy made to course over my cheeks, when I learn how our heavenly Father is blessing his children through trials, temptations and persecutions; and how willing we should be to endure with patience those trials, for we learn from the word of God that it is only those who have been tried and proved true, who shall receive the reward, eternal life with God and His dear Son.

We are doing all that we can to forward the work in this place; prejudice still runs high; Satan is not asleep; we now hold forth at a school-house about three miles west of here; have good houses and good attention. Have preached three Sunday evenings and will continue for a while; some say they believe we have the truth, and I never fail to tell them I know we have. A lady told me she would like to be baptized, but remain in her old church; I told her she would have to give up her old church and old

ways before she could be baptized by a Latter Day Saint.

Since I last wrote you, we have added another brother to this branch, Bro. Joseph Hartz—brother-in-law to Sr. Cora—and his dear companion, who has always been a friend to the cause, and a regular attendant at our meetings, gave her name last Sabbath for baptism. I expect to baptize her next Sabbath, and there is a possible chance for her mother-in-law, whom we call Mammy Hartz, to be baptized with her; may God bless them with the necessary courage.

We still have our Sunday School and prayer meeting Sabbath afternoon.

The sisters have organized a Sisters' Prayer Union; they meet on Thursday afternoons, and God has been blessing them greatly in their meetings. We have great reason to be thankful and praise him from whom all blessings flow. Still contending for the faith once delivered to the Saints, I remain

Your brother in the faith,  
Jas C. McCONAUGHY.

GORDON, Ala., May 6.

Editor Ensign—I have spent this day in reading your columns and the Herald and Hope, and have been made to take courage and press on. I am isolated, no Saints here besides myself, wife and two daughters.

We have a very prejudiced people to live among, but in sickness we are the first sent for and feel glad we can serve them. Our papers are read by a few, and we have a school-house in which I think there can be some preaching done when Bro. Tucker or Kelley, or some other elders come to see us, which I hope will not be long.

I work for the Plant system of railroads as bridge watchman, and have been here since the 1st of September, 1884. I am treated kindly by all the officials except the superintendent, and he makes it hard on me at times, but I pray for him every time he abuses me, and often when all is going well. The thing that bothers me the worst is having to stay at my work all day Sunday; but there is but little labor on this day, however, and I sit in my little house and read and write and study, so there is some advantages after all. But I have some severe trials at times; I want to be with the Saints, and I truly hope there are some honest souls in this point to be gathered in soon.

Yours in hopes of eternal life,  
A. J. VICKREY.

TUSCALOOSA, Ala., Feb. 10.

Dear Ensign—As some of your readers are aware, I am still in the hospital, and as may be imagined, I am still suffering terribly with "home-sickness." Am sorry to say that I am yet unable to discover any relief to bodily affliction. Nerve trouble still awful, as hard convulsions are severe and numerous. Every day hopes are to hear tomorrow that dear father, who I feel so anxious to see, may arrange real soon for my return home. Only those who have been forced to remain so long from loved ones, especially when all are afflicted, can imagine how painful it is. It may be that some can realize by experience what punishment it is, but with all this I feel that I am greatly blessed in some ways, and of course this brings some comfort, and I will attempt to again describe the silver lining to the dark cloud.

No doubt, but many, especially elders, who have been placed where prejudice was plentiful among the most popular, and where Saints were few, can imagine how delighted I feel at night when the interested crowd, or Mrs. N. Norrel (whose weight is 267 pounds, she is a member of Baptist church, and blind), Mrs. J. Wilson (Baptist), Mrs. S. E. Palmer (Baptist), Misses D. Saultz (Baptist), Carrie Portis (Methodist), S. Hoff (Catholic), Annie Holt (Episcopalian), and Anna Reed (Baptist), yes, this crowd, and sometimes others, meet in the evening and call me to come on if I feel able to read, as they are ready to listen. All of them listen so attentively while I read either Testament or church publications, and several seem ever anxious to hear contents of all

letters written me by dear Saints. Some have already expressed their desires to make known to those kind Saints, how thankful they feel toward them for their kindness in sending me those nice papers to read to them. Of course one sentence often called for another on the subject, and Miss Portis, who continues such a strong believer in our faith (she is now near me reading her Testament, after passing through a hard convulsion), remarked in such a weak, gentle tone, "As I have before said, I am no longer a Methodist; I enjoy reading the Bible now, and how I wish Bro. Turpen could come and baptize me; and I also wish you could all see it, it's such a pleasure to me."

I was oh, so fortunate a few days ago, some kind, thoughtful friend sent me such a nice Bible; the kind I have felt so anxious to possess for years. I think a dear, wealthy friend in Evergreen sent it, as I received a letter from her some time ago, inquiring if I had received the Bible she sent me. It was some time after I received the letter before the Bible reached me, and if a Saint sent it, I trust they will let me know immediately, so their name, date, etc., can be placed therein, and it can be kept more as a real relic. Since receiving it, we have commenced in first of New Testament, and when I am able, and mouth and tongue are not too sore (from having bitten so badly when spells are severe), we try to read eight or ten chapters every morning or night, and as you all know, find much Saints' belief.

Yesterday we greatly enjoyed reading Herald and Ensign, especially letters concerning healing and the interesting piece, "He is guilty of all," by Bro. Porter. Experience letters are so encouraging, and Bro. T. C. Kelley, can't you tell us more about some cases of healing that you have witnessed? Please excuse me if I am asking too much, and just think how consoling such is to we who are so terribly afflicted. How I wish I could often join the crowd when gift of tongues, etc., is enjoyed; so little of such have I had the privilege of witnessing.

Bro. Nunley, several join me in sending thanks to you for the "experience letter," which I shall keep for papa to read after my return home. Love and many thanks also to dear Sr. Spurgin, of Dawson, Nebraska, for her thoughtfulness; I shall keep all such advertisements, etc., for papa to read after my return home. All letters written by dear Saints are highly appreciated and greatly enjoyed by us, and we often wish we were situated so as to answer every line written by their dear hands, and that we could receive one or two such letters every day. Several expose their curiosity, after the mail-carrier passes through, by inquiring of me if I have received any mail.

Well, dear Sr. Page (of California), I must, before closing, explain why I haven't sent your book-mails. I find it impossible to get ribbon here to paint (only as Saints send it), and Miss Buck (matron) hasn't yet brought what I gave her to sell. As soon as I can get the ribbon, will send your marks immediately, and trust you will consider and excuse my seeming negligence. I again ask all to please ever remember me in your prayers, that I may be given strength to overcome my many weaknesses, so as to reach the bright home in heaven. My greatest desire is to be given patience to endure all trials and afflictions, and more faith and charity, and also to help me (as felt that I was once commanded in a dream), to guard my tongue and forgive enemies, or in other words to "return good for evil." These are my greatest desires; really I feel much more anxious for this and for all doubt to be taken from my weak heart, than to be given great worldly possessions, or the best of health, as much as I suffer.

Please excuse me for writing this, we are told, you know, that "an honest confession is good for the soul," and I have done this hoping that many will pray for me daily, and that we may all meet and enjoy hereafter. With much love to all Saints, especially those who have been so thoughtful of me, and those who reside in the Saints' Home.

I am your devoted sister,  
JENNIE PAGE.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

WHAT WOULD JESUS TEACH?

[The following article was offered Rev. Chas. M. Sheldon for use in the *Topeka Capital* during the week he held editorial control in an effort to publish a paper as Jesus would do it. He could not make use of the article in time.—Ed. ENSIGN.]

REV. MR. SHELDON;

Dear Sir:—I wish you much success in your effort to publish a paper "as Jesus would." I do not know whether you wish any help in the way of contributed matter or not: but as Jesus did, while on earth, use some of the contributions of Moses and other prophets, in making plain his message, I think he would, if here now, again use the same, and also the contributions of himself and his apostles, in setting forth his doctrines among men; and so I venture to offer a few thoughts touching upon the great question of salvation through Christ (for surely that is the one thing Jesus would try to make plain), and I trust I shall be able to present aright the doctrine of Jesus himself as set forth in the New Testament; and surely he would not refuse to publish his own doctrine in a paper of which he was the editor and manager.

First, then, he proclaims himself the "light of the world," and further saith:

"He that followeth me shall not walk in darkness but shall have the light of life."—John 8: 12.

And again, through John, his beloved disciple, he says:

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

Two things are here set forth by John as contingent upon walking "in the light."

First, we have fellowship one with another.

Second, the blood of Jesus Christ cleanseth us from all sin.

It is a wonderfully blessed thing to "have fellowship one with another" as in the text, because in holding such fellowship one was brought into spiritual relationship or companionship, not only with those who were called Saints and who were blessed with the "fellowship of the Spirit," but also with the prophets of God and the apostles of Christ; and, best of all, one holding fellowship with them held it also with Christ and his Father. As witness:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."—1 John 1: 3.

Very reasonable is it to believe that the blood of Jesus Christ will cleanse such from all sin. It could not be otherwise.

Now, this blessed condition of fellowship with saints, with holy apostles and prophets, with Christ and his Father, of cleansing from all sin, can be secured

by those, and only those who will "walk in the light," or, in other words, walk in Christ, for he is the light, yea the TRUE LIGHT, by following whom, we shall not walk in darkness, but shall have the light of life.

How then, can we walk in him? First, we must believe in him. For it shall come to pass that "whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10: 14.

The same writer says (Heb. 11: 6), "Without faith it is impossible to please him" (God). How can we have faith in that of which we have not heard? Not at all. Then we must hear in order to have faith, or believe, and we must believe before we can call, in a proper way, upon the Lord, or walk in him and be saved, or have the light of life.

This implies an acceptance of, and faithful obedience to, all the principles of the gospel as taught by Christ and his inspired apostles; otherwise, we will not be walking in his footsteps, walking in the light, hence will not have fellowship with Christ and his apostles; nor will Christ's blood cleanse us from sin, but we shall die in our sins and where Christ is we cannot go. See John 8: 21. On this point John bears testimony thus: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 1: 9.

Again he saith: "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5: 12.

Now, if he that abides in the doctrine of Christ hath the Son, and he that hath the Son hath life, then he that abideth in the doctrine of Christ hath life. That is very plain. And that is precisely the thought expressed by Jesus: "He that followeth me \* \* \* shall have the light of life." If following Jesus brings life, eternal life; if abiding in the doctrine of Christ brings life, then following Jesus and abiding in his doctrine must be the very same thing since they bring the same result. And further, if walking in the light brings one into fellowship with God, with Christ, and his apostles, prophets and saints; and also brings cleansing from all sin by the blood of Christ, then walking in the light means precisely what following Christ and abiding in his doctrine means, and implies the very same service.

Now, would Jesus teach that same doctrine today if he were here? Would he call and ordain ministers and send them out with the same message as he did before? Would he give them more or less power than he did when on earth? Would he bless those who accepted him as he did during his earthly ministry? If not, why not? Would we not hear the same beautiful words

of the "sermon on the mount?" Would not his moral standard be equally as high as of old? Would his scale or standard of righteousness to which he would want us to attain be any lower than when he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no case enter into the kingdom of heaven" (Matt. 5: 20)? Would he make changes along any of these lines? We think not.

If he should now choose, ordain and send out ministers, would he not expect, yea, demand of them that they preach and practice just as those did whom he did call and send out while on earth? Certainly so. And if his ministers—whether apostles, seventies, bishops, elders, evangelists or deacons—whom he would now choose, should preach the same gospel or doctrine in every respect as did Jesus and his faithful ministers while they were here on earth, would such preaching or teaching be acceptable to Christ? Yes, most assuredly, if he is "the same yesterday, today and forever." Would such teaching or preaching of such doctrine save those who should believe and obey it? Oh yes, for do we not read: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4: 16.

The writer (Paul) of the above verse was an apostle of Jesus Christ. He was writing to Timothy, a fellow minister, and the apostle gives him to understand that if his ministrations were to be made effectual in saving souls, it must be by continuing in the doctrine which he had learned, which was the doctrine of Christ. And why? Because "He that abideth [continues] in the doctrine of Christ hath life, as we have before seen from John's writing.

If Jesus would do and teach now as he did while he was on earth nineteen centuries ago, and if the same teaching on the part of his ministers would still be acceptable to him, and if a belief in and acceptance of, or obedience to that teaching would save the people, and if we have anything like a correct representation of the doctrine of Christ and his early ministers in the Bible, who no Bible believer can doubt, then all we need to do to find out what Jesus would do and teach, or what his true and duly accredited ministers should now do and teach, and also what the people should now believe and accept in order to be saved, is to go to the Bible and read what it says touching the great question of salvation, and then we know, not only what Jesus would do himself, but what he would have us do in order to be saved.

It is not possible to quote all that is said in the Bible on all points of the doctrine of Christ in a short paper such as this, but I beg leave to present a few statements made by him and his apostles representing him, in regard to the doctrine in which, if a man abide, he "hath life."

First, He preached faith in

himself and his Father, as the first principle of gospel doctrine.

"Ye believe in God, believe also in me."—John 14: 1.

If ye believe not that I am he ye shall die in your sins."—John 8: 24.

"He that believeth and is baptized shall be saved."—Mark 16: 15.

Second, Repentance was preached as a saving principle.

"Repent ye and believe the gospel."—Mark 1: 15.

"Except ye repent ye shall all likewise perish."—Luke 13: 3.

"Repentance and remission of sins should be preached in all the world, beginning at Jerusalem."—Luke 24: 47.

Third, Baptism in water for the remission of sins was preached by him as a saving ordinance.

He that believeth and is baptized shall be saved."—Mark 16: 16.

"Repent, every one of you and be baptized in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

"Verily, verily, I say unto thee, except a man be born of water [baptized in water] and of the Spirit he cannot enter into the kingdom of God."—John 3: 5.

Fourth, Laying on of hands for the gift of the Holy Ghost was taught as a principle of Christ's doctrine.

"Then laid they their hands upon them and they received the Holy Ghost."—Acts 8: 17.

"And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues and prophesied."—Acts 19: 6.

Fifth, Resurrection of the dead was one of the leading features of the doctrine of Christ. See John 5: 25, 28; Acts 24: 15; Rev. 20: 6, 12.

Sixth, Eternal judgment was taught as one of the principles of faith and doctrine of Christ. And in this Judgment every man shall receive reward or punishment according to his works. 2 Cor. 5: 10; Rev. 20: 13 and 22: 12.

Once more, in confirmation of the foregoing, I quote:

"Therefore [not] leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith towards God, and of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1, 2.

Much more might be given to show that the first six fundamental principles of the doctrine of Christ were, (1), faith; (2), repentance; (3), baptism in water for the remission of sins; (4), laying on of hands for the gift of the Holy Ghost; (5), resurrection of the dead; (6), eternal judgment. But we have adduced enough to show that Jesus did teach these things, and we believe he would teach the same if he was here now.

If he did teach these things and a number of people should believe them and should be baptized, how would he organize them into a church? "And he goeth up into a mountain, and calleth unto him whom he

would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach."—Mark 3: 13, 14.

"And he [Christ] gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."—Eph. 4: 11.

"And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28.

In Luke 10: 1 we read that Jesus chose a quorum of seventy. In Acts 20: 17 and 1 Peter 5: 17, elders are mentioned, and in 1 Timothy 3: 1, 2, 8, bishops and deacons are spoken of.

From this we learn that Jesus did, and hence would organize his church by calling and ordaining as his ministerial representatives, apostles—twelve and seventy—prophets, bishops, evangelists, elders, deacons; and he would let them understand that only such men as he wanted and would call, could fill the requirements of a minister of the doctrine and ordinances, by abiding in which, life eternal is secured.

Having thus organized them, what promise would he make them? "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever."—John 14: 15, 16.

Was that promise good to that generation only, or was it to all?

"And ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

What gifts would Jesus bestow upon the members of his church thus organized, through this Holy Ghost, the Comforter?

"For to one is given, by the Spirit, the word of wisdom; to another the gifts of healing by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Cor. 12: 8-11.

"He [the Comforter] shall guide you into all truth, \* \* \* and show you things to come."—John 16: 13.

Jesus did give such gifts to his people; would he not do it again? We think so.

What fruits of the Spirit would he give?

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. 5: 22, 23.

Now, if we have the Spirit of Christ, some of these fruits and gifts will surely manifest themselves in us. This was and is as Jesus would.

Striving to be religious along the lines thus briefly indicated has brought to the writer much joy and pleasure, and he has been the recipient of the blessings and gifts of the Spirit, the Comforter, and so has had "great joy" in the Lord. He wishes very much that others, many others, may also have the same "great joy," and he believes if Jesus were editing a paper, everything that ever had place in his system of faith and doctrine, would still have its place there, and in the columns of his paper would be published the means of a free and full salvation as well as the blessings which the gospel brings to its devotees in this life.

He further believes that Jesus has not changed his plan by which he saved sinners; nay, he believes that plan is as unchangeable as he is himself; hence, he would, will and does work along the same lines, and by the same methods, gospel methods, as of old; hence, to those who obey his gospel as taught by himself and apostles, he gives the "Comforter," and by the Comforter, just such "blessings as he did of old. And, if this Spirit be in us, he who raised up Christ from the dead, will also quicken "our mortal bodies" (Rom. 8:11). But if not—well, that won't be as Jesus would, nor as we would.

If the spirit of Jesus be in us, then we will be prompted and led to accept and obey, so far as in us lies, all the teachings of Jesus, both as to morals and doctrine (if they could be separated), and to constantly abide therein, for, as we have already seen, he who does so has "life," and that is what Jesus would like to have us accept, for he saith:

"I am come that they might have life and have it more abundantly."

Very respectfully yours,  
T. C. KELLEY.  
INDEPENDENCE, Mo., Mar. 18.

#### BOOK OF MORMON CHARACTERS.

The transcript made by Joseph Smith of the characters on the plates from which he translated the Book of Mormon, which Martin Harris conveyed to Professor Anthon, and which, with the manuscript of the Book of Mormon, remained in the custody of David Whitmer, has had its history developed from different standpoints, as all else pertaining to Latter Day Saints.

In the Hancock-McDowell debate at Fayette City, Pennsylvania, March 5-19, 1900, the language in which the Book of Mormon claimed to be written, became an issue. Mr. Hancock exhibiting an excellently executed chart containing the characters upon the above mentioned transcript. In comparison therewith he presented the hieroglyphic characters found on page 421 of John T. Short's American Antiquities, stating, that being the written language of Central America in the times of the Mayas, and there being no similarity with those of the Book of Mormon, the Book of

Mormon claim as to reformed Egyptian was false.

At this time and juncture of the debate his triumph on that point seemed complete to the audience, but Bro. McDowell produced comparisons as follows: Book of Mormon characters from the transcript in comparison with Egyptian taken from a table in Webster's dictionary of some years ago. (Bro. McDowell holds the original page).

Next, as the reformed Egyptian was a composite language, made from Egyptian and Hebrew, both somewhat changed, not necessarily all the characters however, and some but slightly, he presented Book of Mormon characters in comparison with Hebrew from a family Bible issued by G. L. Benjamin, Fond du Lac, Wisconsin, copyrights, running from 1872 to 1882. Reference to several tables of Hebrew will reveal variations in different eras, before and since the days of Ezra, and also within the Christian era. (The page from which this Hebrew comparison was made, is in my possession).

Next, Bro. McDowell presented Book of Mormon characters in comparison with Phonetic from Pernin's Universal Phonography in ten lessons, by H. M. Pernin, published at Detroit, Michigan, copyrighted in 1886. (Comparison made from 1895 edition).

The next comparison is Maya Hieratic from Le Plongeon's work with Book of Mormon characters. The last comparison Hieroglyphic at left and right from Copan by Landa as produced in Mr. Hancock's chart and found among those of page 421 of Short, while the characters between, marked H. D. (Hieratic and Demotic), are from page 311, edition of 1884, of Josiah Priest's work.

Mr. Hancock became as silent as the Sphinx of Egypt on all that pertained to Book of Mormon characters, reformed Egyptian, etc. The above will furnish data to the brethren who secured photographic copies 8x12 from me at Lamoni, in sets of three. Others who wish to work up on this line can correspond with me for such limited aid as I may be able to furnish. Bro. McDowell kindly presented me the charts he used in the debate from which the above photograph copies were made. On Egyptian some suitable data will be found on pages 83 to 86 Palmyra to Independence; on Hebrew 63 to 74. As to Phonetic writing, 41, 43 and 81.

Mr. Hancock, while posing as versed in Maya Hieroglyphics, must have been ignorant, or, supposed Bro. McDowell to be, on Maya Hieratic and Demotic. He could not possibly have played into Bro. McDowell's hand to his own disadvantage more than he did on this feature of the debate. This was, no doubt, the pitched battle on the "characters." Others will, no doubt, try to invalidate them. Let them do so.

In bonds,  
R. ETZENHOUSER.  
INDEPENDENCE, Mo., May 6th.  
P. S.—The editor in a kindly

manner, in reference to the above, mentioned last week as an article on Book of Mormon characters. It is rather an explanation of matter on photographic views furnished brethren of the ministry. Later I will probably furnish an article.  
R. E.

#### GENERAL SUGGESTIONS.

NETTIE I. HEAVENER.

We believe, in Sunday School work as well as in any department of church work, that what is needed is *practice* rather than *theory*. Some theories are all right when put into practice. We will try to tell of some things we have tried in our work, though our remarks may be general, not confined to class work entirely, but may extend to various phases of the work.

As a starting point, we believe it will be helpful in our Sunday School conventions if each school will send delegates who will be able to glean good from the work and reject that which will be of no value. I have heard some complain because their schools gain no good from the Convention. In many cases this is true, but I believe there is a remedy for this. I know of one school where delegates were sent who, upon their return, seemed to have received but little help. Now, there must have been something wrong either with the work done or the delegates. If there are no helpful thoughts given that could be taken home and put into practice, the work certainly must be a failure. If the delegates fail to carry home with them what is given, they are remiss in their duty. Workers in the Sunday Schools: Tell others of those things that have helped you. Delegates: Take notes, or if you have a good memory, store your mind with all the good you can get, but don't let it stay there. Go home to your own schools and give others the benefit of what you have received. If you learned anything put it into practice. If you don't do this, the convention will be merely a form, a dead letter. If you can truthfully say that you could not learn anything because there was nothing to learn, go to work to try to bring about a different order of things. Put your shoulder to the wheel and get others to do likewise, and make the work more of a success. If illustrations are given take your note-book, copy them. Don't trust to your memory. Those delegates to whom I referred told just enough of some illustrations to make us wish that all was known. Not enough was given to be helpful. Pencil and paper would have avoided this. The work of the delegates is to gain some help for their respective schools. If this is not done, there must be something wrong with the work.

We have often said that what we need in class work is variety. "But," says one, "What shall we have?" We will try to tell of some things we have found helpful in our own work. The child's mind will soon become inactive if kept on one thing too long; but

you will soon discover that his eyes and ears will not be inactive to the things around him, and soon his body will become active, and we wonder why that child will not keep still. The more active his mind the less active his body will be. It will help in keeping the mind active if we give it different food to feed upon. When the children were tired and the lesson for the day was finished, we have tried telling them some story of the lessons we have had in the past, and have them tell the name of the one we were talking about. The children always seemed to enjoy this and we found it not only interesting, but helpful as well; and this latter we believe to be the more important factor in all of our work. We have also done this way with cities, telling of things that happened there, then have them guess the name.

We have sometimes written little slips, telling of different things about a person or a city, and leaving blanks for the names. Then the next Sunday have them read the paper supplying names and telling where found. Sometimes it is well to let the children write of some person or city and let the rest of the class give the names. To help them in learning the different books, have them turn in their Bibles where they can find about Joseph, Moses, Paul, Miriam, or whoever you may wish to name. The children will be delighted with this.

We have found that much writing could be done by the children during the week, and prove a help to them. Work of this kind will be helpful to teacher as well as to pupils. "But," says one, "we don't have time for all this extra work." My answer is, "Take time." You will be repaid for all that you do if you do it for the sake of Him who came to the world to save us. I said "repaid," but as I think it over the thought comes to me that it is only a debt we owe, and it is our duty to pay it. Christ did so much for us, let us give of our time and service for others. When at our work which we have to do to sustain these bodies, let our minds, a part of the time at least, be active in the Master's work. If you cannot preach the gospel you can help to spread the truth abroad by giving of your time and talents in the Sunday School.

But, says one, it is discouraging to teach month after month and see no results, none who obey the gospel. Yes, it is often that way, but I often think of what Bro. A. J. Keck, who, a few years ago was in the district, said upon this subject. He said, "None of your class may ever obey the gospel, but that must not be taken as a standard in judging of work done. Though they may never yield obedience you may help them to live so as to obtain a higher glory than they otherwise would. Is not that worth working for?" Let us think often of these words and take courage. Surely this is enough to make our hearts rejoice if we can accomplish even this. Let us remember, too; that

our lives will preach stronger sermons either for or against the truth than the one hour each Sunday in the class can do. Children notice much more than we think many times.

Let us each be prayerful in our work; more things are gained by prayer than the world dreams of. If we keep ourselves humble and prayerful, God can and will bless us in our work, and can use us as his servants, but otherwise we have no promise. "When ye do those things which I command, then am I bound," saith the Lord. If we do not do our part we cannot and ought not expect the Lord to help us. The Sunday School is a help in church work, and we ought not expect the Lord to bless us in our work there if we trust in our own strength, any more than we ought to expect the elders to go out in the field and accomplish good if they trust in their own abilities. May the Lord help us each to realize the needs of the work; but first may he help us to realize our own needs so that we may get ourselves in such a condition that the Lord may be able to make us of use in his service.

Before we can teach others, we must learn for ourselves; so let us study to partake of the spirit of the lesson, and make it a part of ourselves, and then let us do all to the honor and glory of God. There is one thing we should be careful to guard against; that is, in confining ourselves too much to some certain form of questions. We were called upon, not long ago, to teach a class of children. After telling them the story of the lesson, for the benefit of some who knew nothing of it, we began to ask questions, when up went several hands, and the children said, "We can't answer the questions that way, we always have them just as they are in the quarterly." Teachers, let us get away from the idea that we must go through with the lesson in a certain way; let us be ourselves, and help the children to get the thought of the lesson so that they can answer a question even if asked in a different way. Let us pray that the Spirit may direct us and help us to make use of the knowledge the Lord has blessed us with, and then to give us additional knowledge and wisdom. Let us be willing to give of our time to study and learn of anything we can do to make the work more successful. If we accept any work in the Sunday School, let us do it with a zeal, willingness and earnestness worthy of those who have tasted of the heavenly gift. Let us be on time at our place of duty, and also be there regularly, if we are not we cannot expect the children to be.

There is a passage of scripture found in Romans 12:2 that we may well remember: "Be not conformed to this world but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." If we are working more for the things of this world, and thinking more of its pleasures than we do of what we can do for the Master,

there is need of our being transformed. Let us try to overcome the things of this world, to get our mind above its vain, fleeting things, and have our minds filled with the spirit of the Master who gave his time, his labors, to the doing of the Master's work, and then said, "Father, thine be the glory."

"But," says one, "in this busy time, and when we are so tired, we cannot do so much. We are often too tired to pray for the help we need, let alone the thought of going ahead and working." I have also heard some excuse themselves for not knowing more about the Bible, and thus learning of the way of life and truth, by saying they were so busy, and didn't have time to study the Bible. I wonder if the Lord will tell us to work out our salvation, and then not give us time to learn how to accomplish that? I wonder too, if the Lord will ask us to work for him after we have accepted the way of life and truth, and then not give us time to do that work well? By doing it well, we mean to do it the very best we can. The Lord's work, we believe, is too great, too sacred, to admit of any half-heartedness, or unwilling service. We need to throw our whole heart and soul into the work, that is the means of our salvation. Then when we are warned let us warn our neighbor, and in the Sunday School is one place we can do that. "But," says one, "your ideal is too high, we cannot reach it; it is so easy to talk but not so easy to practice." However that may be I maintain that we will come nearer reaching a high ideal if we are striving for it than if we are not, and all surely believe that we want to reach as high an ideal as possible. If we do, then let us strive for it, it is our motto. We do not know whether we could be as Joseph, as Daniel, or others of ancient times if we were surrounded by like circumstances. We might fail; but the question for us to solve is this, will we do our duty now wherever it is made known to us, and be true to the trust that is given us? If we are loyal in our work every day, and work in the present, we need not fear for the future. The Sunday School is the nursery of the church; let us enter into the work of feeding the lambs, and give the Lord the best of our labors. Let everything pertaining to the Master's work be first, and other things secondary. Wherein we have given exhortation we should also take it to ourselves, feeling the need of it more and more as time passes. This is a day of sacrifice, a day when our own pleasure must be given up for the sake of the Lord's work. I mean our worldly pleasure.

Our time, our service must be the Lord's, and although discouragements often come and difficulties must be contended with, God requires of us a willing service and an obedient mind. The greater the discouragements, the more need for working. The more we work, if done in the right spirit, the more we will feel the need of prayer, and prayer will keep us nearer the

Father, and more strength will be given us. The discouragements may thus work for good. There are some thoughts in regard to pride that I wish to express. The question has been asked, shall we speak to those of our classes when we meet them, or shall we hold ourselves aloof from them, and maintain a kind of pride? Friends, which shall we do? What would Christ have done? That will answer the question for us. Study of his life, of his walks among the children of men, whenever we may in sacred word, I do not believe we can find an instance where he showed the spirit of pride that would say, "I am better than thou." If Christ, the pure holy one, was so meek and lowly, so unwilling to act as if he were above others, what shall we, who claim to be working for Christ, but who are so weak and erring, do? Let us at least try to follow Him. If there is a scholar whom I consider worthy of being in my class, I do not believe I would be worthy of being his teacher if I felt so proud that I could not speak to him on the street or elsewhere. No, Sunday School workers, let us rise above this. We have too much pride, we are conformed too much to the things of the world. I include myself among the number, and feel that I have need to take the lesson home. Pride of a certain kind is all right, but the kind that would cause us to slight those of our number, for any reason, is not permissible. In our large cities what can we accomplish if we are lifted up in pride. Let us be willing to go among the poor and lowly Christ did. One has a soul to save as well as another. Let us visit the members of our school and make no distinction. Christ's standard was not riches of this world, but riches pertaining to the world to come. There was no distinction, Christ visited all. His standard was, Do good to all men, and the standard he set up for those among whom he visited was purity of life, humbleness, etc. Let us not allow our pupils to feel that one of their number is better than another because better dressed. But if we are too proud to speak to our members, or treat one better than another, what kind of an example are we setting for the children? This kind of pride ought to have no place in our work.

Let us help the children to grow spiritually, to be better than they would without the teaching. We may get discouraged many times in our work, but if we do our duty, the Lord will bless, and when we have faithfully done our duty, even though we cannot see any direct results, we will have the satisfaction of knowing that we have done the best we could.

I wish to leave this question with you, and it will apply in all departments of the Lord's work. It is a question found in 1 Chronicles 20: 5, and was asked by King David. I wish the Spirit of the Master might carry the question home to each one of us, and that we might answer it acceptably in the sight of the Lord.

This is the question: "And who then is willing to consecrate his service this day unto the Lord." ORANGE PHARISE, III.

REASONS FOR LOST FAITH.

The Rev. William Forkell, who has just resigned as pastor of the First Methodist Episcopal Church of Green Bay, Wisconsin, sets forth his reasons in the following letter to *The Tribune*:

"GREEN BAY, Wis., Feb. 2.—[Editor of *The Tribune*.]—I resign voluntarily because of my inability to feel at home in an organization whose characteristic dogmas I cannot heartily accept. After a struggle of some six years with the question as to my theological fitness as a Methodist preacher, during which time I have tried to do my fullest duty, and have not altogether failed, I have at last taken the only step an honest man can take—viz, resign from the Methodist ministry.

"The dogmas I cannot find myself in harmony with are:

"First, The deity of Jesus (as distinguished from the divinity of Christ), as implied in the first paragraph of the articles of religion. The divinity of Christ, as I believe, is not contingent upon supernatural physical condition, but rather upon his entire surrender to the influences of God. That which is in all men but a spark was in him a living flame.

"Second, The interpretation of the theory of the atonement as though it were the payment of a penalty to 'reconcile the Father to us,' as implied in paragraphs 2 and 3. Nowhere does the Scripture allow the theory that Jesus changed God's mind, but rather that 'God was in Christ reconciling the world to himself.' Jesus did not suppress God's anger, but expressed God's love to such a degree that it wins (reconciles) us to God.

"In the same paragraphs 'original guilt' is mentioned, a doctrine to me unbelievable. Man was made a character-developing being, and as such must needs have the privilege of knowing good and evil, choosing between which develops character: the fall of man was in reality a rise of man out of brute innocence into tried virtue.

"Closely related to this is the doctrine of substituted righteousness, as founded on paragraphs 9 and 10. Jesus came into the world, not to cover up sin, but rather to uncover and 'condemn sin in the flesh' by the life he lived amongst us. 'Salvation' means more than escape from the punishment of sins; it certainly means a change of inclination from sinning to a life of rightness. Salvation means character. Heaven cannot be earned by another for us, no more than education. Salvation is not primarily intended as a ticket to heaven, or a life insurance policy for the other world; it is a spiritual capacity to know and enjoy God. 'Jesus paid it all' is a dangerous doctrine, not to say an immoral one, and its effects are seen on every hand in the many abortive Christian attempts.

"The forgiveness of sins is not a matter of commercial adjustment between God and Jesus; sins are forgiven as soon as they are given up. We must join God in the forgiveness of our sins. The words 'propitiation,' 'satisfaction,' and 'oblation' savor too much of the times when stakes and dungeons figured prominently in the 'church militant' arsenal. Christ is the winning power of God amongst men, and we as Christians are to join him in the 'redemption' of the world, by explaining God to the world, as he did. The word 'atonement' does not occur once in the original New Testament. Wherever it is used it gives the meaning of winning or reconciling.

"The doctrine of endless punishment, though not in the articles of religion, is nevertheless a test of the loyalty of the Methodist preacher to the theology of his church. This theory I cannot accept in the light of the eternal love of God. All punishment in human relations must be corrective in its aim and loving in its motive; and how can we for one moment attribute to God's nature what we would vehemently condemn in human relations? I believe more than ever in the fact that all sin will be punished; the way of life is a 'narrow way,' sin becomes more and more fearful as the soul rises toward the ideal; the purest and tenderest human relations feel the horror of sin the most; sin becomes black under the white light of God's truth and love; punishment is as certain as that fire burns, cold freezes; and the purpose of the pain is to warn us away from further harm.

"The thought that even the worst man should suffer forever would turn my heaven, should I gain it, into unrest and pain. I would ask that God allow me the privilege of spending part of my eternity in that dismal and horrible realm and thus save one soul from torment, rather than 'sit and sing my (selfish) soul away in endless bliss' amongst angels; I expect an appointment in the great beyond among those who need a word of cheer and a helping hand; heaven bought at the expense of such torment of millions, yea, even to a single soul, is too dearly bought. I could not enjoy it even though I could room next door to Gabriel.

"I could not believe the doctrine of endless punishment unless I accept the inevitable conclusion that God had abdicated his throne and surrendered to demons. No, 'the Lord reigneth, let the people rejoice.' These are the lines on which I differ from the supposed (?) views of the Methodist Church. I might say 'there are others,' but in time they will speak. For six years I attempted to do what older ones than myself advised me to do—viz: suppress my convictions and preach on general lines, or as some say, 'preach the gospel, and do not delve into those subjects.' I tried it and failed; the mind was made to think; truth never injures, error always does. We demand that the student of anatomy tell us all he knows; the scientist is paid

"INCURABLE" HEART DISEASE SOON CURED.

FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS SPECIALLY PRESCRIBED TREATMENT FREE TO APPLICED READERS.

To demonstrate the unusual curative powers of his new individual treatment for diseases of the heart, the nerves, stomach or dropsy, Dr. Miles will send, free, to any afflicted person, \$2.50 worth of his new treatment.

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Few physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of their patients, as no false inducements are ever held out. The doctor's private practice is so extensive as to require the aid of twenty assistants. His offices are always open to visitors.

Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles is a more genuine and successful physician, in a field which requires the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, of Chicago, wrote "by all means publish your surprising results."

Hundreds of incurable cases cured. Mrs. Frank Smith, of Chicago, was cured of heart dropsy, after five leading physicians had given her up. Hon. C. M. Buck, banker, Paribault, Minn., writes: "I had broken completely down. My head, heart, stomach and nerves were all so sore that I was unable to get up for years. Feared I would never recover, but Dr. Miles' Individual Treatment cured me after six well known physicians of Chicago and elsewhere had completely failed." Mrs. P. Countryman, of Pontiac, Ill., says: "Seven years ago when I was sixty Dr. Miles for Individual Treatment, three physicians said I could not live two weeks. I could not walk six feet then; now I can do all my work."

A thousand references to, and testimonials from Bishops, Clergymen, Editors and many other prominent men will be sent free on request. These include many who have been cured after from five to fifteen physicians had pronounced them incurable.

Address The Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment.

for thinking new thoughts; the astronomer has an observatory built for him; but in many instances we train our preachers to think 'our' way of 'our' God in 'our' church; in other words, we groove paths for thinkers in theological study, instead of demanding independent and inspired thought. Theological gramophones are not wanted in this day.

"In closing, I desire to say, in justice to the church, whose spirit I shall ever love, that I leave of my own accord, and in face of the unanimous petition of the members of my church to remain, and the consent of the authorities, but I could not remain and be an honest man; hence the step. I felt that I must be true to the light that has come to me with so much inspiration, and to suppress my convictions would make me untrue to God and man."—William Forkell in *Chicago Tribune*, Feb. 12, 1900.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of 'applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book mailed free, giving particulars and prices of oils. Address DR. BYE, Drawer N, Kansas City, Missouri. (Cut this out and send to some suffering one.)

Gems From the Late Conventions and General Conference.

The Sunday School and Religion are claiming the attention of all. It has come to pass that everywhere you go, almost, some one wants to know of our work.

Many have learned trust and faith in God by living experiences.

"To be of use" is our ambition; "Onward and Upward" our motto; and if humble and faithful, celestial glory shall be our reward.

The creed of the church is "all truth." Should the creed of the Sunday School be any less than all truth?

There is not a man among us but who would prefer to fight his enemy, though it might be the arch enemy of mankind, openly, than to fight him under cover.

We are admonished to contend earnestly for the faith once delivered to the saints, but I do not know of any man in Christ who is authorized to contend over-harsh for his own views.

I believe that the grandest character in Christ is the one that can suffer the most. To suffer patiently and cheerfully is said to be the greatest proof of courage.

God has promised that he would temper his providences unto his people. It seems to me that the church just at the present time, notwithstanding there are clouds in the horizon, stands in a better position to receive greater blessings than she has ever received before.

The Increase of the English Tongue.

It is against all reason to expect these strange people to adapt themselves at once to American methods and it is certainly problematical if the Americans will try to become acclimated in their habits. Our people consider themselves the finest products of civilization, and when we take charge of a new population it is not to learn its language or to adopt its habits, but to gradually make it recognize our own merits and to try as much as possible to become like our own selves.

Massage the Baby's Scalp.

Vigorous massage of the scalp to stimulate it is necessary in treating a child's hair that does not grow luxuriantly. Whatever tonic is chosen, most of the good derived from it depends upon its being thoroughly rubbed into the roots of the hair.

Dr. McGiffert and Presbyterianism.

As in the Briggs case there are now two opposing forces within the Presbyterian body whose points of variance are not simply with relation to the man over whose book a controversy now rages. The New York Presbyterian, to which Professor McGiffert, of Union Seminary, belongs, has voted nearly three to one against a heresy trial. But his purpose is to remain a Presbyterian that he may help to liberalize Presbyterianism.

500 An Hour.

Dear Friends—The half has not been told. Our courage has failed us to present all the shocking details. Every time the clock strikes the hour it tolls the death knell of at least five hundred victims in India who died for want of food.

Your contribution today may save scores, hundreds, yes, thousands of lives tomorrow. Twenty dollars will support a thousand lives for one day. A thousand dollars will save as many for two months. Two dollars will save a life until the next harvest, and that practically means that it will save it for good.

For Sale.

Desiring to continue my entire time in the ministry, I offer for sale at a bargain—easy payments if desired—my desirable store and residence property, Minnesota avenue, Kansas City, Kansas. Water conveniences up and down stairs, stable on lot, etc. Address for further particulars, Wm. Newton.

For Sale.

One eight room, two story frame house, with good cellar and out buildings; lot 97x165; beautiful lawn, with large forest trees; nicely located about five blocks from L. D. S. church, on Kansas City and Independence electric line. Also one new, two story, frame house; good cellar, etc. lot 80x165; located about one-half block west of above. Great bargains if taken at once. Address Box 200, Independence, Mo.

After an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address Geo. H. Hidy, 8-3m. Kansas City Stock Yards.

ECZEMA, ITCHING HUMORS, PIMPLES, CURED BY B. B. B.

Does your skin itch and burn? Distressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Biting sores? Ulcers? All these are symptoms of Eczema and impurities and poisons in the blood. To cure take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear and the breath sweet. B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. ENSIGN readers are advised to try B. B. B. For sale by druggists at \$1 per large bottle; six large bottles (full treatment) \$5. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle given away at our office, or send five cents, which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and medicine sent at once by return mail. Describe your trouble and free, personal, medical advice given.

"The wise individual never stumbles over the same stone twice. When he passes that way the second time it isn't there."

Missouri Pacific Specials.

Annual Meeting General Assembly, Presbyterian Church, U. S. A. St. Louis, Mo., May 17th to 31st. Round trip tickets on sale May 15th, 16th, 17th and 22d for \$9.35, with a joint agency fee at St. Louis of 50 cents. Tickets good to return June 2d, 1900.

Annual Meeting Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine, Washington, D. C., May 22d to 24th. Rate one fare and \$2.00 for round trip. On sale May 21st, 22d and 23d, with final return limit of May 30th.

National Baptist Anniversaries, Detroit, Mich., May 23d to 25th. Rate one fare and \$2.00 for round trip. On sale May 21st, 22d and 23d, with final return limit of May 30th.

Homeseekers' Excursions. Rate of one fare and \$2.00 to all authorized territory via any line. Dates of sale May 15th, June 5th and June 19th. For full particulars of all the above, see F. A. MILLARD, Agt., Telephone 17. Missouri Pacific Ry.

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IT'S WORTH YOUR WHILE.

Advertisement for Elkhart Carriage & Harness Manufacturing Co. featuring images of a horse-drawn carriage and a buggy. Text describes the quality and variety of their products.

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husband, son or daughter who isn't bashful to visit their neighbors and exhibit the Imperial Flavoring Powders. The strongest and purest non-alcoholic flavoring on earth. A 25c can of Imperial Flavoring Powder goes as far as 5 oz. of liquid extracts. The delicacy of flavor and great strength and genuine aroma of the fruit or spice make them a favorite with all. One person in each town can secure sole agency for these Powders and can easily build up a permanent trade on space—that will bring them in a nice little income every month. If you want sole agency, write for samples and terms at once to (Bro.) B. F. Ordway, 228 Hancock St., Peoria, Ill.

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of yours can be cured. Quit-to-bac has cured others, why not you? (Bro.) E. F. Ordway, of Peoria, Illinois, will send you three boxes, postpaid, for only \$1.50, and positively guarantee it to cure your diseased appetite, or money cheerfully refunded. Why not send at once and be free? Send U. S. postage stamps or money order.

R. R. TIME TABLES.

Table with columns for Missouri Pacific—Main Line Depot, Trains West, Trains East, and Liberty Street Depot. Lists train numbers, destinations, and times.

CHICAGO & ALTON.

Table with columns for East Bound and West Bound trains. Lists train numbers, destinations, and times.

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago.

PASTORAL.

Being placed in charge of the Par West, Missouri, district with Bro. Swen Swensen as assistant, we would cheerfully advise those who are to labor under our direction to enter the field as brave soldiers of the cause; wherever you can find an open door, there enter and preach the gospel and gather in the people. Never mind about troubles that may rise, but leave that for local authorities to settle. Push out and open up new fields and God will bless you with liberty and freedom of the Spirit to present his word. Any advice you wish consult those in charge and let us make a noble record this year to the church.

Bro. Walter W. Smith will labor with Bro. Swensen, and Bro. S. F. Cushman with J. C. Foss. Waste no time nor ammunition, but let the people know that we are alive and about our heavenly Father's business. Each one report to J. C. Foss your labor done, number of sermons preached, baptisms and all items of interest, on the first day of the following months, so I can report to Bro. I. N. White, missionary in charge; July, October, January and March. My field address is St. Joseph, Mo.

J. C. FOSS, SWEN SWENSEN.

INDEPENDENCE, Mo., May 7.

To the Saints of the Southeastern mission, Greeting:—Having been appointed in charge of the above mission, I take this method of asking for the hearty co-operation of all the Saints, and especially the ministry, in the mission, that our work may be more effectual for good during the year.

It is a little hard, at the present time, to arrange sub-mission fields and men for them in charge, for the reason that conditions are such that very few, if any, of the brethren who would be in condition to take sub-charge, will be likely to labor all the year in any one portion of the mission. For the present, therefore, no one

will be appointed in charge of special fields, but each one of the brethren appointed to labor will please take special interest in whatever field they may be laboring at any time, and report any and all needs of the work, labors performed, and everything that should be reported to the missionary in charge, directly to me.

Let the local officers in branches and districts be encouraged to occupy, each in his place, and let them assist all they can in making new openings, and warning the world.

Will the missionaries please report labors, etc., on the first days of July, October, January and March. Please don't forget dates, nor fail to be prompt in reporting.

Possibilities for the accomplishment of much good are ours if we are united in our work, and labor for the glory of God. Let us try to improve the golden opportunities e'er they pass away. It means work, but that is what is needed to develop and purify the soul. May we each be wise and good; and may this conference year witness a faithful performance of our duties and a consequent harvest of good.

My permanent address is Independence, Missouri. After the 20th of May my mission address, for a time, will be Sedalia, Kentucky.

In bonds, T. C. KELLEY, INDEPENDENCE, Mo., May 8.

Colorado, Eastern Wyoming and New Mexico Mission.

It being improbable that I shall be able to enter the above named field for some time, I have, with the concurrence of the president of the church, appointed Elder J. B. Roush to take the active oversight thereof. All laborers who have been assigned to that field will please report to Bro. Roush, whose address is Wray, Colorado, and move as he may appoint.

Bro. Roush may publish a general announcement for the benefit of the field and workers, and I will refrain from further counsel at present other than to exhort all to diligence, patience and humility and to co-operate together for the general good. May the good Master crown the year with abundant good.

In bonds, JOSEPH LUFF, INDEPENDENCE, Mo., May 14.

NOTICES.

Preaching services will be held at grove near Arlington, South Dakota, beginning Friday, June 16th, at 11 a. m., holding over Sunday, June 17th, under the auspices of the Reorganized Church of Jesus Christ of Latter Day Saints. The scattered Saints in Howard, White, South Dakota, are invited and as many as can avail themselves of the privilege will please inform Bro. A. C. Stone, Arlington, as soon as possible, who, together with Sr. Stone, will arrange for their entertainment.

The purpose of this arrangement is to give publicity to the doctrine in the above locality, desirous that the Saints scattered as above will make an effort to attend.

JAMES CAFFALL, Missionary in Charge. We live two and one-half miles west and one and one-half miles north of Arlington. A. C. STONE.

To the Saints and Friends of the Kirland District, Greeting:—In the report of the conference held at Sharon, Pennsylvania, March 5th and 6th, as found in *Saints' Herald*, Bro. F. J. Ebeling, David Allen and the writer were appointed to solicit means to purchase a tent to be operated in the district.

As we have five missionaries appointed to labor in Kirland district, and I am requested by Bro. W. H. Kelley to lend a helping hand in getting the tent started, I want to ask each one who can help in this matter of raising the money for a tent to consider themselves a committee of one to obtain all they can in the next ten days after reading this letter, and send it to Eben Miller, Box 28, Cleveland, Ohio, stating that it is for the tent. This request will not interfere

with the efforts of Bro. Ebeling and Allen; they can work up the interest as far as they can reach in the meantime, and report to Bro. Miller as soon as possible.

There are some few dollars on hand; I do not remember just the amount as reported by the former tent committee. Would like to see this tent bought and gospel work started under its dedicated canvas by June 1st.

Let everybody come to the help of the Lord and it will be done. I shall leave for Ohio shortly.

In bonds, A. H. PARSONS, INDEPENDENCE, Mo., May 11.

To the Saints in the St. Louis district in Missouri exclusive of St. Louis and suburbs; Greeting:—I wish to say to you and also to the Saints in southeast Missouri that Bro. Geo. W. Beebe and the writer having been appointed to labor among you and in said district, expect to be in the new field in a few days. Those desiring preaching please write me at once at Acorn Ridge, Stoddard county, Missouri, in care of W. T. Hill.

Now, brethren and sisters, while I am a stranger to you I am not a stranger to this work and its needs, and I ask the prayers and hearty co-operation of you Saints that our work in the mission may lack no essential to make it a success.

Your brother in Christ, C. J. SPURLOCK, POMONA, Mo., May 13.

Conference Notices.

The Kewanee district conference will convene at 10 o'clock a. m., Saturday, June 2d, at Joy, Illinois. Branches should be sure and send credentials with delegates.

Your brother in Christ, J. W. ADAMS, Dist. Pres. ELIZA, Ill., May 5.

The Clinton, Missouri, district conference will convene at Veve chapel June 9th at 10 a. m. Branch clerks please send all reports and credentials to Bro. A. Lloyd, El Dorado Springs, Missouri. Election of officers at this conference. Come in the spirit of the Master.

A. LLOYD, Pres. ELA MILLER, Clerk. Box 11, VERDELLA, Mo., May 12.

The Northern Indiana and Southern Michigan district conference will convene at Coldwater, Michigan, at 10 a. m., June 9th. We hope for the presence of missionary in charge, Bro. J. H. Lake; Bro. Columbus Scott, whose past labors in this field will not be forgotten; Bro. W. E. Peak and many others. Full reports and credentials are desired.

G. A. SMITH, Dist. Pres.

The Northeast Missouri district conference will convene with the Higbee, Missouri, branch, June 16th and 17th, at 10 a. m.; all who can should attend. Election of district officers will take place at this meeting. Bro. I. N. White, general missionary in charge, will be present, and the missionaries to district are also expected. Will every local officer please send in a report; all reports should be sent to Geo. Tryon, Huntsville, Missouri.

J. A. TANNER, Pres. BEVIER, Mo., May 3.

The eastern Michigan district conference will convene with the Bay Port branch on the 9th and 10th of June, 1900, at Bay Port, Huron county, Michigan. Secretaries of branches are requested to send full and accurate statistical reports to Elder Wm. Davis, Bay Port, Michigan. All officers are requested to report in writing.

Elder J. H. Lake, president of mission, is expected to be with us. All other missionaries are cordially invited to attend.

Yours in bonds, A. BARR, Pres. May 9.

Convention Notices.

The Des Moines district Sunday School Association will meet in convention at Richland Creek, about nine miles southeast of Tama, June 8th. The question for discussion is, "What

# DR. PRIGES' CREAM Baking Powder

## In Use the most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

With finer food and a saving of money comes the saving of the health of the family, and that is the greatest economy of all.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Many mixtures, made in imitation of baking powders, are upon the market. They are sold cheap, but are dear at any price, because they contain alum, a corrosive poison.

**OVERWORK**



You know all about it. The rush, the worry, the exhaustion. You go about with a great weight resting upon you. You can't throw off this feeling. You are a slave to your work. Sleep fails, and you are on the verge of nervous exhaustion. What is to be done? Take

**Ayer's Sarsaparilla**

For fifty years it has been lifting up the discouraged, giving rest to the overworked, and bringing refreshing sleep to the depressed. No other Sarsaparilla approaches it. In age and in cures, "Ayer's" is "the leader of them all." It was old before other sarsaparillas were born. It is a better, all-around.

Ayer's Pills aid the action of Ayer's Sarsaparilla. They cure biliousness. 25 cts. a box.

"I have used Ayer's medicines for more than 30 years and have paid from the very start that you made the best medicines in the world. I am sure your Sarsaparilla saved my life when I first took it 40 years ago. I am now past 70 and can never without your medicines."

ELIASE THOMAS, Sr., M. D. Jan. 24, 1899. Endo, Kansas.

**Wells the Doctor.**

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address: Dr. W. C. AYER & Co., Lowell, Mass.

Benefit to Sunday Schools is the District Association?" Let delegates bring thoughts on this question. It has been suggested that each Sunday School reports be sent to the district secretary by June 1st. Sunday School secretaries will please notice this change.

BESSY RICHESON, Dist. Sec. STATE CENTER, Iowa.

The Sunday School convention of northeast Kansas district will convene at Scranton, Kansas, June 8th, 2 a. m. It is expected that each school in the district will be well represented.

HARRY THOMAS, Supt. NETAWAKA, Kans., May 8.

The Northern Indiana and Southern Michigan Sunday School workers will meet in convention at Coldwater, Michigan, at 9:30 a. m., June 8th.

Will our superintendents kindly see that all reports are full and properly signed? Your presence is needed for the good of the convention. Will you be there?

MRS. J. H. ROYCE, Supt., G. F. WESTON, Sec. BARODA, Mich., May 12.

The Sunday School convention of the Northeast Missouri district will convene at Higbee, Missouri, June 14th, at 7:30 Thursday evening, and we hope that all the delegates, and the teachers and officers of the Higbee school will be present. At 9:30 Friday morning there will be prayer meeting; business session at 10:15; institute work in the afternoon, and a program in the evening. Send secretaries' reports and superintendents' reports to the district clerk, Bro. George Tryon, Huntsville, Missouri.

LOUISE PALFREY, Dist. Supt. MACON, Mo., May 7.

In Memoriam.

In memory of Elder John T. Kinne-man, who was born in Madison coun-

ty, Indiana, October 14, 1820, baptized December 14, 1870, by B. V. Springer: WHEREAS it has pleased our heavenly Father to remove from our midst and take unto himself our esteemed brother and worthy president, Elder John T. Kinne-man, who was ordained president of the Third Quorum of Elders at Gallands Grove, Iowa, by W. H. Kelley, James Caffall, J. C. Crabb and R. J. Anthony, September 30, 1879, and with wisdom and ability served until his demise; and

WHEREAS he was a man of integrity and of sterling worth to the church, a competent exponent of the angel's message, an able defender of the truth and ever ready to sacrifice for the cause he loved; and was a kind and loving husband and father, and like one of old commanded his children after him in righteousness; and while we, the members of the Third Quorum of Elders, keenly feel the loss of our brother, his wise counsel and executive ability, how much more are those near and dear by the ties of nature called to mourn; therefore be it

Resolved, That we, the members of the Third Quorum of Elders, extend our heartfelt sympathies to the bereaved family and our prayers in their behalf, that the Spirit of Him who is a husband to the widow and a father to the fatherless may abide with them to keep them in the faith once delivered to the saints; and while all suffer because of being deprived of the association of our brother, yet our loss is his gain. May we all so live as to be worthy the communion of God's Holy Spirit, that when the trump shall sound both loud and long we may come forth in the first resurrection and be changed from mortality to immortality to meet our Savior, our brother, and all the redeemed of earth, where parting shall be no more.

W. M. SELF, GILBERT J. WHITEHEAD, WM. E. SUMMERFIELD.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 24, 1900

NUMBER 21.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.

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Box B.

## BROADEN OUT.

The individual who is accustomed to look only upon one side of a question is very unfortunately constituted; the ability to patiently and thoroughly investigate all that relates to a question, weigh evidences pro and con is a characteristic worthy of careful and persistent cultivation. A narrow, onesided, prejudiced view of any matter is detrimental to any person, and is a thing to be shunned and discouraged at all times as a hindrance to development of character worthy the source of all intelligence.

Truth is always profitable, uplifting and progressive, but notwithstanding this fact, error, its opposite, is, generally speaking, the most favored of the masses; and strange as it may appear, the popularity of error is not by any means confined to those whose educational opportunities have been either meagre or neglected; but this adherence to error is found strongly entrenched in minds of the highest educational attainment so far as worldly or book lore is concerned, and among men and women of the brightest intellect, those capable of comprehending clearly were their prejudices and erroneous trappings laid aside.

Peter, the apostle, writes of a class existing in his day who, apparently, gave him some concern, and their counterpart is found almost, if not altogether, everywhere in the civilized world. Of them he says, speaking of the writings of the Apostle Paul:

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.—2 Pet. 3: 16.

That is where the trouble lies

theologically; the effort to make the Scriptures support certain views and ideas, instead of making the theories entertained harmonize with "what is written," must result in a one sided view, and error is the fruitage. The same course is pursued with regard to matters in other lines of thought, political, scientifically, or commercially, and a narrow, mistaken policy is sure to follow the carrying out of such methods. It is natural for all independent thinking minds to assume that the conclusions they have reached are correct; and with some individuals, so tenacious are they in holding to those ideas, that however plain to others the proofs of their error are they still hold to them; and this fact, we presume, has given rise to the adage that "a man convinced against his will is of the same opinion still," or something to that effect.

Those who accept the teachings of the Savior or his apostles and servants, as they were moved by the Holy Ghost, and who profess to be children of God, should not be among the class which takes contracted views of questions whether relating to the present or future life. There is no broader philosophy than the gospel of Jesus Christ. Every man and woman, regardless of race or condition, is placed upon an equal footing so far as the uplifting and saving power resident in it is concerned; the same service and obedience is alike demanded from the king on the throne to the peasant in the humble cottage, and to all alike are the promises extended if faithful service is given. The gospel also designs that every man shall be equal so far as the demands of this life go, every one to receive according to his wants and needs. The necessities of some are greater than others, and of course they should receive a greater proportion than some whose needs are less, and who, if they received a greater amount, would have more than they needed; but when every one receives as their necessities require, then all are on an equal footing, and that is the law contemplated in the gospel. Can anything be broader than that?

Now, the individual who delights in those things which the law of God classes as sinful and unlawful is not a broadminded person; he only sees the present and fails to consider that the more enduring and important life is yet to be experienced; but the individual who builds for the future by basing his hope upon a sure foundation, and correctly estimates that which is for his best interest from a right view of both sides of the question. It is a fact that obedience rendered

to heavenly mandates secures a development of character uplifting in its effects, not only in the life to come, but in the present existence; while service devoted entirely to the pleasures or pursuits of this life have the opposite tendency; the latter course fills the mind with greed, makes the spirit selfish and the heart callous to the welfare and happiness of others, all of which is entirely foreign to the best interests of the individual who is so unfortunate as to possess such a nature of character. Hence, the "old paths" "wherein is the good way" are the best to follow, and those who truly walk therein are not only blessed themselves, but become a blessing to others around them, and thus they fulfill the design of the Lord in their probation in this life.

It is judged by a great many good, earnest people of this age that those who insist that the gospel ordinances instituted by the Savior and his apostles under Him, of baptism, by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are narrow minded and beyond the age; that to expect or claim that the signs will follow believers now as of old, is indicative of a contracted and benighted intellect. Because these doctrines are not insisted upon by what is termed the orthodox churches of the day, and because they do not possess the gifts promised of the Savior in Mark 16, and more fully explained by the Apostle Paul in 1 Corinthians 12, 13 and 14, it is accepted as conclusive testimony that there is now no occasion for them, and consequently they are not manifest. It does not seem to occur to them—except that there and there among the various assemblies may be found an individual in whose mind doubts arise—that possibly the fault may lie with them; that when the Apostle Peter on Pentecost day, speaking under the inspiration of the Holy Spirit declared, "for the promise is unto you, and to your children, and to all that are afar off even as many as the Lord our God shall call," he meant all that he said, and that if God has truly called them to seek his salvation, that then his promises extend as fully to them as to those whom the apostle was addressing on that memorable occasion. They need to broaden their investigation and their views considerably before they will arrive at the truth of the matter.

The old idea which some of the Saints used to entertain that only among them was truth to be found, was an evidence of a shortsighted and contracted vision. Truth, and religious truth too, has always existed

outside of the pale of the church of Jesus Christ. The necessity of faith in God and in Jesus Christ as the divine Son of God, is as much a truth when taught by a Luther as when Paul declared it. The doctrines of repentance and baptism by immersion for the remission of sins lose none of their force as truths when taught by one not identified with the church of Jesus Christ, even though he does not hold authority from God to administer in the ordinances of His kingdom; he could teach those truths even though he had not himself been baptized. So far as churches have held and taught the truths of the Bible as directed by Christ and His apostles, so far have they taught truth, and God has and will recognize that which is truth. There is a couplet that runs something like this, "Truth is truth wherever found, on christian or on heathen ground," and it's pretty sound doctrine too. Of course, where the greatest amount of truth is found, there will the Lord manifest Himself most abundantly, and nowhere will such manifestation be found so frequent and so completely, as in the church of His own planting, the church of Jesus Christ. That church will have apostles, prophets, evangelists, pastors, elders, teachers and deacons as officers. It will teach faith, repentance, baptism, laying on of hands for the gift of the Holy Ghost, healing of sick, etc., resurrections (first and second) and eternal judgment. (Heb. 6: 1, 2). It will have the gifts and powers of the gospel as enumerated by the Savior in Mark 16, and by Paul, 1 Cor. 12, 13 and 14, because these were all in the church under Christ and his immediately appointed ministry; and they will preach the gospel as it was taught in the beginning, and because of such adherence to the truth they will be acknowledged as are no other people. But at the same time there is truth in other churches; there are sheep in other denominations who hear and recognize the Savior's voice and are following Him and will continue to so follow and be lead into the true fold.

Let every one then seek to be as broad in their views as the Lord manifests in His word it is His will they should be, and a better understanding and comprehension of all truth will result.

## EDITORIAL ITEMS.

ANOTHER Magnetic Healer and one who enjoyed a very extensive practice and became wealthy in a very short time, has come to grief. This man published a journal, one of his scriptural mottoes being "They shall lay hands on the sick and

they shall recover." The government made a case against him for fraudulent use of the United States mails with the result as stated below:

WELTMER ORDER PERMANENT. Nevada, Mo., May 15.—(Special). Orders were received today by the Nevada postoffice to deliver no mail to the Weltmer institute, but to return to the senders where same bore return card. Mail bearing no return address will be sent to the dead letter office. The recent order of the department to hold matter pending investigation, lead up to the present permanent fraud order. Feeling here between the sympathizers of the institution and those who have led the fight against it, is quite bitter, and today a couple of prominent ministers, Rev. Mr. H. R. Best, of the First Baptist church, and Rev. Mr. Joseph King, a leading South Methodist divine, while passing the institute, were hissed and jeered by a crowd of students and employees. The future course of the management has not yet been made public, Mr. Weltmer being still in Washington, where he went to defend his case before the postoffice department.—The Kansas City Journal, May 16th.

BRO. J. J. CORNISH, Reed City, Michigan, says he has baptized two since General Conference, and that the workers are all doing what they can to move the cause along.

UNTIL further notice the address of Bro. A. Haws will be 922 Third street, Oakland, California, the recurrence of his old physical trouble necessitating his return home.

## EXTRACTS FROM LETTERS.

ELDER F. M. SLOVER, Parrish, Illinois:

I am busy at work here in the Master's cause. Bro. M. F. Gowell will join me here Saturday and aid me in the work. I feel encouraged to go forward until I meet you in General Conference in Independence in 1901. I hope to live worthy of the Master's help in gospel work all along the line. Your valuable paper is anxiously looked for every week by me, and is read with much interest. I hope that it may ever live to do much good in heralding the glad news of the restored gospel.

ELDER A. WHITE, Knobnoster, Missouri:

I came here Saturday, the 19th inst, found the Saints well, but very hungry for preaching. I spoke in the church at 11 a. m. and at night, to about twenty, or twenty-five, good attention. We held prayer and testimony meeting at 2:30 p. m. I expect to remain here through the week and preach every night, if interest is shown by the people. Then I expect to go to Bayville. The Saints here complain of being neglected by the traveling ministry, and those in charge of the district.

ELDER D. C. WHITE, Guilford, Missouri:

J. Arthur Davis and myself came to this place to hold a week's meeting, but rain for five days prevented us from doing any preaching. We shall make an effort to open the work (if a place can be had) at Savanah, and just as soon as the weather clears up, will commence tent work—the tent is at Mound City. We would ask that the Saints throughout the Modawa district would let us know of any place or point that preaching is wanted, and we shall try and see that the interest is cared for. Bro. C. P. Welsh, Davis and myself are ready to do the Master's work. If you have a place for preaching let me hear from you at Lamoni, Iowa

## AN INDUCEMENT.

In order to raise some money within the next few weeks, we have decided to make the following offer:

To those who remit their subscription to the ENSIGN one year in advance we will send a copy of our Historical Engraving for 25 cents; that is, for \$1.25 we will send the ENSIGN for one year and a copy of the engraving. This picture sells at 50 cents each and is the same which we formerly sold at 75 cents.

This offer applies to either renewals or new subscriptions. If, however, any one secures a subscription from another party, they, as well as the subscriber, will be entitled to the picture at 25 cents each, but in order to secure it at this price the order must be accompanied by the amount to pay ENSIGN subscription one year in advance, and 25 cents for each copy of the engraving; otherwise the regular price of 50 cents will be required to obtain it. The size of this Engraving is 20x28 inches, and it contains photos of the members of the Quorum of Twelve; the standing High Council; the seven presidents of Seventies; seven brethren representing the different priesthoods in the church; the martyrs, Joseph and Hyrum Smith; the present president and patriarch of the church; the Bishopric; the three witnesses to the Book of Mormon; the church recorder, secretary and librarian; the Saints' Home; Graceland College; the Nauvoo and Kirtland temples; the Hill Cumorah; the Temple Lot; the Saints' church at Independence and the church at Lamoni, etc.; in all, sixty-eight pictures artistically grouped in one. We send with every picture a key which explains it throughout.

Send along the amount at once, and thus help us financially and secure this beautiful engraving at one-half regular price. Address all orders to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. A. Haws left for his home, Oakland, California, Monday, his health not permitting his continuance in the field.

Bro. and Sr. Earl Corthell are the proud possessors of a young nine pound son who joined their family circle Thursday of last week. Congratulations.

Bro. and Sr. John A. Robinson, Jr., have issued cards announcing the advent of a ten pound son whom they have named Harry Alma. Congratulations are in order.

Bro. and Sr. A. H. Parsons left Wednesday morning for Ringgold county, Iowa, where they will spend a few days, from whence Bro. Parsons will move on to his mission. He expects to reach Cleveland, Ohio, for the first Sunday in June.

Bro. W. H. Kelley and T. C. Kelley left yesterday (Wednesday) morning to pay a few days visit to relatives in Missouri and

southern Illinois, from which points Bro. T. C. will proceed to his field the first Sunday in June. The missionaries are scattering out, and we feel lonesome.

There will be a collection taken at the Sunday School next Sunday for the India famine relief fund. All should come prepared to contribute as liberally as possible. All the Sunday Schools of Independence have agreed to take this collection next Sunday. It is sorely needed.

It has been found necessary to change "Children's Day" from the first to the second Sunday in June which will be the 10th. Those who are drilling the children have decided that the time is too short to get ready by June 3d. Keep it in view then. Children's Day Sunday, June 10th.

Three more children of Latter Day Saints, themselves members of the church, graduated at the Independence High School Tuesday, the 22d: Bro. Kerney Lee Kelley, eldest son of Bro. and Sr. T. C. Kelley, Sr. Lottie Belle Gould, daughter of Bro. and Sr. C. G. Gould, and Sr. Nellie May Hidy, daughter of Bro. Geo. H. Hidy. All acquitted themselves creditably.

Bro. Frank Criley's household goods have arrived from Lamoni and been placed in his fine residence on Maple avenue. Part of his family have also arrived and are staying with Bro. and Sr. G. H. Hulmes. Sr. Delle, the eldest daughter, graduates at Lamoni the first part of June, after which the family will take up their residence here. Sr. M. E. Hulmes will also return here permanently.

Come to the church and Sunday School next Sunday, annual Rally day. If President Joseph Smith is unable to be present, Bro. Joseph Luff will preach at the morning hour, and a good speaker will also occupy at night. Every member of the branch should be sure to attend all the services next Sunday. The chorus will furnish good music. Members of other branches will be welcomed and there will be plenty of room, but it is especially desired that all members of the branch attend. Provide your dinner before hand and eat a cold lunch if needful, so that all may have opportunity to be present at every service.

The Brn. Bartholomew with their troop of trained horses, some twenty in number, left this (Thursday) morning for Sedalia, Missouri, from which point they go east; Bro. Mark White accompanied them. They certainly have an exhibition well worth the price of admission. Men, women and children are always delighted with the surprising and cute tricks of these beautiful animals, and are enthusiastic in their applause. Bro. Bartholomew has a rare faculty of bringing out the wonderful intelligence possessed by the horse, and we heartily advise every reader of this item to visit this exhibition whenever it reaches their city. The Brn. Bartholomew are polished gentlemen as well as good members of the church, and are highly esteemed by the Saints and others here, and this may also be said of other

brethren with them. We hope their tour may be as successful as it deserves to be.

Last Sunday was a pleasant and profitable season for the Lord's people; Bro. T. W. Chaburn occupied at the morning service in the church very acceptably, and at night Apostle W. H. Kelley being present, consented to preach, Bro. A. H. Parsons who had previously been announced for the occasion kindly vacating in Bro. Kelley's favor. Good sized audiences heard both efforts. The afternoon service was comforting, admonition and promise being given to the Saints and ministry. The Sunday School enrollment is now 485, but 379 were present at the session, however. The secretary said in her report, "We are wondering where are the other 106?" Will the parents answer, and will they please see that every scholar is present next Sunday? Rally day.

Through an oversight we failed to record a very pleasant social event enjoyed by a crowd that filled the house and yard of Bro. and Sr. R. Etzenhouser, the evening of May 4th, the occasion being the thirteenth anniversary of their wedding. It was an entire surprise to Sr. Etzenhouser at least, and none the less enjoyable to herself and family that she was kept wholly in the dark regarding it until her return from a skillfully planned invitation to supper. The present of a nice set of dishes was a memento of the occasion which will doubtless bring her many pleasant reminiscences of the event. Bro. R. C. Evans, always genial and happy, added to the enjoyment of the evening, and yielding to the entreaties of those present, sang a song of Zion's redemption, to the appreciation of the hearers; others also contributed to make it a very satisfactory and pleasant time. This will be stale news here, but to Bro. and Sr. Etzenhouser's many friends in other fields it will be just as interesting as though we had told it two weeks ago as we should have done.

## LAMONI, IOWA.

Rain enough, seemingly, last week to last all summer.

Yesterday, Sunday, the sun shone bright and warm. A good attendance greeted the teachers of the Sunday School at 9:30 a. m. At 11 Pres. Jos. Smith, assisted by Elder Clapp, delivered an excellent discourse on the words of the Master in his sermon on the mount, "Except your righteousness shall exceed that of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5: 22, I. T.) At the afternoon social service, Pres. Joseph Smith in charge, Elder F. M. Weld was ordained first counselor to Bishop Anderson, and Elder F. M. Smith second counselor by Pres. Jos. Smith, Apostle H. C. Smith and Bishop Anderson, Pres. Jos. Smith was spokesman in the ordination of Bro. Weld, and Apostle H. C. Smith in the ordination of Elder F. M. Smith; the good Spirit prevailed and all were refreshed by the presence of the Holy Spirit, and the

prayers, sacred songs and testimonies were consoling and enlightening. Towards evening a number repaired to the Saints' Home where a young man was buried in the font in the waters of baptism, by Apostle H. C. Smith, and confirmed in the first parlor by Apostle Smith and Elder Gunsolley.

At night at the Saints' church Elder David A. Anderson was the speaker, and at the Saints' Home Elder Stubbart was the speaker.

Another inmate arrived to dwell at the Home last week, Bro. Daniel Jones, from Washingtonville, Ohio, age 69.

At Andover, Missouri, 14th inst., Mr. M. H. Stanley and Miss Mary T. McNeley were made one by Elder H. N. Snively.

Bro. John Harp, one of our active local preachers, departed to Springdale, Arkansas, where he expects to move his family.

Elder C. Scott went to Oklahoma, Texas, to debate with a Christian minister by the name of Chism.

On the evening of the 16th a surprise party occurred on Mrs. Frank Criley and Hulmes, at which Sr. E. L. Kelley presented a set of silver spoons to Sr. Criley and a handsome souvenir spoon to Sr. Hulmes, as tokens of esteem and remembrance from their Lamoni friends; a pleasant time was enjoyed.

Elder A. B. Hanson, the former pressman at the *Herald* office, departed to his mission field in Nebraska.

Elder J. C. Clapp held forth at Davis City, seven miles east of here, on Sunday 13th.

Sr. C. B. Stebbins and some others who have been quite ill of late, are on the mend; Sr. Stebbins was able to ride out yesterday, with Bro. Stebbins, and enjoy the bright sunshine and fresh air.

## A LAMONIAN.

May 21.

## ST. JOSEPH, MISSOURI.

Elder Wm. Lewis was the speaker here Sunday morning. Elder C. E. Guinand at night.

One baptism took place yesterday afternoon in the church font. It was that of a Mrs. Schaffer who has been helplessly ill for some time. She had received the ordinance of administration several times under the hands of Elder Marcus Shaw who has also explained the gospel to her from time to time through an interpreter, she being unable to speak English. Last week she expressed a desire to be baptized. Bro. August Ehlers administered the ordinance, and Bro. Shaw officiated in the confirmation. He was blessed with a marked degree of the Spirit therein.

The continuous rains of last week interfered with the attendance at several of our meetings, but the glorious sunshine that beamed forth on Sunday morning gladdened our hearts, revived our spirits, and made us more appreciative of God's blessings.

The Sunday School voted to give the children an outing at the lake free of expense when the attendance reached one hun-

dred and fifty. All are in quest of new scholars now.

The Ladies' Aid Society will give a strawberry festival in the church basement on the 28th inst.

Elder I. N. White is expected here next Sunday.

Elder John Davis was at the morning preaching service, arriving too late to speak to the people however.

Bro. C. E. Guinand spoke at the South Park mission, and Bro. G. J. Whitehead at Aspey mission Sunday night.

G. L. K.

May 21.

## ST. LOUIS, MISSOURI.

Our street car strike continues with much assurance.

Bro. J. G. Smith's recent trip to Wayne county, Illinois, was occasioned by the marriage of his son, David E., to Miss Hattie Green, daughter of Bro. J. J. Green. Having thus taken one step in the right direction it is to be hoped they will take another, following the example of their worthy parents, in becoming citizens of the kingdom of God.

Bro. J. T. Davis is with us yet. He held meetings at Belleville, Illinois, during the past week; preached three times here yesterday, twice at St. Louis and at Cheltenham in the afternoon.

Sr. Grace Anderson has been enjoying her vacation during the past week, resting from the numerous "calls" that infest a telegraph office.

The funeral services of Sr. John Molyneux were held from the church Monday last. Many of the Saints followed to the beautiful cemetery, where her body is to remain until the first resurrection.

Our prayer meeting yesterday afternoon was good. The spirit of prophecy was present to the especial blessing of some and edification of all. "True, 'How gentle God's commands,' and what a splendid privilege to live in such close communion with the great Head.

T. J. Elliott represented our work at Caseyville, Illinois, yesterday; Bro. Christensen, Oak Hill; Bro. Barraclough, Cheltenham (night); Bro. Hitchcock, Belleville.

Bro. Daniel DeJoung, one of our young men, was quite seriously sick last week, apparently an attack of pneumonia fever, and while he has been a member of the church but a short time comparatively, he decided to put some of our teachings to test, and called for the administration. His presence at Sunday School yesterday morning was an evidence of the blessing he received, and especially to those who knew his condition.

When we see our young men and maidens manifest faith in this direction, as has been the experience of our people here recently, it's a good evidence of increased confidence in God. A very hopeful sign.

We very much regret the removal of Sr. Balsam and daughter to Denver, Colorado, but feel sure the Denver Saints will profit by our loss.

The Sisters' Prayer Union

meets this week with Sr. Crocker, 2625 Thomas street. Their faithfulness in this direction is commendable. J. C. H. May 21.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 5124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We are pleased to state that, no preventing providence, we will have baptism next Sabbath at the morning service at the Lang mission, 3411 Cottage Grove avenue, where Bro. and Sr. Penny are expected to be buried with Christ in baptism, with any others who may desire to come in with us. Bro. and Sr. P. were converted to this faith more through the direct visitation of the Spirit than any other agency; however they were in the hands and taught by thorough and competent members of the church with whom they neighbored.

We spent yesterday at West Pullman filling our regular third Sunday appointment, speaking morning and evening, returning home after the evening service.

Bro F. M. Pitt occupied at headquarters yesterday, also at the morning hour at Lang mission. We have not heard particulars, hence cannot write, but feel assured that all was well.

Bro. Wm. Henry Fuller, our new colored missionary, has arrived and taken up his abode with Bro. G. H. Graves with whom he will labor for the cause. They will commence street preaching as soon as the weather permits.

Sr. Grace Johnson, after a visit to her grandmother in Kansas, and friends in Kansas City, has returned to cheer the hearts of Saints and friends in Chicago. We welcome her back.

Monday night next is our priesthood meeting. Questions of importance will be presented; let all who can attend and help the cause along.

Sr. Wm. Butcher lives at Belvidere, Illinois, an isolated Saint. She was baptized twenty-three years ago in England, by Bro. Bradshaw. Any Saints or elders passing that way will be made welcome. She lives at 321 West Menominee street.

Two years ago yesterday I arrived in the city of Chicago. To me it has been a remarkable experience. Blessings and trial have been our lot, yet today we stand closer to the cause than ever before. We hope to continue. J. M. TERRY. 355 Orden Ave., May 21.

FIRST KANSAS CITY BRANCH.

Chapel, 2324 Washab avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m.; prayer meeting Friday evening at 7:30; Religion, Friday evening at 8. Strangers are cordially invited.

Attendance at all services on Sunday was good.

Elder R. Eitzenhouser delivered his illustrated "Hill Cumorah" lecture at 11 a. m. to a very appreciative audience.

The evening sermon by Bishop R. May was well received.

The singers of the branch under direction of Bro. Gillen, are making great improvement.

A series of meetings was announced, beginning Thursday evening. Speakers from abroad are expected.

The brethren of the branches have perfected their organization, and by request we give their obligation:

We, whose names are hereto subscribed, and those who may hereafter be admitted to the privileges and benefits resulting from this contract, do hereby agree and contract, and by enrolling our names as members of this society, do solemnly promise, that we will try, by a special and continued effort, to raise ourselves to a higher standard of moral purity, by cultivating pure thoughts and exercising our minds along channels that are elevating and ennobling; that we will refrain from using all vulgar and indecent language, as well as anything suggestive in that direction; that we will try at all times to show by our actions that we are making an effort to subdue and bring under proper control our passions and all those propensities which have a tendency to cause us to do evil.

They call themselves "The Sons of Zion," and are hopeful of great benefit. Bro. Fred Koehler is to deliver an address at the next meeting, June 5th. A cordial invitation is extended to all brethren over eighteen years old.

R. E. PORTER.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Elder Albert Haws offered the opening prayer at Sunday School, and Priest John Swenson reviewed the school.

Bro. I. N. White was a visitor at Sunday School and discoursed at the eleven o'clock service on "The Unity of the Faith." It was a strong, converting effort, founded on the Bible teachings and was very encouraging and edifying.

Elder John D. White, our local missionary, occupied the stand during the evening service, stirring up the individuals of the branch to diligence in the discharge of duty, and the necessity of unity and co operation in the labor of spreading the gospel. Bro. John D. White's mission headquarters is with Hulmes & Kress, 609 Main street, Tel. 1358.

Bro. Albert Haws starts to his home in Oakland, California; this week. JOHN C. GRAINGER. 2124 East street, May 21.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder G. A. Parkin presiding elder, residence 3010 16th street.

We had preaching Sunday morning by Chas. A. Parkin; there was a good attendance, the hall being well filled. At 12:15 we met to partake of the sacrament and participate in a fellowship meeting. The spirit of worship was with us, and the time was well spent. Beside the regular opening ceremony, there was one prayer offered, seven hymns sung, and fifteen testimonies given.

In the evening the writer had

the pleasure of being the speaker. Quite a number of strangers were present during the service, also a number of visitors. Bro. Adamson, from Santa Rosa, being among them. J. A. Saxe went to Oakland in the evening and preached there.

The officers of the branch held a priesthood meeting Monday evening.

The regular prayer meeting was held Wednesday evening, attendance small, but the meeting good. Sisters' Prayer Union Thursday afternoon.

Our city is passing through a peculiar experience. The city fathers seem to think it necessary to economize, so the street lights are turned off every night at 12 o'clock, which makes it very dark. Quite a number of robberies have been reported and "foot pads" are becoming more numerous, the darkness making it very convenient for them. Where has the city's money gone? Maybe the politicians could answer.

We are having beautiful weather, and all nature is gay.

GEORGE S. LINCOLN.

May 15.

LETTER DEPARTMENT.

ARKANSAS CITY, Kan., May 17.

Editor Ensign:—This finds Bro. R. W. Davis and I this far on our way to our field of labor; we were detained about ten days near Mound Valley, KS, attending the Keck and Shick debate, which closed May 10th. First proposition, "Was Joseph Smith a prophet of God," was well maintained by Bro. Keck. And we were agreeably surprised in Elder Shick on this proposition he said very nice, but when it came to his church he got off a few times, wanted a sign, said he had one blind eye, and if we would heal it he would join us and preach Joseph Smith the balance of his days. Elder P. W. Shick is an old debater, has had something over sixty debates, and I suppose he is about as good as they have. But when a man is on the wrong side experience doesn't do him much good.

The Saints are well respected in that part of Kansas and have lots of friends. It makes the elders feel good when they go into a place and find the Saints living their religion.

I will say to the Saints of Oklahoma and Indian Territories, especially the scattered ones, if you have an opening and want preaching, write us at Sumner, Oklahoma Territory, and we will make a note of it and try to get to you some time during the year.

Yours for the gospel, W. M. AYLOR.

SUMNER, O. T.

BLACKWELL, O. T., April 22.

Editor Ensign:—It always encourages me so much to read the letters from the Saints in all parts of the world. I am very glad this afternoon as I sit meditating on this beautiful gospel, that it grows pleasanter, and seems more sweet to me each day I live, and there comes a feeling of regret that my ways are not more Christ like and my life better. I realize that I have much to overcome and a great many times find that I follow the evils of my nature to step forward and depart from me the blessed Spirit which will always be present with us if we are living right, overcoming instead of being overcome.

My life in the church has been filled with all kinds of experiences; I have had my dark hours and many more bright ones. I do not enjoy living away from church privileges, yet the gospel is always as comforting wherever our lot may be cast. My husband and I were baptized three years ago last August by Bro. Stebbins while attending the reunion of the Northwest Kansas district at Goshen (now Idylwild), Clay county, Kansas.

We had both been connected with the M. E. church, but for a few years had been seeking the kingdom of God, not finding it there; had been connected with the Missionary Alliance in New York city, yet on investigation found all out of harmony with God's word. Yet I was prejudiced; my husband had been investigating this gospel for six years, and was past that. We were especially directed and especially taken to that reunion with no intention of being baptized. I fully believed God sent us there to enlighten those deluded people; many of the Northwest Kansas Saints know of our experience at that time. God moves in a mysterious way (to our human minds) his wonders to perform. We obeyed the gospel the day before the reunion closed to the consternation of our friends, but I am so glad to know, to the glory of God.

God bless the dear Saints everywhere. We expect the work opened up here this spring; we have as yet had no preaching here, but are trying to wait patiently.

Yours in this latter day gospel, INA S. BYRNS.

P. S.—We hope soon to hear that those who have charge of the district tent this season are wending their way toward Blackwell. We are desirous of having the gospel preached here. I. S. B.

SPRINGFIELD, S. D., April 26.

Dear Ensign:—We seldom see a letter in your columns from Dakota, so I write to let the Saints know we are alive, and also to fulfill a promise made seven years ago to Bro. Kaler and the Denver Saints, to let them hear from me through the ENSIGN.

I was baptized seven years ago by Bro. E. F. Shupe, of Denver, and though I have never neglected the step then taken, still I know I have not been as faithful as I might, or lived up to the light as I should have done, for which I pray that the Lord will forgive me, and I ask the Saints to pray for me that I may be more humble and faithful, that I may set a good example before the world.

Bro. Swensen, we would be glad to have you come here again, or any of the elders who might come this way would be gladly welcomed. There are seven members here, all adults.

Ever praying for the welfare of Zion I remain,

Your sister in the faith, MRS. RUTH A. BARNES.

CENTRALIA, Kans., Apr. 15.

Editor Ensign:—We have a union Sunday School at our school-house, and preaching services every two weeks by a Mr. Shoemaker. We had a Saints' Sunday School last summer, with Bro. Frank Pierce as superintendent. Bro. Pierce is a good Sunday School worker, and knows how to make Sunday School interesting for both old and young; it was surprising to see how much more the children learned from our books than they do from the union books. We would like to continue our own Sunday School, but as there are only a few of us, and as prejudice is strong against us, it is difficult for us to carry on a Sunday School; but if we can only live faithful our reward is sure.

We are glad to have the elders stop with us when it is convenient for them to do so, as their sermons are always instructive and encouraging.

My prayer is that we may ever have our lamps trimmed and burning and be ready when he says come.

Your sister, MAGGIE MCCRAY.

BEARDSTOWN, Ill., April 13.

Editor Ensign:—We have a branch of about eighteen members, church foundation on 13th and Monroe street. Beardstown is a sandy place on the Illinois river, between Peoria and St. Louis, of about six thousand inhabitants; the churches have shut their door against us, but, thank God for his reject that the stone that the builders reject shall become the head of the corner. For sometime before I came into the faith I had a desire to be a Christian, but I had become so disgusted with the churches and those who professed to be Christians, that I gave up the idea. I was taken very

sick and I wanted to die, and prayed night and day for God to take me out of this cold and unfriendly world. One day, in my agony of pain, I fell asleep for a moment, leaning against my companion. I dreamed I had died and was going along by the side of a stream of water; I saw before me the path divided, and saw to the left a dark cloud over the path, but beyond the cloud was bright sunshine; in the path at the right I saw my mother's footsteps, and I said I'll take the one that mother trod. As I went along a great animal jumped up out of the water and caught me; I cried out and awoke. I thought over the matter and decided not to take the path my mother had taken. I prayed that God would show me the right path in which to go, and a few nights after I had a vision and this promise was made to me: I should get well and the right path would be shown me as I would get stronger.

I was just able to go to hear Bro. M. H. Bond preach, and while I listened he would look straight at me and answer my very thoughts; things that had all my life been questions, he would answer, and these words came to me time and again, "the path is shown you now, take it," which I did; my husband and my mother fought against it, and only one friend have I in my mother's family, but when doubt appears I reflect upon how the way was made plain to me, then there is no doubt or fear.

When I was confirmed and Elder Bond said I should know things by dreams, I looked at him, wondering how he knew that. I thought he was a mind reader sure. I was married just four years the day that Bro. Bond came to this place, was baptized on same day of week that I was married. I often see names in ENSIGN that bring me back to childhood; my maiden name was Harmon, birthplace Oxford, Missouri, and have been in the faith three years.

I had always been taught that the healing power was done away with long ago, and the first I ever saw healed was through Elder M. T. Short. A little son of Bro. Reynolds was sick with lung fever; after the administration he broke out in a heavy sweat and wanted to put on his clothes and get up, but his mother did not let him, he then went to sleep and arose next day and went about as usual; he was suffering great pain when we entered the house but the fever left him the same hour. After that I was administered to by Bro. G. H. Hilliard and relieved of a tape worm, and that is evidence enough for me that the healing power is not done away with.

I believe we must be faithful and careful in this work; the disciples once asked Christ why they could not do the healing that he could, he answering, on account of lack of faith; that such goeth out only by fasting and prayer. May we all be prayerful and faithful, and condemn not each other, for we know not what each have to bear. May God protect those both on land and at sea who are in his service. I remain,

Your sister sincerely in the faith, MRS. C. H. LUFKIN.

DELROT, Iowa, May 15.

Editor Ensign:—We send Mr. Lumley's obituary notice; we are very sorry it was not published sooner, but as we were not taking the ENSIGN I was not aware that it was not. I think, however, it was sent to the Herald. She had sent her ENSIGNS to friends, urged people to subscribe and had taken subscriptions, written for its columns and so anxious for its weekly visits. I feel we have done her an injustice by not sending in her obituary notice, therefore I send it now. When I wrote you the postmaster's card to stop the paper I should have explained more fully had I understood that it had not been sent. We regret the notice of her death had not been given sooner to the pages of the ENSIGN as she often contributed to its columns, and the church literature was one of her greatest comforts. But we will abide by the old adage, "Better late than never." Your sister in Christ,

ELLEN HORN, Clerk of Delrot branch.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## THE TWO COVENANTS.

ELDER I. M. SMITH.

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. \* \* \* Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman but of the free."—Gal. 4: 21-31.

As these things are "an allegory," and are "the two covenants," it will be necessary for us to get the meaning of those two words fixed in our minds before attempting to analyze the foregoing text.

*Allegory* is "a figurative sentence or discourse in which the principal subject is described by another subject resembling it in its properties and circumstances."

*Covenant* is "a mutual consent or agreement between two or more persons, to do or forbear some act or thing; a contract; stipulation." Also "a writing containing the terms of agreement or contract between parties."

The text quoted is quite lengthy and presents several thoughts that are well worthy of careful consideration. Among them I shall ask you to note the following:

First, Abraham had two sons.

Second, One of his sons was born to him "by a bond maid."

Third, The other "by a free woman"—his wife.

Fourth, The bond woman's child was "born after the flesh."

Fifth, The free woman's child "was by promise."

Sixth, These things "are an allegory."

Seventh, They represent "the two covenants."

Eighth, The bondwoman represents the covenant given "from the mount Sinai."

Ninth, This covenant "gendereth to bondage."

Tenth, The free woman represents the covenant given to Abraham "by promise."

Eleventh, The children of this covenant are free.

Twelfth, The bond woman and her son are to be "cast out."

Thirteenth, The bond woman's son "shall not be heir with the son of the free woman."

Fourteenth, The Saints of God "are not the children of the bond woman, but of the free"—not children of the Sinaitic covenant,

but are children of the gospel covenant.

The first intimation we have of this covenant "from the mount Sinai," of which I have been able to find any definite record, is found in the nineteenth chapter of Exodus:

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai \* \* \* and there Israel camped before the mount."—Verses 1, 2.

This locates the children of Israel, at that time, in the wilderness of Sinai, "before the mount."

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Verses 3-6.

Notice in the above that Moses "went up unto God," the Lord spake to Moses "out of the mountain," and gave him a message to carry to the children of Israel. This message was *not* to all nations; it was only to the house of Jacob, the children of Israel.

After calling the attention of the people to what he had done for them, in bringing them out of Egypt, the Lord promises to bless and prosper them in the future, and make of them "a peculiar treasure," if they would obey his voice and "keep my covenant." The covenant had not yet been made, nor had the terms of the covenant yet been stated; neither did the children of Israel, so far as we know, have any definite idea as to what the terms of the covenant would be.

But when Moses "called for the elders of the people, and laid before their faces all these words which the Lord commanded him" (v. 7), the record says:

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—v. 8.

Then the Lord said that he would come unto Moses in a thick cloud, "that the people may hear when I speak with thee, and believe thee forever." (v. 9).

"And the Lord came down upon mount Sinai, on the top of the mount." (v. 20).

And then, the congregation having been sanctified, and commanded not to break through and touch the mount, nor to gaze, the Lord proclaims his covenant from the mount Sinai, as follows:

"And God spake all these words, saying, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt

not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day, to keep it holy. Six days shalt thou labour and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it. Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbor. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. 20: 1-17.

After speaking "all these words" unto Israel, "from the Mount Sinai," the Lord said to Moses:

"Now these are the judgments which thou shalt set before them."—Ex. 21: 1.

He then proceeds (chapters 21, 22 and 23) to give special laws regarding servants, wives, man-stealing, manslaughter, smiting out an eye or a tooth, usury, the seventh year, the seventh day, feast days, etc., etc. And when the Lord had given to Moses "the judgments," "Moses came and told the people all the words of the Lord, and all the judgments."—Ex. 24: 3. (Italics mine).

Remember now, that the record says (Ex. 20: 1), "And God spake all these words," and then follow the ten commandments; and also that it then says (Ex. 21: 1), "Now these are the judgments which thou shalt set before them," after which follow the special laws regarding servants, wives, feast days, etc. Now, Moses brings the two together, and told the people "all the words of the Lord, and all the judgments." And when he had done so—had told them "all the words of the Lord," the ten commandments and "all the judgments," the special laws regarding servants, usury, etc.—the record says:

"And all the people answered with one voice, and said, All the words which the Lord hath said will we do."—Ex. 24: 3.

The Lord first tells the chil-

dren of Israel what he will do for them if they will obey his voice, and "keep my covenant;" and, when he told them the terms of the covenant, the people said, "All the words which the Lord hath said will we do." Isn't that "a mutual agreement?" Isn't that "a contract," entered into by "mutual consent" of both parties?

But a covenant is also "a writing containing the terms of agreement or contract between parties;" and we read in the next verse (Ex. 24: 4): "And Moses wrote all the words of the Lord." This writing, then, was a written "contract," or written "agreement" between God and the children of Israel, as witness the following:

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."—Ex. 24: 7, 8. (Italics mine).

The Lord dictated the terms of this covenant and calls it "my covenant," while Moses refers to it as "his covenant;" but, when the people accepted the Lord's terms, and agreed to do all that he had said, it then became "a mutual agreement."

God made this covenant with the children of Israel at Mount Sinai; Moses wrote the words of the covenant in a book, called "the book of the covenant;" and he then "dedicated" the covenant by sprinkling both the people and the book with blood, which he called "the blood of the covenant." And this being the only covenant that the Lord made with Israel at that place, of which we have any record, it must be the one referred to by Paul as being "from the Mount Sinai, which gendereth to bondage." It is also called by the same apostle "the first covenant."

"Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you."—Heb. 9: 18-20.

The word "testament" is used here instead of "covenant;" but, in the Revised Version of the New Testament, this word is rendered "covenant" the same as in Exodus.

Paul says that Moses, before sprinkling the book and the people, spake "every precept," and that too, according to the law.

The meaning of "precept" is, in a general sense, any commandment or order intended as an authoritative rule of action, but applied particularly to commands respecting moral conduct.

The ten commandments and the judgments too, are commands respecting moral conduct.

Hence, they are "precepts" both in a general and in a particular sense. And, as Moses spoke "every precept," he spoke both the ten commandments and the judgments to all the people; and when they had answered, "All that the Lord hath said will we do," Moses "dedicated" this "first covenant" by sprinkling "the blood of the covenant," the blood of calves and of goats, on the book and on the people.

The "first covenant" then and "the one from the Mount Sinai," are one and the same; and it includes both the ten commandments and "all the judgments." The ten commandments, because of the prominent position which they occupy in this Sinaitic covenant, having been spoken by the Lord in the hearing of all Israel, and also having been written by the finger of the Lord on two tables of stone, are often called "the covenant."

Moses says: "And the Lord speaking to you out of the midst of the fire: \* \* \* And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 12, 13.

The next verse says: "And the Lord commanded me at that time to teach you statutes and judgments." But the "statutes and judgments" are not the covenant; they belong to it and are, in fact, an authoritative exposition of its applicability to the various affairs of life. It was a divine covenant which God had declared unto Israel, and it was only right and proper that it should be expounded by divine wisdom. But while it is true that the "statutes and judgments" belong to and go with the covenant, as a fuller explanation of its application and enforcement, yet Moses says that "the covenant" is that which the Lord spake in the hearing of all Israel "out of the midst of the fire," that which He wrote "upon two tables of stone," "even ten commandments."

Speaking again of this covenant, Moses says:

"The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face on the mount, out of the midst of the fire \* \* \* saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage." (Deut. 5: 2-6). And then follow (verses 7-21) the ten commandments in full; and the next verse, verse 22, says:

"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone, and delivered them unto me."

Here, as in Exodus 20: 2, the Lord sets his seal to this covenant in no uncertain manner: "I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bond-

age." And here, again, he clearly shows that the covenant, proper, is that which the Lord spake to Israel "out of the midst of the fire," that which he wrote "in two tables of stone," "even ten commandments." And you will please notice very carefully what is said of this covenant in verse 8: "The Lord made not this covenant with our fathers." The Lord had made a covenant with their fathers; but Moses says it was not "this covenant." The covenant made with their father is referred to by Moses as follows:

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers."—Deut. 7: 12.

A covenant had been sworn unto their fathers, and Paul says of it: "And this I say, that the covenant, which was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect."—Gal. 3: 17.

Again he says in the same chapter: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." (Gal. 3: 8). And in verse 16 he says, "And to thy seed, which is Christ."

The gospel, then, was preached unto Abraham; he was assured that through his seed, "which is Christ," "shall all nations be blessed;" and this covenant with Abraham "was confirmed before of God in Christ," four hundred and thirty years before the covenant "from the mount Sinai" was made with Israel. But these two covenants are not the same. God did, indeed, make a covenant with Abraham; but Moses said, "The Lord made not this covenant with our fathers." The covenant which Moses here calls "this covenant," and which he says was not made "with our fathers," is the one of which he says, "The Lord our God made a covenant with us in Horeb." And speaking of it in another place he says: "Also in Horeb ye provoked the Lord to wrath, \* \* \* When I was gone up into the mount to receive the tables of stone, even the tables of the covenant." (Deut. 9: 8, 9). And of these two tables of stone, he says:

"And the Lord delivered unto me two tables of stone, written with the finger of God: and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire, in the day of the assembly."—Verse 10.

Again he says: "And it came to pass, at the end of forty days and forty nights, that the Lord gave me two tables of stone, even the tables of the covenant." (v. 11). " \* \* \* And the two tables of the covenant were in my two hands."—v. 15.

Three times, in this chapter,

Moses calls those two tables of stone "the tables of the covenant;" and in verse 10 he says that the writing which was on them was "according to all the words which the Lord spake with you in the mount out of the midst of the fire."

When Moses broke the first two tables of stone the Lord told him to: "Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." (Ex. 34: 1). And when Moses had prepared the two tables and had gone up "unto mount Sinai," the Lord descended in a cloud and stood before him:

"And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments."—Ex. 34: 27, 28.

This last quotation is too plain to need any comment: "And he wrote upon the tables the words of the covenant, the ten commandments."

THE TABLES OF THE COVENANT WERE PUT WITHIN THE ARK OF THE COVENANT.

After Moses had written "all the words of the Lord" in "the book of the covenant," the Lord said unto him: "Come up to me in the mount, and be there: and I will give thee tables of stone, and a law, and commandment which I have written; that thou mayest teach them." (Ex. 24: 12). Verse 18 says that Moses went up, as the Lord commanded, "and Moses was in the mount forty days and forty nights." And while in the mount, before receiving the tables of stone, the Lord said to Moses:

"And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, \* \* \* And they shall make an ark of shittim wood \* \* \*"—Ex. 25: 8-10.

"And thou shalt put into the ark the testimony which I shall give thee."—v. 16.

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."—v. 21.

And the next verse, verse 22, the Lord promises to meet with and talk with them from between the two cherubim which were upon "the ark of the testimony."

Again we read: "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God."—Exodus 31: 18.

Remember, now, that the Lord, when directing Moses how to build "the ark of the testimony," said: "And thou shalt put into the ark the testimony which I shall give thee." (Ex. 25: 16). And we have now learned that when the Lord had

made an end of talking with Moses he gave him "two tables of testimony, tables of stone, written with the finger of God."

When Moses came down from the mount "the two tables of testimony were in his hand." (Ex. 32: 15). But when he saw the people worshipping the calf his "anger waxed hot, and he cast the two tables of stone out of his hands, and brake them beneath the mount." (Ex. 32: 19). And then, as already explained, the Lord told Moses:

"Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest." (Ex. 34: 1). "And he wrote upon the tables the words of the covenant, the ten commandments." (v. 28). And when he came down from the mount the second time, "the two tables of testimony" were again "in Moses' hand." (See v. 29).

The foregoing texts make it clear that "the testimony" (which the Lord promised to give unto Moses and which he commanded Moses to put into the ark. See Ex. 25: 16, 21), the "tables of testimony," "the tables of stone," and "the tables of the covenant," are all one and the same thing; and the ark into which they were to be put is sometimes called "the ark of the covenant," and sometimes "the ark of the testimony." Following up this "ark," and this "testimony" we read again: "And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up." (Ex. 40: 17). "And he took and put the testimony into the ark, and set the stones on the ark, and put the mercy seat above upon the ark: and set up the veil of the covering, and covered the ark of the testimony; as the Lord had commanded Moses."—verses 20, 21.

Notice here, that "the tabernacle was reared up," that Moses "put the testimony into the ark," and that he then "brought the ark into the tabernacle;" and that there may be no doubt as to this being the covenant which is called in the New Testament, the "first covenant," I shall ask you to read, in connection with the above, the following from the Apostle Paul: "Then verily the first covenant"—notice now that he is talking the "first covenant." "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary [Ex. 25: 8]. For there was a tabernacle made [Ex. 40: 17]; the first, wherein was the candlestick and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censor, and the ark of the covenant [Ex. 40: 21] overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant [Ex. 40: 20]."—Heb. 9: 1-5.

The "words of the covenant" were written upon two tables of stone and these two tables of stone are called "the tables of

the covenant" because they contain "the words of the covenant, the ten commandments;" these "tables of the covenant" are placed within the ark, and the ark is called "the ark of the covenant" because it contains the two tables of stone upon which "the words of the covenant" are written; this "ark of the covenant" is put within the tabernacle, in a place called the "Holiest of all," or the "Holy of Holies," where the Lord promised to meet with Moses and commune with him; and this is the covenant to which Paul refers as "the first covenant."

Moses, speaking of this to Israel, said:

"At that time the Lord said unto me, Hew the two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly: and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."—Deut. 10: 1-5. (Italics mine.)

"And the Lord spake unto you out of the midst of the fire: \* \* \* And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone."—Deut. 4: 12, 13.

From these two texts we get the following important thought, which I wish to repeat:

First, The writing on the second set of tables was "according to the first writing, the ten commandments."

Second, The writing on the tables of stone was that "which the Lord spake unto you out of the midst of the fire in the day of the assembly."

Third, When the Lord spake unto Israel "out of the midst of the fire," "he declared unto you his covenant."

Fourth, "His covenant," which he declared from mount Sinai, and which he wrote upon two tables of stone, is that "which he commanded you [Israel] to perform."

Fifth, "His covenant," that which he "spake unto you out of the midst of the fire," "even ten commandments," and "which he commanded you to perform," was "written upon two tables of stone" and put into the ark as a "testimony" unto Israel.

The "tables of the covenant" remained in the "ark of the covenant," and the ark remained in the tabernacle until the days of Solomon. But when Solomon had finished the temple he assembled the elders of Israel, the heads of the tribes, and chief of the fathers.

"That they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion. And they brought up the ark of the Lord, and the tabernacle of the congregation \* \* \* 'And the priests brought in the ark of the covenant of the Lord unto his place, unto the oracle of the house, to the most holy place, even under the wings of the cherubim. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt."—1 Kings 8: 1, 4, 6, 9.

What was in the ark when it was put into the temple? "There was nothing in the ark save the two tables of stone." Please remember that, and then read the following from the same chapter:

"And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." (v. 21).

As "the covenant of the Lord" was in the ark, and "there was nothing in the ark save the two tables of stone," the covenant of the Lord and the ten commandments are again shown to be one and the same.

In 2 Chronicles 5: 10 we are again told that "there was nothing in the ark save the two tables which Moses put therein at Horeb," and, in 2 Chronicles 6: 11, Solomon, after telling of his building a house unto the Lord, says: "And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel."

"The covenant of the Lord," then, is the same as that which was written on the two tables of stone, "even ten commandments;" and this is the covenant, too, that the Lord made with Israel when he brought them out of the land of Egypt, the covenant which he declared unto them "from the mount Sinai," "out of the midst of the fire;" hence, this is the covenant "from the Mount Sinai, which gerereth to bondage, which is Agar."—Gal. 4: 24.

And now, having shown that the covenant "from the mount Sinai" is the covenant which the Lord spake unto Israel "out of the midst of the fire," and having shown that the covenant which the Lord spake "out of the midst of the fire" is the same covenant that he wrote upon two tables of stone, "even ten commandments," and having shown that this is "the covenant of the Lord" which was in "the ark of the covenant" and which Paul calls (Heb. 9: 1-4; Heb. 9: 18-20) the "first covenant," and having shown that this covenant which was in the ark is the covenant "which the Lord made with the children of Israel when he brought them out of the land of Egypt," I shall ask you to go with me and examine that other covenant referred to in Galatians 4: 24; the covenant which is there represented by the "free woman," and which is called, elsewhere, "The New Covenant;" the covenant which is "by promise," and whose children are free.

THE NEW COVENANT.

The first text I shall notice under this heading is the promise of the Lord to Jeremiah:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. 31:31-34.

A few points in the above demand our careful consideration:

First, The Lord promises, at some time in the future, to make a new covenant with Israel.

Second, This new covenant is not to be according to the covenant which the Lord made with Israel when he brought them out of the land of Egypt—not according to the ten commandment covenant which he spake unto them "out of the midst of the fire."

Third, The reason assigned for making a new covenant is that Israel had broken the covenant of the Lord which he made with them when he brought them out of Egypt.

Fourth, This new covenant is to make provisions for the remission of sins, and also for giving the people a knowledge of God. (See v. 34.)

If the Lord had said, Behold the days come, saith the Lord, that I will revise my covenant which I made with Israel, etc., then we might expect the old covenant to be revised and made applicable to Israel, and to all people, in all ages and in all countries. But he does not say it that way. This is not to be a revision or patching up of the covenant—"from the mount Sinai;" it is to be a new covenant.

Moses, who stood between God and the people when the law was given, had predicted, long before the days of Jeremiah, that Israel would break the covenant of the Lord.

Hear what the Lord said to him:

"And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant, which I have made with them."—Deut. 31:16.

Again he says, when the Lord shall have brought them into the promised land, and they shall have filled themselves and waxen fat, then will they turn unto

other gods, and serve them, and provoke me, and break my covenant."—Deut. 31:20. And, telling what answer shall be given to the nations, as to why all the predicted calamities had come upon Israel, he says: "Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt: for they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them."—Deut. 29:25, 26.

From the above we learn that Israel would "turn unto other gods," go "after the gods of the strangers," and "serve other gods;" and that, in so doing, they would forsake or break the covenant which the Lord made with them when he brought them out of the land of Egypt—the first requirement of which was: "Thou shalt have no other gods before me." And we have just learned from Jeremiah 31:31, that because Israel would break that covenant, the Lord would make a new covenant with them.

And Paul, speaking of the new covenant, says:

"But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah."—Heb. 8:6-8.

Then the apostle goes on to say (verses 9 to 12) that this "new covenant" is "not according to the covenant" which the Lord made with Israel when he "took them by the hand to lead them out of the land of Egypt;" but that this covenant will enable them to "know the Lord," and will bring to them a full and complete pardon of former sins, so that the Lord "will remember no more" "their sins and their iniquities." And then he adds: "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."—v. 13.

Analyzing this chapter (Heb. 8:6-13), we notice:

First, Paul, speaking of "the two covenants," calls one of them "that first covenant," and the other one "the second;" calls one of them the "old," and the other one the "new."

Second, The Lord's saying, "A new covenant," shows that "he hath made the first old."

Third, As the Lord had "made the first old," it follows that the "first covenant" and the "old" are one and the same.

Fourth, "That first covenant," the old, is the one which the Lord made with Israel when he brought them "out of the land of Egypt;"—for proof that it is "the one from the mount Sinai" please read again Hebrews 9:18-20, in connection with Exodus 24:3-8;

also Hebrews 9:1-4 in connection with Deuteronomy 10:1-5.

Fifth, "That the first covenant had been broken and was then "ready to vanish away."

Sixth, The Lord was offering to Israel, at that time, the "new covenant;" the one of which Jeremiah had prophesied years before.

Seventh, The Savior is "the mediator" of this "new covenant," hence it is the gospel covenant. "And for this cause he is the mediator of the New Testament."—Heb. 9:15.

Eighth, The new covenant is "established upon better promises" than the old one.

Ninth, It is also "a better covenant."

It is better, as already shown.

First, Because it makes provision for mercy being shown to the penitent transgressor: "For I will be merciful to their unrighteousness."—v. 12. (Under the first covenant the transgressor "died without mercy." See Heb. 10:28 and Deut. 17:2-7.)

Second, Because it makes provisions for full and complete forgiveness: "And their sins and their iniquities will I remember no more."—v. 12. (Under the first, "there is a remembrance again made of sins every year."—Heb. 10:3.)

Third, Because it enables all to "know the Lord." "for they shall all know me, from the least to the greatest."—v. 11. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17:3.

It is a better covenant: it blends mercy with justice, blots out sins, and gives eternal life to all who obey it; and it is "established upon better promises," the promise of eternal inheritance."—Heb. 9:15.

(TO BE CONTINUED.)

WHITE-BRADEN CONTROVERSY.

Editor Ensign.—It seems like the Christian—Campbellite church has put on its "war paint." My challenges to Braden somehow or other have found their way to hundreds of congregations that claim Alexander Campbell as the "restorer of the faith." These challenges have stirred up a "hornet's nest" in many of their congregations and the membership are pressing the custodians of their pulpits to arise and answer why this challenge is allowed to go "marching along" without being met by Braden. Braden has been written to, and it seems he answers that he has complied with the stipulations found in my challenge and has been endorsed by "editors," by "state boards" and by "district boards," and it is I. N. White that has "backed square out." Then the pastors of these various congregations write me seemingly copying largely from Braden's answer to them. My answer to them generally gives them a complete setback. Then they write Braden and enclose my challenge and endorsement. Then these editors are "pumped" and "worked" and as yet no endorsement; and Braden is mad.

So the end is not yet. I enclose a copy of a few of these open letters, so our people may know just how to manage this affair when these preachers run Braden in to do their dirty work without a solitary endorsement from any one. Let this Christian—Campbellite church endorse Braden to do their work as my challenge demands or call the "creature in." Which will they do?

I. N. WHITE.

INDEPENDENCE, Mo., May 5.

AN OPEN LETTER TO REV. JOHN C. IRVIN.

INDEPENDENCE, Mo., 5-10-1900.

REV. JOHN C. IRVIN, Phillipsburg, Kans.

Dear Sir.—Yours of 7th inst. before me. You say: "The Christian Church as such has no accredited representative because there is no such organism in existence!" You had better write Braden at once, to take in "his shingle" as he has affirmed "The Christian Church" as an "organism" four times with me; and this "organism" he has claimed is "commonly called Campbellites." Pray tell me the name of this creature that Braden proposes to affirm? Has this Campbellite creature lost its name since 1894? Here is an endorsement of Rev. J. B. Briney of the "Christian Church"—an "organism" of some kind in August 20, 1894, from the chief editor (J. H. Garrison) of the *Christian Evangelist*:

St. Louis, Mo., Aug. 20, 1894. To whom it may concern:

Bro. J. B. Briney, pastor of the Christian Church at Moberly, Missouri, is universally regarded in the brotherhood, among whom he is an honored minister, as an able and representative man, capable of defending the truth as we hold and teach it, against all gainsayers. He is a Christian gentleman to an opponent and strong in logical reasoning. We can heartily endorse him as a representative man and an able defendant of the faith. (Signed.) J. H. GARRISON. Editor of *Christian Evangelist*.

Let this editor and the editor of the *Standard* endorse Braden as the challenge demands; then send to me and the war is on to your heart's content. See to it at once. Where are those endorsements from the "State boards" you talk off? They are laid away, are they? Let Braden meet my challenge as it is, or say he cannot; dare not.

Yours resp'y,

I. N. WHITE.

AN OPEN LETTER TO REV. D. A. HUNTER.

INDEPENDENCE, Mo., 5-10-1900.

REV. D. A. HUNTER, Blanchard, Iowa.

Dear Sir.—Yours of 8th inst. before me. You need not fret yourself about me meeting "your man"; he has been met; can be met again. I am ready for him seven days in a week. You call him your "representative;" "selected and endorsed." (?) I have failed to receive these "endorsements" you are claiming for "your man." Where are they? I enclose you my challenge and endorsement too; please send me an equivalent one for your "selected" man. Let it be signed by the men the challenge calls for. Let them endorse your "selected man" as being "sound in the faith as they hold and teach it." "That he is a Christian gentleman to an opponent in debate"—"an accredited representative of their church." Do all of this and the debate is on ad infinitum.

I. N. WHITE.

"INCURABLE" HEART DISEASE SOON CURED.

FRANKLIN MILES, M. D., LL. B., WILL SEND \$50 WORTH OF HIS SPECIALLY PRESCRIBED TREATMENT FREE TO AFFLICTED READERS.

To demonstrate the unusual curative powers of his new individual treatment for a class of diseases of the heart, the nerves, stomach or dropsy, Dr. Miles will send, free, to any afflicted person, \$2.50 worth of his new treatment.

It is the result of twenty-four years of carefully studied, extensive research, and remarkable experience in treating thousands of heart, stomach and nervous diseases, which so often complicate each case. So certain are the results of his New Individual Treatment that he does not hesitate to give all patients a trial free.

Few physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of their patients, as no false inducements are ever held out. The doctor's private practice is so extensive as to require a staff of twenty assistants. His offices are always open to visitors.

Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician, in a field which requires the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, of Chicago, wrote "by all means publish your surprising results."

Hundreds of incurable cases cured. Mrs. J. W. Smith of Chicago, was cured of heart dropsy, after five leading physicians had given her up. Hon. C. M. Buck, banker, Fairbault, Minn., writes: "I had broken completely down. My head, heart, stomach and nerves had troubled me greatly for years. Before I would never recall the many who had been cured after from five to fifteen physicians had pronounced them incurable."

Address The Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment.

"Several years ago when I sent to Dr. Miles for Individual Treatment, three physicians had given me up. These three could not walk six feet then; now I can do all my work." A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers and their wives will be sent free on request. These letters many who had been cured after from five to fifteen physicians had pronounced them incurable.

Address The Dr. Miles Medical Association, 201 to 209 State St., Chicago, for free treatment.

AN OPEN LETTER TO REV. G. W. TATE.

INDEPENDENCE, Mo., 5-11-1900.

REV. G. W. TATE, West Salem, Ill.

Dear Sir.—Yours of 10th inst. before me. Answering say: "The 'Christian Church' will have no trouble to find me always ready to meet Braden. He is my man. Please help him to comply with the stipulations found in my challenge. 'Work' the editors of the *Christian Standard* and *Evangelist* for his endorsement—equivalent to mine which I enclose you. It will be a feather in Braden's cap. Please, when you have them in hand, forward them at once to me and I will set the time. I enclose you one of my challenges so you will know just how to move. What do you, "do quickly." Yours truly, I. N. WHITE.

AN OPEN LETTER TO REV. ISAAC BECKELHYMER.

INDEPENDENCE, Mo., 5-19-1900.

REV. ISAAC BECKELHYMER, Murphysboro, Ill.

Dear Sir.—Yours of 13th inst. copied largely from Braden's, before me. Replying say: Let the Christian—Campbellite church endorse Braden just as the challenge demands and as I am endorsed; and I am your man and you need not look for another. There is something in my challenge to be met and red for by Mr. Braden, besides what you please to call Memoranda; that thing is *Campbellism*. Don't you forget that. Get the chief editors of the *Christian Evangelist* and *Christian Standard* to endorse Braden; (1) that he is an accredited representative of their church; (2) that he is sound in the faith as they hold and teach it;

(3) that he is a christian gentleman to an opponent. The challenge demands this. Will Braden continue to show his cowardice by saying he has accepted my challenge and at the same time fail to put into my hands the endorsement it demands? *Dave* he show himself a man and do this? I demand it. Or will he continue to act the part of a coward? Which?

I. N. WHITE.

**CLEANINGS.**

It is written in my heart that this work is true.

"There is no high destiny without honest perseverance; no greatness without self-denial.

"Having an easy time of it is the hardest life a man (or woman) can live. Hardship and struggle are essential to that development of character that alone makes life worth living, or that can command admiration and regard from others. King Alfred the Great said wisely: 'No wise man should desire a soft life if he care for any worship here from the world, or for eternal life after this life is over.'"—Selected by A. Mite.

**The Free Delivery of Rural Mail.**

All the reports which reach the Post Office Department at Washington indicate the wonderful success of the rural free delivery system, and there are constant applications for its extension. The service is not growing as rapidly as it ought to, but its scope is being constantly widened, as may be imagined when it is stated that the appropriation for the present fiscal year is \$300,000 as against only half that sum during the previous year. There are now upwards of four hundred rural mail carriers in the United States, and during the year just closed they carried close to ten million pieces of mail. The headquarters of these carriers are established in the post offices of the smaller towns, and from these their routes branch out very much the same as do those of the carriers in the city from the main office, save that, the mail-distributor in the country districts must traverse a route of from twenty to twenty-five miles, whereas his co-workers in the city may not travel more than a fourth of that distance. At present there are routes in forty different states and one territory. Each carrier receives a compensation of \$400 a year, which is made to cover horse-hire. This sum is not as meagre as it at first appears, for as a rule the mail-carrier need work but four or five hours a day, and in many cases farmers' sons are able to look after a route in addition to doing their regular work. The rural carrier does not of necessity wear a uniform, but as a rule they provide some insignia of the service in which they are engaged. On one route in Maryland a covered wagon drawn by two horses constitutes a traveling post office which mail matter is sorted *en route* just as is done on the railway mail cars. The postal clerk who travels with the wagon is authorized to issue money orders and to register valuable packages.—*Self Culture Magazine* for April.

**Onslaught on Preachers.**

TOLEDO, O., May 13.—Rev. Mr. E. E. Patton, a prominent young Christian minister of this city, preached from the stage of Bur's opera house tonight and made a terrible onslaught upon preachers and churches generally. Said he:

"By the practice of the church more people are doomed to eternal perdition than were ever caused by the saloons or any other influence. Place no faith at all in your churches. Mark my words that there will be a reformation that will shake the religious world to its foundations. Isms and schisms will be parts of a broken parachute."

Rev. Mr. Patton will, at once, arrange for a church edifice, with regular church services, and will have in the building billiards, pool, bowling, etc., in the way of amusement, but no liquor or tobacco.—*Ex.*

**Chadron as a Healer.**

Chadron, Neb., March 1.—Chadron now has a man who proclaims that he is as pure and good as Christ, and possesses all the virtues of the Son of God. He declares he can heal the sick, give sight to the blind, and do all the miraculous things that Christ did on earth. He insists that he can not heal a sinner, only saints being possessed with the power of receiving God's blessings; that Christ could heal no unbelievers, and that he cannot heal them.—*Hay Springs (Neb.) Leader*, March 2.

**Looks Puzzling, But It Isn't.**

Here is a little exercise in punctuation that a normal school young woman recently brought home to puzzle her father:

It is not and I said but or.

Looks a little confused, doesn't it?

**Simple though.**

A few quotation marks and two commas will fix it all right. For instance:

"It is not 'and,' I said, but 'or.'"

Here is a still simpler catch that may bother you some:

"All O."

Not much in it, perhaps, but enough to make it troublesome. Too hard?

And yet it's "Nothing after all."

—*Cleveland Plain Dealer*.

SITTING down or lying down is not necessarily resting. You must learn the secret of relaxing, letting go, removing all tension. Do not wait until you become tired, but snatch a moment here and there, and then just let yourself rest.—*May Ladies' Home Journal*.

WANTED.—Every salesman and agent to write us and get description of the greatest labor saving device on earth. Merchants, bankers and lawyers all buy. NATIONAL SUPPLY & MFG. CO., Dayton, Ohio.

**For Sale.**

Desiring to continue my entire time in the ministry, I offer for sale at a bargain—easy payments if desired—my desirable store and residence property, Minnesota avenue, Kansas City, Kansas. Water conveniences up and down stairs, stable on lot, etc. Address for further particulars,

W. M. NEWTON.  
337 Minnesota Ave.,  
KANSAS CITY, KANSAS.

**RHEUMATISM.**

A BLOOD DISEASE AND CURED BY B. B. B.

BOTTLE FREE TO SUFFERERS. Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. John M. Davis, of Tyler, Texas, had been subject to attacks of inflammatory rheumatism since ten years of age, yet he was permanently cured, with no trace of the disease left, by eight large bottles of B. B. B. To further convince you that B. B. B. cures the most obstinate case, we will send a sample bottle free if you may test the remedy at your expense. Can anything be fairer?

You will find large bottles for sale by all druggists for \$1.00, or six bottles (full treatment), \$5.00. For free trial bottle enclose five cents, which pays exact cost of postage (the medicine is free), and address BLOOD BALM CO., 86 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free medical advice.

AFTER an experience of over ten years with other firms at the Kansas City Stock Yards, I have opened a commission business under the style of W. O. Park & Co., and being the only one of the faith at this market, would like to correspond with any of the Saints who handle stock, and who ship, or do their buying here. Address Geo. H. Hidy, 8-3m. Kansas City Stock Yards.

The Combination Oil Cure for Cancer

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. Bye, Drawer N, Kansas City, Missouri.

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We aid those who want GOVERNMENT POSITIONS. \$5,000 plus under CIVIL SERVICE RULES. \$600 yearly appointments. Free by mail for Government examinations. Fees cash or instalments. A thorough and scientific course in all departments. Requires spare time only. Salaries twice as much as private firms for the same kind of work. The hours of labor are short. Free of charge. We guarantee that you will pass the Civil Service Examinations. Write, enclosing stamp, for our Catalogue describing course, to

Bureau of Civil Service Instruction, Washington, D. C.

D. F. NICHOLSON, Cashier. H. C. NICHOLSON, Ass't Cashier.

**COMMERCIAL BANK,**  
LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

**Cumorah Leads New York.**

No other firm can make these prices and prepay all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say.

CLOTHING. Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75.

PRINCE ALBERT SUITS. Same goods assacks, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Extra fine, strictly all wool Oxford steel gray, heavy; worth \$18.00, price \$9.00.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of inseam of pant leg, your height and weight.

New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid.

Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo. THE E. T. ATWELL CO. Cumorah, Mo.

**LAMONI ACRES.**

Three beautiful tracts of land close to church and school. In the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border.

Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered.

Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

**Missouri Pacific Specials.**

Yellowstone Park excursions. Tickets on sale June 12th. Full particulars regarding routes, rates and hotel accommodations, apply to undersigned.

Des Moines, Iowa, June 19th to 22d. Music Teachers' National Association. Tickets on sale June 18th to 22d, return June 23d, \$6.95 round trip. California, Missouri, June 11-14, 1900. State Sunday School convention. Tickets on sale June 11th and 12th, return June 15th. Rate \$3.75 round trip.

Four special Excursions. Glenwood Springs—Denver—Colorado Springs, Pueblo, Salt Lake City and Ogden. Also to certain points in South Dakota and Wyoming, at rate of one fare and \$2.00 round trip. Tickets on sale June 26th, July 9th, July 17th and August 1st, good to return on or before October 31, 1900.

Reunion of Ex-Confederates at Louisville, Kentucky. Tickets on sale May 28th, 29th, and 30th, at rate of \$15.85 for the round trip. Good to return up to and including June 4th, but upon deposit of ticket with the agent at Louisville before June 4th, and payment of Joint Agency fee of 50 cents, tickets will be extended to June 25th.

Homeseekers' Excursions. Rate of one fare and \$2.00 on all authorized territory via any line. Dates of sale May 15th, June 5th and June 19th.

For full particulars of all the above, see F. A. MILLARD, Agt., Missouri Pacific Ry. Telephone 17.

Eyes Tested FREE  
**FUCHS,**  
The Scientific  
**Jeweler and Optician.**

Wall Paper, Music, Fancy Goods. All Fine Repairing a Specialty.

Sewing Machines & All Supplies. South Side Square, INDEPENDENCE, MISSOURI.

**CRYSTAL CEMENT.**

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, and hardware, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address, J. H. McMULLIN, Lock Box 4, Independence, Mo.

**Two Boxes of Quit-to-bac Cured Him.**

"KTEL, Okla., March 29, 1900  
"Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco."  
"L. S. STALEY."

Three boxes of Quit-to-bac sent postpaid and free in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. Ordway, Peoria, Ill.

**R. R. TIME TABLES.**

**MISSOURI PACIFIC—MAIN LINE DEPOT.**

TRAINS WEST.	a.m.
No. 95—Wichita and K. C. Mall	12:40
" 9—Kansas & Nebraska Lim.	4:34
" 93—Texas, Joplin & K. C. Ex.	8:16
" 3—St. Louis Express	7:17
" 73—Lexington Branch Pass.	8:35
" 7—Fast Mail	10:40
TRAINS EAST.	a.m.
" 91—Joplin and K. C. Mall	5:17
" 1—St. Louis Mail and Ex.	5:17
" 5—St. Louis Mail	5:55
" 71—Lexington Branch Pass.	6:45

TRAINS EAST.	a.m.
No. 96—K. C. & Wichita Mail	2:42
" 6—St. Louis Mail	7:23
" 92—K. C. Texas & Joplin Mail	8:37
" 2—St. Louis Through Mail & Pass.	10:17
TRAINS WEST.	a.m.
" 74—Lex. Branch Passenger	6:50
" 4—St. Louis Through Mail & Pass.	1:37
" 94—K. C. Tex. & Joplin Ex.	7:40
" 8—St. Louis Through Mail & Pass.	9:30
" 10—Kans. & Neb. Lim.	11:32

**LIBERTY STREET DEPOT.**

TRAINS WEST.	a.m.
No. 73—Lex. Branch Pass.	8:30 a.m.
" 71—" "	6:40 p.m.
TRAINS EAST.	a.m.
No. 72—Lex. Branch Pass.	6:55 a.m.
" 74—" "	8:15 p.m.

**CHICAGO & ALTON.**

EAST BOUND.	a.m.
" 101—Local Way Freight	7:40
" 47—St. Louis & Chicago Mail	8:27
WEST BOUND.	a.m.
No. 61—Chicago Limited	6:58
" 49—St. Louis Flyer	8:58
EAST BOUND.	a.m.
" 60—St. Louis Limited	8:55
" 59—Chicago Limited	8:08
WEST BOUND.	a.m.
" 102—Local Way Freight	2:20
" 48—Chicago & St. Louis Mail	5:50

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago.

One Thousand—for Graceland College.

Are you one of this number? And if not, why not? The proposition that one thousand subscriptions at \$25 each be obtained at once so as to clear the college of all indebtedness and place it where it can run without this great disadvantage is now before us. No part of this subscription is to be paid unless the entire number is obtained.

There are now extant in the hands of elders, agents and Saints, 216 subscription lists. We have 200 more lists on hand and would be glad to supply any good brother, sister or friend in any part of the world who would like to make the effort to help the college work. In this way they will also help the church work, and help to aid young men and young women for years to come in gaining proper information and training for the practical duties of life.

Remember we have but about sixty days now to finish the lists, the expectation from the time of last General Conference being that the lists could be completed within ninety days. Full list of names together with subscriptions will be published through the Herald and Ensign as soon as the work is completed.

The attention of all Saints and friends of education and the truth is especially called to this proposition, and NOW.

Very truly and respectfully, E. L. KELLEY, Presiding Bishop. Lock Box 18, Lamoni, Iowa. Bishop's Notice.

To the Saints of the Independence, Missouri, District, Greeting:—It has pleased God, and in accordance with the promises made to the church in 1873,

BLUES Ever have them? Then we can't tell you anything about them. You know how dark everything looks and how you are about ready to give up. Somehow, you can't throw off the terrible depression. Are things really so blue? Isn't it your nerves, after all? That's where the trouble is. Your nerves are being poisoned from the impurities in your blood.

Ayer's Sarsaparilla purifies the blood and gives power and stability to the nerves. It makes health and strength, activity and cheerfulness. This is what "Ayer's" will do for you. It's the oldest Sarsaparilla in the land, the kind that was old before other Sarsaparillas were known. This also accounts for the saying, "One bottle of Ayer's is worth three bottles of the ordinary kind." Write the Doctor. If you have any complaint whatever and desire the best medical advice you can, possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address: Dr. J. C. AYER, Lowell, Mass.

Doctrine and Covenants 117:10, that other bishops should be appointed; and it also pleased God to designate your humble servant to be ordained to the office of Bishop. I enter upon this work with a feeling of considerable responsibility, yet I have the assurance that God, who doeth all things well, will be my help in time of need. I want to do my duty and dignify the office, and in order to do this I must have your co-operation in this department of the work. My experience as bishop's agent for the past nine years has taught me considerable.

I expect to establish a store-house in Independence, or what will answer for the present as such, and will receive tithes and offerings in money and in kind, but in paying tithes and offerings "in kind," the Saints must not think that they can turn in everything, good or bad. Hear what the Lord said to Israel of old, Deuteronomy 14:22-25:

"Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year: And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithes of thy corn, of thy wine, and of thine oil, and the firstling of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always. And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose."

This is good instruction to us in every point, and ought to be carried out now by every Saint in the land, if we expect to be blessed of God. Bring up the money in thine hand, to my mind means this: that if the distance is too far, turn your tithes into money and bring the money up in thine hand; or, in other words, do not use it for any other purpose, as it is sacred money and belongs to the Lord, deliver it to the place where the Lord thy God has appointed. The children of Israel seemed to have been very forgetful of the instruction the Lord gave them; it would seem that they used their tithes and offering moneys as they pleased and robbed God, and the Lord, through his servant Malachi, gives them a fearful rebuke.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts."—Mal. 3:7-12.

Can we have faith in God and trust him? Jesus said, Luke 8:46: "And why call ye me Lord, Lord, and do not the things which I say?"

How about every member of the Independence district? This law of tithing is enjoined upon the Saints in the last days. Doctrine and Covenants 64:5: "Behold, now it is called today (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming)."

"Verily I say unto you, it shall come to pass that all those who

gather unto the land of Zion, shall be tithed of all their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law, sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."—D. & C. 106:2.

It will take about \$6,000 for this district this year for missionaries' families, the poor, etc. We hope to collect this amount in the district, and it can be done if every one will do their duty. I would like to see every name on the tithing list. It is the bishop's duty to travel among the branches, searching out the poor. We expect to give this part of the work our special attention, that none may suffer who are worthy.

It is also the bishop's duty to be a judge in Israel, assisted by two counselors. We expect to establish a bishop's court; this court will have original jurisdiction as also an appellate court. I have chosen for one of my counselors, Bro. W. H. Pease, high priest, and president of the Armstrong branch, and now recommend him to the esteem of all the Saints. The other one is chosen but not yet ordained.

I have chosen bishop's agents in the following branches: First Kansas City, Missouri, Wm. McLaren; Second Kansas City, Missouri, Frederick Koehler; Armstrong, Kansas, J. H. Stratton; Chelsea Park, Kansas, James Anderson; Lee's Summit, Missouri, Joseph Curry; Holden, Missouri, Frederick Scarellif; recommending those agents to their respective branches, and praying that the Lord may bless them in their labors of love for the Master. For the present there will be no agent appointed for Independence. Tithes and offerings in money will be received at my office, West-Maple avenue, and tithes and offerings in kind, will be received at my warehouse, South Liberty street, Independence, Missouri.

RODERICK MAY, Bishop Independence District. INDEPENDENCE, MO., May 19. Convention Minutes.

District Sunday School Association of the Philadelphia district convened at Baldwin, Maryland, May 12th and 13th, Superintendent O. T. Christy in the chair, E. B. Hull, secretary. Philadelphia school reported enrollment 60, Baldwin 25. The treasurer reported on hand at last report \$6.56, collected \$6.46, expended \$3.00, on hand \$5.02. Resolution prevailed that the delegate system be dispensed with, providing it does not conflict with rules of the General Association. Resolution was also passed recommending to the schools, the recognition of the 2d Sunday in June as Children's day.

Saturday evening an entertainment was given by the schools, which was enjoyed by all; much praise could be given to the participants. Sunday was devoted to Sunday School, social service, and preaching in the evening by H. H. Bacon. Adjourned to meet in Philadelphia, Pennsylvania, the date left to district superintendent.

E. B. HULL, Dist. Sec. 1245 Harold St. PHILADELPHIA, Penn., May 18.

NOTICES. Independence, Missouri, reunion will be held near Independence, Missouri, from August 24th to September 3d. Further particulars later.

I. N. WHITE, Chr. Com. ELLIS SHORT, Treas. R. MAY, Sec.

This is to say that Elder R. May is this day appointed minister in charge of the missionary work in the Independence, Missouri, district. The missionaries of the district will please make their reports to him on the first day of July, October and March.

I. N. WHITE, Missionary in general charge. INDEPENDENCE, MO., May 21.

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

Minnesota Reunion.

We again call the attention of the Saints and friends to the fifth annual reunion of the Minnesota mission. Will all desiring board, or stabling for teams please notify the secretary, T. J. Martin, Detroit City, Minnesota, so we can make all necessary arrangements. The committee cannot make any arrangements unless you notify them. We want to make this the best meeting we have ever held. Remember the date, June 16th to 24th inclusive.

I. N. ROBERTS, Pres. T. J. MARTIN, Sec. Attention.

To the High Priests and Those Approved by General Conference for Such office:—A number of the members have expressed a desire for a group picture of the quorum, and requested me to see to having said picture made. Will all kindly send me their photograph as soon as practicable (stating if they wish the same returned), and we will furnish the group picture at a reasonable price to the members, and others who may wish to purchase.

In bonds, ROBT. M. ELVIN. Box 224, LAMONI, Decatur Co., Ia. Conference Notices.

The Spring River district conference will convene at Weir City, Cherokee county, Kansas, beginning Friday, June 8, 1900.

T. S. HAYTON, Sec. GALENA, Kans., May 19.

The Northeast Kansas district will convene with the Scranton, Kansas, branch June 9th and 10th at 10 a. m. Let all the local officers report in person, if able; if not, send report to district secretary. Come all with the Spirit of the Lord, that our conference may be profitable.

SAMUEL TWOMBLEY, Dist. Pres. NETAWAKA, Kans., May 19.

Independence District Notice.

Elder J. W. Brackenbury, having resigned his position as vice president of the district at our last conference, and the choice of his successor left to the district president, therefore, I now choose Elder Alfred White as vice president of the district, to be associated with me in my labors in the district, and do now recommend him to the confidence of the Saints, as a worthy man of God, praying that the Lord may bless him.

RODRICK MAY, Dist. Pres. INDEPENDENCE, MO., May 18.

DIED. BUSSELL.—At Wolbach, Michigan, December 16, 1899, Dora Myrtle, daughter of Sr. Lucy Bussell, aged 1 year, 1 month, and 13 days. Blessed August 10, 1899, by Elder Payne.

LUMLEY.—Sister Frances A. Ernest, nee Lumley, was born April 11, 1839, at Toronto, Canada; was baptized into the Latter Day Saints' church September 19, 1870, at Parks Mills, Potawatamie county, Iowa, by Elder E. C. Brand; died January 8, 1900, after one week's illness, with pneumonia.

Aunt Fannie, as she was commonly called, was healed of blindness at the time of her baptism. She remained firm in the faith, ever bearing a faithful testimony to the truthfulness of the latter day work, through cloud and sunshine. She had been afflicted for many years, but was as well as usual until the last week's illness. She was very patient, and among her dying words were, "I am going fast," and, "I'll soon break off the yoke of my bondage and be free in the joy of the Lord." She hadn't a living relative that she knew of, besides her husband, but the Saints kindly cared for her wants. The funeral sermon was preached at the Saints' chapel, by Elder C. J. Hunt, and her body laid to rest in Dolot cemetery to await the morn of resurrection.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, MAY 31, 1900.

NUMBER 22.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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Or the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.

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New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost.

Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can send it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks. Letters should be addressed, and orders and drafts made payable to  
ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## IF THEY ONLY WOULD, BUT ALAS!

"As a religious system Mormonism is young, but it has made rapid strides. The country is full of Mormon missionaries, and their teaching is an 'ism' that will have to be met and overcome by the word of God."—Miscellaneous item in *Gospel Advocate*, Nashville, Tennessee, May 24th. (Italics ours).

We like the spirit of this item, feeling assured that the only legitimate way in which differences in any religious belief can be adjusted is by an appeal to something which is accepted as a standard by all classes of believers, and that standard is found in the "word of God." Surely all who believe in God at all, if their profession is of any value whatever, should be willing to accept His word as the conclusion of the matter, and an "end of the controversy." This would be a rational and consistent solution of every dispute concerning what is, and what is not truth, and essential to divine acceptance, and if the Latter Day Saints or any others, are believing and teaching principles which the word of God does not authorize them to believe and teach, the sooner they discard such errors and get hold of the truth—that which is authorized of God—the better for their happiness and safety; and the individual who kindly and clearly makes plain this error of belief, is indeed a benefactor, and as Paul says, will "save a soul alive." But, alas for consistency, such is not the experience of the Latter Day Saints in meeting those who oppose them. On the contrary with very rare exceptions, when their opponents find it impossible to successfully controvert from a Scriptural basis the doctrines taught by the Saints, they invariably (with an occasional honorable exception) turn to

slander and falsehood, and endeavor by working upon the prejudices of the people, to accomplish in that way what they could not do by an appeal to the word of God and the intelligence of the audience.

For instance, this same issue of the *Advocate* in which the item at the head of this article is found, contains more than two columns of the vilest falsehoods concerning Joseph Smith, gathered by one, R. B. Neal, from what he terms "a copy of this rare and valuable(?) old book," "printed in 1834, that gave a full expose of the 'Golden Bible' alias 'Book of Mormon' fraud." He goes to the length of almost two columns in giving a sworn statement of one, William Stafford, dated Manchester, New York, December 8, 1833, in which the old money digging, treasure hunting stories about the Smiths are reshaped, with the "black sheep" story included; and this good Christian(?) minister, Neal, wants everybody to send him a half dollar to enable him to have this rare and valuable book reprinted, each one so subscribing being entitled to a copy when printed.

To any candid and unprejudiced mind this procedure is a confession of weakness on the part of the opponents of the Church of Jesus Christ (Reorganized). This church believes, teaches and practices more of the New Testament doctrines than any of their opponents. Why then is it thought needful by educated men who oppose the teachings of this church to appeal to the prejudices and the baser passions of humanity, by resorting to the dissemination of falsehoods and slander, especially against those who are not now living to defend themselves? If these opposers are so sure that the Latter Day Saints are in error (and we are now speaking for the Reorganized Church of Jesus Christ of Latter Day Saints), why do they not confine themselves to the Scriptures and show their cause, bring forth their strong reasons? The members of this church base their hope of eternal life upon the same source as do all other men in the gospel of the Lord Jesus Christ, and present the reasons for their belief and faith from a Biblical standpoint; why do not their opponents meet the issue upon that basis instead of descending to vituperation, falsehood and abuse? It seems the plainest kind of a proposition that the reason why they will not so confine themselves to the word of God is by reason of their inability to successfully controvert the doctrines taught by the Saints because they are authorized by the word of God.

Is it not a fact that these opponents will debate with each

other, time after time, and confine themselves to legitimate discussion? They are never found dragging in the characters of Wesley, Calvin, Luther, Campbell, or any of the individuals who are recognized as being at the head of their respective organizations in their time, as though the truth or falsity of their Scriptural claims depended upon whether or not these leaders were perfect in their lives. Why is this, if it is not because they recognize that they stand upon common ground, as not being in harmony with the organization established and authorized by the Savior? Each must see in the other some omission from that plan. But with the Latter Day Saints it is altogether different. All the other organizations believe they claim too much because they insist on a church organization precisely as Jesus instituted it, with apostles, prophets, elders, pastors, teachers, deacons, etc., with ordinances of baptism for the remission of sins, laying on of hands for gift of the Holy Ghost, healing of sick, blessing of children, etc., with the signs following the deliverer (Mark 16: Cor. 12, 13 and 14), etc., and not being able to successfully controvert such doctrine from the "Word of God," the next and only resource left seems to be to try to divert the inquiring mind from these points of doctrine to the alleged unfavorable characters of those recognized as leaders of the church in the early days.

It is another passing strange thought to an honest, candid mind that all this blackening of character is confined to the dead. Not the faintest breath of suspicion or innuendo is, or can be raised against the sons of Joseph Smith who are the present leaders of the church, and who teach and practice identically the same doctrines as did their father. Is it not remarkable that if the doctrines and teachings of the first leaders of this church were so erroneous and unworthy of acceptance by intelligent men and women, that these men now leading the same church, with forty thousand others, are living lives and forming characters of the highest worth, so that in every community where they reside, and are faithful to their church covenants, they are esteemed as good neighbors and desirable citizens? The same cause under like circumstances will always produce the same effect in every age. Why, if the tales of these calumniators are true, is there this difference in results?

Again: In the light of the testimony presented in the consistent lives of the faithful Latter Day Saint today, it must be ad-

mitted that, supposing the dark and improbable stories told by the enemies of Joseph Smith have even a coloring of truth, it only proves one thing, that he did not live up to the requirements of the doctrines he taught, and, therefore, his defections, however much they may have controverted the doctrines of the church, cannot, in any sense, affect the truth and purity of those doctrines. What folly then to try to use such statements as arguments against the doctrines now, when their efficacy is shown in the lives of his sons and followers today.

"But," it will probably be asserted, "their statements are sworn to." O, yes. But it was not a difficult matter to have men swear to almost anything against the "Mormons" in those days. Prejudice and passion with direct persecution ran high; and the devil was active in inspiring opposition, and trying to stamp out the work. Anyone could make affidavit to statements against the Smiths then, without the slightest fear of prosecution for perjury. Imperfect mails and no railroads or telegraphs existed in those days; the men accused were over a hundred miles from there, living at Kirtland, Ohio, and busy with church work; and even had they known of the affidavits named, would probably have paid no attention to them, knowing the Lord would judge between them. But a few years ago two of the prominent elders of the church, Messrs. W. H. and E. L. Kelley, now of Lamoni, Iowa, made a special trip to Manchester, New York, to investigate this matter; they did not announce themselves as members of the church, and were therefore in a position to obtain unbiased reports and statements. They made careful search and inquiry of all the oldest inhabitants, and in every instance those who knew anything about the matter outside of hearsay, testified to the good character of the Smith family, as citizens and neighbors, though not giving much credence to the claims of the finding of the plates of the Book of Mormon. Time had allayed prejudice and passions and they were able to speak in an unprejudiced manner; hence their statements are much more reliable and worthy of credence, than even the sworn affidavits of men filled with hate, prejudice, and the spirit of the evil one.

R. B. Neal will believe with all his soul, that the Pharisees were responsible for a falsehood when they instructed the soldiers set to guard the tomb of the crucified Savior, to tell the officers that while they slept, the disciples of Jesus came and stole his body. But not for a moment can he

give credence to the thought that a man, moved by the same inspiration which led the Pharisees in their deceptions, would falsify about a servant of the same Jesus Christ, and swear to it, especially when he knew that because of the persecutions and prejudices of the people no legal proceedings would follow. O, no. But such inconsistency is a common thing, when "Mormonism" is under consideration, and when these men find that they cannot successfully meet the scriptural arguments of the Latter Day Saints, they turn to just such inconsistent and *unchristian* work as outlined above.

It is such methods, pursued by prominent ministers of the followers of Alexander Campbell and others, that has forced some of the ministry of this church into an aggressive campaign. Take, for instance, Elder I. N. White. Some years ago the Saints were peacefully holding a reunion at El Dorado Springs, Missouri. Among those present were Bro. Joseph Smith, E. L. Kelley, I. N. White and some other prominent men of the church. While this meeting was in progress, Elder Clark Braden, of the Christian church appeared on the scene and began in his usual abusive and *unchristian* style, an attack on the Saints in some five or six lectures on what he called "Mormonism." It being in Bro. White's field of labor he was designated to reply to the strictures and animadversions of the lecturer, but so opposed was Mr. Braden and some others, who seemed to have control of the buildings of the town, to give Elder White an opportunity to reply, that every place was closed against him; and it was only through the assistance of the mayor that the pavilion in the park was opened to him, and some 1,200 or 1,500 people thus got to hear the other side. Mr. Braden's persistent animosity and unfair attacks on the character (not the faith) of the first elders of the church, has ever since that time kept Bro. White following him up and correcting the slanders and misrepresentations made. This is not a pleasant work for Bro. White, nor any other elder for that matter. He would much rather perform the work incumbent upon him, in preaching the gospel and building up the kingdom of righteousness, as being more agreeable and in harmony with his inclinations. He does not seek any debates because he prefers that kind of work; but when the work which he represents is attacked and misrepresented, he, and every other true man, feels it his duty to defend that work and set the facts squarely before the people; and in every instance it has been

shown that at the conclusion of his defense, the majority of the people in the vicinity where it is made, see the matter in a different light, and are friends of Bro. White and the cause he represents, and often baptisms follow; while the opposite is the case with his opponent. This speaks volumes, both for the cause he represents and the efficiency of Bro. White's defense.

As a rule, we have not deemed it worth while to take any extended notices of newspaper attacks such as R. B. Neal and others of his class make from time to time, not being able to reach the same readers, and confident that the class whom it does reach are but little affected by it. So we move on our way, seeking to establish right principles in the hearts of the children of men, leaving those who fight against this work to answer in the Judgment for their folly. But the contrast in these two sentiments in the same number of the *Advocate* seemed so strong, we deemed the occasion opportune for presenting some thoughts along this line, leaving the candid reader to judge which of the two is most in harmony with the Spirit and genius of a Christian.

THE *Searchlight*, the organ of the Hedrickite brethren, has been discontinued, and the *Evening and Morning Star*, has been launched upon its voyage in its place. Elder J. R. Haldeman, former editor of the *Searchlight*, occupies the editorial chair in the new paper, and A. L. Hartley, whom those attending the late Conference at Lamoni, will remember as being present in connection with Elder Frisbee, and making an address one afternoon, is the business manager. Aside from the change in the name, there is but little difference observable in the two papers; while, however, the former was for some time past printed in the *ENSIGN* office, the latter is now printed by themselves in the building on the Temple Lot. We hope its influence may tend to the establishment of righteousness.

#### EXTRACTS FROM LETTERS.

SR. ROBT. MOPHERSON, Haigler, Nebraska:

Bro. Roush preached here last summer, so many want to hear him preach here again, hope he will come; there are only three Saints here. We are but a few miles from Colorado, and any elders coming this way will be made welcome at our home. My husband is not a member of the church, but he always gives me the money for the church papers. Pray for him that he may enter the fold.

SR. M. A. CHRISTY, Fairbury, Nebraska:

We have a little church here and hold preaching service every Sunday evening, Sunday School at 10 a. m., every Sunday. Although but few of us are trying to do God's will; we hold prayer meeting every Tuesday evening; Bro. A. J. Hays is our elder and a fine man in and out of the church. We contemplate having our church dedicated this spring and strive to do our duty in trying to build up the work here. There is much prejudice to contend with but none are so blind as those who will not see. Sr. Hoover requests the prayers of the Saints that if it be God's will, she may be restored to health. She has not been able to sit up for months, and is a great sufferer. She is worthy of our prayers.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Bro. John S. Lawton, the oculist, of St. Joseph, is in town on professional business; will likely remain a week or ten days.

Sr. T. J. Franklin was out to services Rally day, as was also Sr. Roy Newkirk, whose serious and remarkable case has been reported from time to time in these columns. She seems to be steadily gaining, for which all the Saints are grateful.

Bro. R. Etzenhouser purposes leaving for his mission in California tomorrow (Friday), stopping off at Denver, Colorado, next Sunday, and at Salt Lake City, Utah, the following Sunday. Get out a crowd, Bro. Shupe, and have Bro. Etzenhouser "show" them his nice painting of "Cumorah" and surroundings, and give you his lecture on that subject. It is worth hearing.

Sr. Earl Cortthell has been having a very serious time the past week with puerperal fever. Monday her temperature went to 107, the highest known or heard of in the twenty years practice of Dr. Sheley, who attended her. She was sinking rapidly and it was thought she was dying, but elders being called, she rallied under administration and at five o'clock that evening her temperature was nearly normal, being 99, while the normal is 98.5. She rested well through the night Monday and is getting along nicely.

Surprisers sometimes take considerable liberties; Monday night while Bro. and Sr. R. J. Parker were enjoying supper with Bro. and Sr. Clarence Bowen, a number of Saints gained admission to their home, took down a bed in one of the rooms and set it out doors, then sat down in the dark to await the return of the victims; all being in readiness, a messenger was sent to call Bro. and Sr. Parker home to see Bro. and Sr. Tom Crick "on business." On opening the front door there was a scene, lights soon flashed up and hand-shaking all around was the order. Singing, social chat and the crokinole board caused the time to speed away. About ten o'clock, when Bro. Parker had finished reading a piece about the experiences of the missionary in some places, Bro. W. H. Garrett called his attention to the object of the visit and, on behalf of the Saints, presented him with copies of the Inspired Translation of the Bible, the book of Doctrine and Covenants and Saints' Hymnal, all in flexible binding, as a token of esteem and affection, and appreciation of his unselfish labors in the branch. Bro. Parker was, of course, surprised, and stated some kind providence must have whispered his necessity to the Saints, for those books were just what he was wanting, but hardly knew how to get them, extending his thanks for the gift. A small sum in cash was also handed him, to enable him to get his name put on the books.

Bro. and Sr. Geo. Nesbitt, who had charge of the matter, not having had time to have it done.

Shortly after the presentation the party left, leaving Bro. Parker to put up his bed again and get things straightened up once more in their nice cozy home.

Rev. J. D. McClure, representing Rev. Clark Braden, visited Independence, Monday of last week, bringing some endorsements from state boards and from some papers of the Christian denomination, testifying to Rev. Braden's ability, etc., in answer to Bro. White's challenge. Bro. White being on the eve of departure for St. Joseph and other points in his field, asked for copies of the papers presented, and promised to take the matter up with Mr. Braden direct when he had gone over there. It appears that Elder McClure then canvassed among his brethren in Independence to obtain their support for a debate between Braden and White at this place, but, according to a statement in the *Daily Letter* of May 26th, did not meet with much encouragement from his Christian brethren. It is probable that Mr. Braden cannot obtain the kind of an endorsement here that Bro. White requires. One thing is certain, Mr. Braden will either have to secure the use of the Christian church here while the faith of the followers of Mr. Campbell is being considered, or a public hall will have to be engaged for the entire debate should one materialize. The Saints will not consent to have the stone church used while their faith is being assailed unless the Christian church is opened for use while the other side is being heard. Monday evening Elder McClure (presumably) had some boys distribute through the stores a circular headed "Challenges and Back-outs," of course publishing that Bro. White is doing the "back-out" act. It is full of misleading and unfair statements, and shows plainly its authorship. It will be a boomerang in all probability.

Sunday—annual rally day of the branch—was a fine day. 425 were in attendance at the Sunday School, and a regular collection of over four dollars, besides a special collection of over \$8.00 for the India famine sufferers, was taken. At eleven o'clock the main auditorium was well filled and a number in the galleries. An elaborate and splendid musical program was rendered by a chorus of about fifty, under the able direction of Bro. Orville James. The program was: "Praise God from whom all blessings flow," by chorus and congregation. Chorus, "The Heavens are Telling." Hymn No. 3—8. Prayer. Anthem, "The Earth is the Lord's." Announcement of object and intention of rally day. Soprano solo by Sr. W. N. Robinson. Sermon. Double quartette, "The King of Love My Shepherd is." Announcements. Closing hymn, 182. Bro. Joseph Luff preached a practical, uplifting sermon from which much good instruction was received. The afternoon service was good and enjoyable. At night a fine musical program was again presented, Bro. James being soloist as

well as director. The opening hymn, 190. Prayer. Anthem, "Gloria," from Mozart's 12th Mass. Announcements of rally day. Tenor solo, Bro. Orville James. Sermon. Anthem, "Praise Ye the Father." Closing hymn. Bro. T. W. Chatburn delivered a stirring discourse on the doctrine of Christ in an effective manner. A number of visiting Saints were present and much enjoyed the service. The Convention of the Christian Endeavor Society, at the Presbyterian church, drew a large crowd, and doubtless lessened the attendance at the Saints' church. Ten dollars and sixty-two cents was collected at the morning service for the India famine relief. No previous notice of this collection had been given, otherwise a greater sum would doubtless have been realized.

##### LAMONI, IOWA.

Summer weather. Sr. Whicher and family moved to Omaha, Nebraska.

Apostle Wight went to Des Moines to do missionary work.

Apostle Lambert and Elder Weld have been up to Cleveland, Iowa, in the interests of the church.

Dr. Horner, of Davis City, has bought out the practice of Elder J. H. Hansen, M. D., and expects to settle here soon.

Sr. Louise Smith gave a pleasant entertainment to about twenty of her young friends, at her home on the 17th.

Elder John Smith, business manager of the *Herald* office, has bought a residence north of the office, formerly the property of Elder V. White.

Elder Stead has purchased a lot and has decided to build a dwelling thereon, 35x44.

Bro. and Sr. Elbert Smith returned from Elgin, Illinois, where they have been visiting Bro. Smith's father, Elder David H. Smith. Bro. James Kelley, a brother of Bishop Kelley, is visiting here from Pottawatomie county, Iowa.

Elder H. A. Stebbins preached yesterday at 4 p. m. in the Greenville church, southeast of here.

The preaching here yesterday, Sunday 27th, at the church, was by Apostle H. C. Smith in the morning, his text was Psalms 37: 37, his theme was complete perfectness. The afternoon service was in charge of Elders Gunsolley and M. J. Danielson; spiritual refreshment was enjoyed. At night Elder C. Scott preached, his text was, "Seek first the kingdom of God and his righteousness." At the same hour at the Home Elder Salyards discoursed on the way of righteousness and peace.

##### A LAMONIAN.

May 28.

##### ST. JOSEPH, MISSOURI.

Elder I. N. White preached two excellent sermons here yesterday, greatly edifying all present. Elder White will remain with us over next Sunday, meetings will be held each night this week.

Preparations are being made for Children's Day next Sunday. Srs. E. Fifer, Maggie Blair and Viola Blair have the matter in charge.

Our Religion is progressing in interest; Book of Mormon lessons are being taken up with more purpose.

Our Sunday School attendance did not reach the 150 mark yesterday; there were present, however, 121, which was a gain of 12 over last Sunday's attendance.

Wednesday evening's prayer meeting was a very spiritual one. So many good thoughts were brought out, seeming to be prompted by the Holy Spirit, that when the hour for dismissal came we were still loth to separate.

The strawberry festival to be given by the Ladies' Aid Society this evening was postponed one week on account of the meetings held this week by Elder I. N. White.

Bro. and Sr. G. W. Best were suddenly called to Chelsea, Kansas, last week by the death of Bro. Best's sister, Mrs. Jennie Scott. She died in the hospital at Wichita, Kansas, having been operated upon for cancer. She passed away forty-eight hours after the operation. She was a very dear sister to Bro. Best and we extend to him our heartfelt sympathy.

Sr. Silvers, from Rea, Missouri, is visiting in the city, and she found her old accustomed place at services yesterday.

Sr. Manning, one of our elderly sisters, met with an accident last week which seemed to be quite serious for a time, but through administration and supplication to God she was relieved to that extent that she was able to be at meetings yesterday. We have testimonies all along the line that God is our ever faithful friend.

Sr. Knipsband, from Norborne, Missouri, one of our isolated ones, was present at church services yesterday and enjoyed the privilege. She will remain in the city some time.

Bro. O. White, son of I. N. White, dropped in on us yesterday, found his way to the church, and was not a little surprised to see his own father in the pulpit.

G. L. K.

May 28.

##### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 7:35 and 7:45 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The good Saints of Chicago, wishing to see the "elder" properly clad as a representative of this beautiful gospel, presented him with a neat purse, accompanied by a subscription list headed in part as follows: "For the purchase of a suit of clothes for Bro. J. M. Terry in appreciation of the pleasure we feel in having him returned to us this conference year." We are grateful, truly, for the kindly appreciation and the material aid. The suit has been purchased.

We were highly pleased at meeting for the first time in years, our long ago co-worker in church service, Bro. (Dr.) A. McCallum, now of Independence, but of Stewartsville, Missouri, in days ago. Being in the

city on business he found the house of prayer, at which his voice was heard in praise and testimony. It cheered our souls to see and hear him after years of separation. He was accompanied by his brother, Alpheus, a resident of our city.

Yesterday was a star day for the work in the city. In the morning at the Lang mission Bro. and Sr. Penny were baptized and confirmed. A beautiful bright light was seen in the confirmation indicating divine acceptance. They both received a satisfying portion of the Spirit and rejoice in finding the truth. Our afternoon service at 716 Van Buren was good in spirit and unity, and all rejoiced in the blessed work. The 2:45 topic was "The Gathering;" the evening, "Tradition true and false." The Religio prayer meeting was excellent.

Bro. F. G. Pitt and wife departed on Friday, at 8 p. m., toward their mission field. Bro. Miller's "net" will catch them as they will Sunday in Pittsburg. Bro. Pitt goes under good promise, and we wish for him abundant success.

At our Thursday night meeting, Bro. F. M. Pitt being called thereto, was ordained to the office of elder, his father, F. G. Pitt, being spokesman. Bro. Fred officiated yesterday, for the first time, in his new office.

Don't forget union service next Sunday at usual place, 3411 Cottage Grove avenue. Extra seats will be provided, so let all come with a measure of the good Spirit, that we may again rejoice together. 3 p. m. sharp, the time.

A series of meetings will begin at the Lang mission on June 4th. Subjects have been announced for seven evenings, the first of which is, "Did the World Need a Restoration by an Angel?" We hope to reach some. May the Saints aid in these services.

We were invited to deliver the memorial sermon at Plano on 27th, but were so bound by previous engagements that we could not respond. We hope nothing was lost by our absence.

Bro. and Sr. Elbert A. Smith spent one day with us last week, taking in hurriedly some of the curiosities of Lincoln park. They reported a very pleasant visit at Elgin, Illinois. They soon hasten away to their mission field, California. Success and health be with them.

J. M. TERRY.

395 Ogden Ave., May 28.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is very warm. Bro. Duncan's little girl fell off the porch one day last week and broke her leg, so Bro. D. is detained at home for some time.

Bro. and Sr. Bozarth, Jr., of Independence, are in the city. Bro. Bozarth is a machinist and hopes to find employment in some of the shops of the city.

A fire in the engine room of the Globe smelter, Saturday night, will throw eight hundred

men out of employment for probably two months. Bro. Stuart is working there.

Bro. Alma Chaburn is improving.

Elder J. Frank Curtis came up from Colorado Springs Friday, to assist in tent work. The weather is all that could be desired for the undertaking.

Bro. John Brennan, of Trinidad, is in the city looking for employment and a location for his family that they may enjoy the association of the Saints.

Bro. Frank Schmutz has returned from Independence, but is not much improved in health. His case is a peculiar one.

Elder J. B. Roush is expected to arrive this week to take charge of the tent.

Preaching at the church Sunday morning by Elder Frank Curtis, and in the evening by the pastor.

May 28.

ST. LOUIS, MISSOURI.

Extremely warm, and the strike continues, seemingly unchanged materially.

Bro. W. H. Pease and wife, of Kansas City, Kansas, visited our city Friday, remaining over yesterday. Bro. Pease spoke for us both morning and evening. His pleasant practical talk to the Saints in the morning was excellent. In the evening his theme was the Book of Mormon, which was handled nicely. If invitations prove effective, I am quite sure they will visit us again.

Bro. Sidney Hawkins, of Belleville, Illinois, visited in the city yesterday, attending church both afternoon and evening.

The funeral services of Sr. Josephine Woodward took place at the church Tuesday last. Notice appears elsewhere we believe. While her four sons are all young men, the fact that they are without the fold, rendered the funeral sad indeed.

Our prayer meeting yesterday afternoon was unusually good; despite the heat and dust, well could we say, "Tis good to be a Saint."

Commencing the first Sunday in June, and continuing for the four summer months, our prayer and testimony meeting on Sunday will be held at 6 p. m. instead of 2:30 p. m.

The Religio is to give a special literary program next Thursday night. One of the important features will be the discussion of Mr. Sheldon's book, "In His Steps," and can his theory be practically applied.

We are expecting Bro. T. J. Bell, of Lamoni, with us next Sunday, en route to his mission field in Indiana.

Bro. J. T. Davis, after holding meetings at Cheltenham a few days last week, left for his field of labor.

May 28.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

We had preaching Sunday morning by A. M. Chase, who was on his way to his field of labor. At 7:30 p. m. Thomas

Daley favored us by occupying our pulpit. Both the speakers were welcome, and a good sized congregation listened to them. They both have left us again and gone to their respective fields, Bro. Chase to the Central district, and Bro. Daley to Nevada.

Bro. Chase preached at Oakland Sunday afternoon.

Chas. A. Parkin went to Santa Rosa and preached there.

Prayer meeting was held Wednesday evening, with the usual attendance and enjoyable time. Prayers of thankfulness and songs of praise occupied each mind.

Sisters' Prayer Union met as usual Thursday afternoon, and the time was well spent.

The "Religio" held forth Friday evening; the attendance was small, thirteen being the number present, but those there felt repaid for their trouble in attending, as an enjoyable time was had, and the time passed pleasantly by. The critic's report is becoming quite an interesting feature.

The Sunday School is to hold a picnic at Golden Gate park May 30th, Decoration Day.

Geo. S. LINCOLN.

May 20.

LETTER DEPARTMENT.

SOLDIERS GROVE, Wis., May 20.

Dear Ensign:—I am now laboring alone in a new opening where Bro. Leonard Houghton baptized nine last fall and winter, and created a fine interest. There are several here now seemingly deeply interested, and about ready to accept the gospel. Indications are that a good work will be accomplished in this part of Crawford county, among the hills and valleys along the old Kickapoo river.

We feel well in the good work, and am hopeful, as a result of humility and close study, to do a better work in gospel service than ever before in our life.

Yours in the conflict,

F. L. SAWLEY.

MOUND CITY, Mo., May 28.

Editor Ensign:—Bro. D. C. White and the writer left Guilford, Missouri, May 21, for Savannah, the county seat of Franklin county, Missouri. Held three meetings in the "old Catholic church," first of our preaching done in this place for some years. We had good meetings and were treated royally. The leading men of town and county were out to hear us. Bro. and Sr. W. G. Bronson paid for the use of the old church; they are people who will do all in their power for the gospel. Good was done at the place for the church.

On the 25th inst. we came to this place, preached on Sunday for the "Rose Grove" branch, out in country eight miles. Today we put up our gospel tent at this place and wish to hold two or three weeks' meetings if interest justifies. Bro. C. P. Welsh is here; we will hold meetings out in the country at the same time, so you see we are going to keep the wheels moving.

Truly,

J. ANTHONY DAVIS.

LOS ANGELES, Cal., May 15.

Editor Ensign:—The long looked for conference has come and passed and the missionaries have had their term of sentence pronounced upon them; some have gone to their fields of labor, others have returned home, some sick and afflicted and others almost blind; but still duty calls them away into new fields, far from home and loved ones. Oh, how I wish Christ would come, and this struggle and warfare was over with; when there will be no more blind and afflicted amongst us.

My husband reached home soon after conference, in a very critical condition, and he has suffered something terrible ever since with a gathering in his head. It has been something

over thirty days since it started and the end is not yet. Will say to his friends and correspondents that he will answer all letters as soon as able; and expects to reach his field of labor as soon as possible. His home address hereafter will be 1224 Wall street, Los Angeles, California. Hoping and praying Christ will come soon, I remain as ever in the work.

Yours in gospel bonds,

Sr. HIRAM HOLZ.

STEWARTSVILLE, Mo., May 21.

Editor Ensign:—Sunday 13th, I spoke twice at St. Joseph; on Monday evening, President Joseph Smith addressed a fair gathering. So far as I learned, the Saints in St. Joseph are feeling very well in the great latter day work. On Friday night I spoke at the Aspey mission, enjoyed fine liberty. Yesterday I spoke twice at this place to fair sized congregations with excellent liberty. The good Spirit was present all day to bless, comfort and cheer, some splendid promises were given to us if faithful; one good brother was called to be ordained an elder. On Saturday night I presented the doctrine of our church to the Rev. Mr. McKenzie of the Christian faith, for two hours, at the house of Bro. and Sr. Hayden; Sunday morning we had it for one hour longer.

Yours truly,

J. C. FOSS.

WHITE, S. D., May 18.

Editor Ensign:—When I learned that I was to leave my former beloved field of labor, co-laborers and Saints, and go to the great extending prairies of the Dakotas, I began to hunt up the old Ensigns and find, if possible, some letters from there, so as to gain some little comprehension of what I might find in the coming months. But I was a little disappointed in not finding a great many letters from the Dakotas.

So I will write a few lines, and wish to say to the readers of the Ensign that being among those appointed to labor in the Dakotas, and from what they now seem to me to be, a vast new field of gospel work, with a few widely scattered Saints, I should be pleased to receive the names and addresses of any isolated Saints or friends to the Lord's work, and in co-operation with my brethren of the missionary force I shall be pleased to visit all such, and, if possible, get openings for presenting the gospel. Any one knowing of such will oblige me by sending the above to my permanent address, White, Brookings county, South Dakota. I hope the dear Lord may give grace and strength for the work to be done in this great field.

After several years of gospel service I have never entered a year's work feeling so much the need of Divine assistance as now. But I hope to humbly and prayerfully do the best I can, and if, at the end of the year, little has been accomplished, I can honestly submit my service to the Lord.

Yours in Christ,

LEONARD HOUGHTON.

SHENANDOAH, Ia., May 14.

Editor Ensign:—I left Independence and my loved ones May 31, for my field of labor; stopped off at Hamburg, and commenced work the same night. Audiences not very large, but attentive and anxious to hear. Staid there just one week, preaching nights and Sunday; baptized three on Sunday, two worthy young men of good report, and a twelve year old son of Bro. Nathan Mortimore. We had an excellent Sabbath School attendance, and God owned us as his, and gave us a goodly degree of his Holy Spirit in our confirmation and testimony meeting in the afternoon.

In this place the faithful few are striving their best to hold up the banner of truth to the breeze. Long may it wave, yea, until all who will, shall be free indeed through obedience to the truth.

We left the dear ones of Hamburg on Thursday, May 10th, for Mill Creek, near Riverton, where we preached three nights in the school-house, and held two good meetings on Sunday 13th, and enjoyed ourselves hugely with the dear Saints located there, and friends who met and wor-

shipped with us. I must not forget to mention their Sunday School organized but a short time ago; about thirty-five in attendance, all interested, and, if faithful, we predict for them success and the Master's blessing to rest upon and abide with them.

Came here last night just in time to hear Bro. James Roberts wind up his sermon. Shall stay here over next Sabbath, then move on to the Pottawattamie district to attend conference at Underwood, Iowa. Then to the conference of Fremont district at Henderson, June 9, 10. We have other points of interest to make as soon as possible.

To my co-laborers in the great work entrusted to our care in these two districts, as we did well last year and accomplished much good, let us, my dear brethren, not slacken our hands—all of us, both general appointees and the local force, for we are all one in this work; one is not without the other. We are dependent upon each other very largely in order that we may accomplish much good. May God be with us all in this year's effort, in power, and enable us to realize the desires of our hearts in righteousness, is the earnest prayer of your fellow laborer and servant.

HENRY KEMP.

LAMAR, Col., May 21.

Editor Ensign:—We are the only family of Saints in this part; we moved here last November from Denver, and haven't seen any one of our church since. I find that Utah elders have canvassed this country completely and of course told the people that they are the original church and that a man could not have but one wife, and so on.

Since that there has been an elder of the Dowle faith here, and baptized eighteen by trine immersion, and now we have a man here from Missouri who claims to belong to the church of God and that he has been holding meetings all over Iowa and Missouri for the last fifteen years, and that he, with five hundred others, heard President Joseph Smith say that he was the president of the Utah church as well as ours; we gave the gentlemen to understand that if he thought he could prove any such thing he could have a chance; but however, we are by the grace of God to live our religion and to hold fast the faith that was once delivered to the Saints and to endure to the end that we may receive the crown that is at the end.

Our desire is to serve the Lord in the beauty of holiness and to exemplify the character of Christ. In our experience we have found that the Lord is faithful to keep his word if we only live right before him.

I have an appointment out at our school-house each Sunday, and have hopes of doing some good, as there seems to be some parties interested; but as I am only a priest I would be glad to have an elder come down.

Still hoping and praying for the upward movement of this latter day work, I remain

Your brother in Christ,

M. F. RALSTON.

SOUTH WILMINGTON, Ill., April 30.

Editor Ensign:—We moved to this place last August and have not been to a prayer meeting or heard a Latter Day Saint sermon preached since; there is no church here of any kind as it is just a new place and the people do not think of anything but drinking, swearing or card playing; in fact, everything but God or their soul's salvation. Since we came here we have been called to pass through a severe trial; our aged grandparent passed away very suddenly. Our loss is his gain. We ask all the Saints to pray for us in our lonely, isolated condition, that he will bless us with his Spirit to lead us into all truth, and that we may overcome all our temptations as there are many of them.

If any of the elders are passing through Gardner, Illinois, on their way to or back from General Conference, we would like to see them stop off; we live two and one-half miles from there, but if they will drop us a line we will meet them; it is on the C. & A., 98 miles south of Chicago. We have been talking and lending our Ensigns to some of our neighbors, and they seem greatly interested and say they would like to hear one of our elders preach.

In gospel bonds,

ELIZA L. SMITH.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE TWO COVENANTS.

ELDER I. M. SMITH.

[CONTINUED FROM LAST WEEK.]

But Paul gives us to understand that "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."—Heb. 9: 8.

And then, after telling us:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. 10: 1, He says:

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."—Heb. 10: 9. It was necessary to take "away the first," because "the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing;" but, when he had taken "away the first," he could then "establish the second."

Remember, now, that Paul said: "For if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8: 7). "He taketh away the first that he may establish the second."

And then he adds:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. 10: 10.

And further on, in the same chapter, he says:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."—vs. 19, 20.

It is then, a "new" way indeed. Paul said the first covenant "waxeth old," that it "decayeth," and "is ready to vanish away;" and that "he taketh away the first that he may establish the second;" and now he says that we enter in "by a new and living way."

Not only is it a *new* way; it is a *living* way. And if Paul's reasoning is correct: "In that he saith, A new covenant, he hath made the first old," then, "In that he saith," a "living way," "he hath made the first"—*dead*.

But has he made the first dead? Listen to Paul:

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. 7: 4.

How did they become dead to the law? "By the body of Christ," Paul says? And *why* did they become dead to the law? "That ye should be married to another," is the reason given here.

Again, Paul says in the same chapter:

"But now we are delivered from the law, that being dead

wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—v. 6.

According to this, "we are delivered from the law," and the law "wherein we were held" is also become dead. And for what purpose? "That we should serve in newness of spirit, and not in the oldness of the letter."

The law had been given to Israel and was binding upon them until it was taken "out of the way" and they were "delivered from the law;" but, when the law was taken out of the way, being dead, and they were delivered from the law, then they could enter in by this "new and living way," "be married to another, even to him who is raised from the dead," and serve God "in newness of spirit, and not in the oldness of the letter." And it will not do to try to dodge the force of Paul's teaching here by saying he referred to "the ceremonial law," for the next verse says:

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet."—Rom. 7: 7.

Paul is talking of the law that says, "Thou shalt not covet," and that is found in the decalogue—the last commandment of the ten.

It will not do, either, to take the position that a man becomes "dead to the law" by obeying it; that he is "delivered from the law" by living up to all its requirements. Paul says:

"How shall we, that are dead to sin, live any longer therein."—Rom. 6: 2.

"Being then made free from sin, ye become the servants of righteousness."—Rom. 6: 18.

Does a man become dead to sin by obeying it? Is a man made free from sin by living up to all the requirements of sin? Hardly so easy as that, else there would be more people dead to sin than there are. No, the man who is "dead to sin" (Rom. 6: 2) is "made free from sin" (Rom. 6: 18), and the man who is "dead to the law" (Rom. 7: 4) is "delivered from the law" (Rom. 7: 6).

It would be very inconsistent to say we are "dead to sin," "made free from sin," because we have quit obeying sin, and have altogether turned away from it, and then to say we are "dead to the law," "delivered from the law," because we obey the law, live up to all its requirements. Paul says the Saints were dead to sin, and that they were dead to the law; that they were made free from sin, and that they were delivered from the law. They were dead to both, and free from both, but they were "alive unto God through Jesus Christ our Lord," and were still "under grace" and were the "servants of righteousness."

Yes, in that he saith a "living way," he hath surely "made the first dead." "That being dead wherein we were held," we now "enter into the holiest by the blood of Jesus"—BY THE BLOOD OF JESUS.

Hence we read:

"And he took the cup, and

gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins."—Matt. 26: 27, 28.

"And he said unto them, This is my blood of the new Testament, which is shed for many."—Mark 14: 24.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."—Luke 22: 20.

"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."—1 Cor. 11: 25.

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."—Heb. 9: 15.

(In all these texts the word "testament" is rendered "covenant" in the revised version).

"And to Jesus the mediator of the new covenant."—Heb. 12: 24.

The two covenants are here contrasted as the "first covenant" and the "new covenant." Jesus is the mediator of the new covenant, and his blood is called "the blood of the new covenant," or testament, in contrast with "the blood of the covenant" which the Lord made with Israel at mount Sinai, the blood of calves and of goats.

The first covenant also had a mediator. Paul says of the law: " \* \* \* And it was ordained by angels in the hand of a mediator."—Gal. 3: 19.

And Stephen said of Moses: "Who received the lively oracles to give unto us."—Acts 7: 38.

And Moses said of the time when the Lord spoke his covenant to Israel from the mount Sinai:

"I stood between the Lord and you at that time, to shew you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount."—Deut. 5: 5.

Moses, then, was the mediator of that first covenant; it was he who received the lively oracles to give unto Israel. A great deal has been said in behalf of the ten commandments, their importance and perpetuity as God's moral law, because of the great display of God's power in proclaiming them from out the midst of the fire; but the fact remains on record that Moses stood between the Lord and the people at that time; that he "received the lively oracles" to give unto Israel, and that he was the mediator of that covenant. The Lord is supposed to know why he made such a display of his power before Israel in declaring this part of his law to them as he did, and he is very careful to tell us why he did so. Listen to him:

"And the Lord said unto Moses, Lo, I came unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever."—Ex. 19: 9.

"Gather me the people togeth-

er, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children."—Deut. 4: 10.

Moses was the mediator, and the Lord does this that the people might believe Moses forever, and might fear the Lord. And please notice that the Lord says, "That the people may hear when I speak with thee." He was speaking *with Moses*, and it was Moses who received the lively oracles, even though the people were permitted to hear when the Lord spake. This great manifestation of God's power then, in proclaiming the ten commandments in the hearing of all Israel, was not because they were more sacred than any other commandments of God, but that Israel might know that Moses was the Lord's mouth-piece to them, and that they might believe him forever.

We have, then, two covenants and two mediators; Moses the mediator of the first covenant, and the Savior the mediator of the new covenant; and the blood of the first covenant was the blood of calves and of goats, while the blood of the new covenant is the blood of our blessed Redeemer. Yes, the Savior is indeed the "mediator of a better covenant, which was established upon better promises."

But, while we have these two covenants clearly placed before us in the Bible, we must remember that "the first covenant" had been broken, had been made "old" and was "ready to vanish away," when our Savior was manifest in the flesh, and shed his blood, that he might offer to Israel—and through them to the entire world—this "new covenant." And we should remember, too, that "he taketh away the first that he may establish the second," because "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." And, lastly, let us remember that "if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8: 6). And, in the light of the above, please examine the following:

"For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God."—Heb. 7: 18, 19.

"Disannul" means: "render void;" hence the commandment going before was rendered void, by "the bringing in of a better hope;" and it is by this better hope, "a better covenant which was established upon better promises," that we now draw nigh unto God." But, says one, it can't be "the law of the Lord" that was disannulled because of the "weakness and unprofitableness thereof," because Paul says:

"Wherefore the law is holy, and the commandment holy, and just and good. For we know that the law is spiritual."—Rom. 7: 12, 14.

"But we know that the law is

good, if a man use it lawfully."—1 Tim. 1: 8.

Yes, Paul says all these things of the law; but the same Paul that says, "the law is holy, and the commandment holy, and just and good;" the same Paul that says, "the law is spiritual," and that it is "good, if we use it lawfully;" the same Paul that says these things, also says, "there was verily a disannulling of the commandment going before for the weakness and unprofitableness thereof;" hence it must be possible even for a law that is spiritual, holy, just and good, to become weak and unprofitable, under some conditions. Let us now take a look at the conditions then existing:

"For we have before proved both Jews and Gentiles, that they are all under sin."—Rom. 3: 9.

"But the scripture hath concluded all under sin."—Gal. 3: 22.

"For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. 11: 32.

"There is none righteous, no, not one."—Rom. 3: 10.

All, both Jew and gentile, were "under sin," "in unbelief," and "none righteous, no, not one;" all were "dead in trespasses and in sins." (Eph. 2: 1.)

Israel had "the law of the Lord," given to them "from the mount Sinai," but:

"He that despised Moses' law died without mercy."—Heb. 10: 28. (See Deut. 13: 8, 9; Deut. 19: 11-13.)

"Every transgression and disobedience received a just recompense of reward."—Heb. 2: 2. (See Deut. 17: 2-7.)

All were "under sin," and "in unbelief;" no mercy was to be shown them by the law, but every transgression was to receive its merited penalty; now tell me, "ye that desire to be under the law," what could the law do for the human family, under those conditions? Could it take away their sins?

"For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10: 4.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."—v. 11.

No, the law could not take away nor remit their sins. It is:

"And the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1: 7.

"For this is my blood of the New Testament, which is shed for many for the remission of sins."—Matt. 26: 28.

It is our Savior's blood, the blood of the *new covenant*, that cleanses from sin.

Well, could the law justify the human family in the sight of God?

"For by the works of the law shall no flesh be justified."—Gal. 2: 16.

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith."—Gal. 3: 11.

There is no justification for man then, by the law. But:

"And by him [Christ] all that believe are justified from all

things, from which ye could not be justified by the law of Moses."—Acts 13: 39.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ."—Gal. 2: 16. (See also Rom. 3: 28.)

Could the law bring perfection?

"For the law made nothing perfect."—Heb. 7: 19.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. 10: 1.

No, the law could not make man perfect. Perfection, like the "remission of sins," and justification, comes through the atonement of Christ.

"For by one offering he hath perfected forever them that are sanctified."—Heb. 10: 14.

"For the law made nothing perfect, but the bringing in of a better hope did."—Heb. 7: 19.

Perfection comes by "the bringing in of a better hope" through the "one offering" of our Savior.

Did righteousness come by the law?

"For if righteousness come by the law, then Christ is dead in vain."—Gal. 2: 21.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—Rom. 3: 21.

The law was a witness of the righteousness of God, but this righteousness was manifested without the law.

"Christ is the end of the law for righteous to every one that believeth."—Rom. 10: 4.

"For as by one man's disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous."—Rom. 5: 19.

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. 3: 9.

Paul said he didn't want the righteousness "which is of the law," but the righteousness which is by faith, the righteousness which is of God, and which is revealed in the gospel of Christ (Rom. 1: 17.) ("And the law is not of faith."—Gal. 2: 12.)

Well, if righteousness did not come by the law, could it give life?

"For if there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. 3: 21.

But, "if righteousness come by the law, then Christ is dead in vain."—Gal. 2: 21.

No, life did not come by the law; it must come by some other means, if it come at all.

"Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel."—(2 Tim. 1: 10.)

"But the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 28.

"And this is life eternal, that

they might know thee the only true God, and Jesus Christ whom thou hast sent."—John 17: 3.

And this knowledge, which is eternal life, is given through that "better covenant, which was established upon better promises." "For they shall all know me, from the least to the greatest." (Heb. 8: 11.) Eternal life comes through Jesus Christ our Lord, not by the law.

Now, as all were "under sin," "in unbelief" and "dead in sin," and; as the law could not take away sins, could not justify man in the sight of God, made nothing perfect; could not establish righteousness, and could not give life; then it certainly became weak and unprofitable after it had served its purpose as a school master, and as a witness of the righteousness of God.

"For if that first covenant had been faultless, then should no place have been sought for the second." But, had it been a faultless covenant, it would have made provisions for mercy being shown to the penitent transgressor, would have made provisions for full and complete remission of sins, and would have brought man, when thus forgiven, justified and made righteous, to the knowledge of God, which is eternal life, even as the new covenant does. If the law, the covenant from the mount Sinai, could have done all this for man, then should no place have been sought for the second; but, as it could not do this, the Lord "mercifully took it out of the way and gave to the world a better covenant: a covenant that could take away sins, establish righteousness and give to man eternal life. And all this is done by the gospel covenant, the one of which our Savior is the mediator as witness the following:

"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. 2: 13.

The apostle here testifies that it is by the blood of Christ that the Gentiles are made nigh unto God, and he then goes on to tell us how this was done:

"For his our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."—Eph. 2: 14-16.

Notice: First, "The 'enmity' that had existed between the Jews and the gentiles, was 'the law of commandments contained in ordinances.'"

Second, Christ "abolished" this enmity, the law of commandments, "in his flesh."

Third, In so doing he brake down this "middle wall of partition."

Fourth, Both Jew and gentile are now reconciled unto God "by the cross."

Fifth, It was also "by the cross" that the enmity had been slain.

And now that the enmity had been "slain" and "abolished," Paul says that Christ hath "quickeneth together with him" those who had before been "dead in your sins," and that he had forgiven them "all trespasses." "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing to the cross." (Col. 2: 14.) The "law of commandments" was "slain" "by the cross," "abolished in his flesh;" and now Paul says that Christ nailed it to the cross and took it out of the way. And since our Savior has slain the law of commandments by the cross, and nailed it to his cross; and since he has broken that law, abolished it in his flesh, and took it out of the way, Paul says to the Saints:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the second." Which are a shadow of things to come; but the body is of Christ."—Col. 2: 16, 17.

It is sometimes assumed, however, that the above texts do not include the ten commandments; that Paul is speaking of the law of commandments "contained in ordinances," and of the handwriting "of ordinances;" that an ordinance is a ceremony, and hence he is speaking of the "ceremonial law," and that only, as being abolished. But assumptions are not proof; and some of them, among which we may safely reckon the above, are not provable.

Paul is speaking of "the law of commandments contained in ordinances," and of "the handwriting of ordinances." But what is an ordinance?

"1. A rule established by authority. A permanent rule of action. An ordinance may be a law or statute of sovereign power. In this sense it is often used in the Scriptures. It may also signify a decree, an edict, or rescript.

"2. An observance commanded. [Ex. 31: 16].

"3. An appointment.

"4. Established rite or ceremony, [baptism, Lord's supper, etc.]"

Isn't "Thou shalt have no other gods before me" a law? a statute of sovereign power? If so, then it is an ordinance. Isn't "Remember the Sabbath day, to keep it holy," a rule of action? Was it not a law, a statute for Israel? If so, it was an ordinance. The decalogue, in fact, was a law of commandment, and was contained in ten distinct ordinances. It was a "handwriting of ordinances," the handwriting of the Lord himself, setting forth, in ten separate and distinct ordinances, the covenant of the Lord which he made with Israel when he brought them out of the land of Egypt. But in what sense was it "against us?" And in what sense was it "contrary to us?" In this sense: All people, Jew and gentile, were under sin, and the penalty was death; there was no provision for mercy being shown to the repentant transgressor, in the ten commandments; hence it was against us, and contrary to

us, because it condemned them, and made no provision for their escape from the consequences of their past transgressions. Even if they should repent; and could live all the rest of their lives without breaking any of the commandments, still that law would not be satisfied, and their past transgressions would not be cancelled nor forgiven. It was "against us" and "contrary to us," and so the Lord, in his mercy, disannulled it, abolished it, "took it out of the way, nailing it to the cross." And now we enter in "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh."

"By so much also was Jesus made the surety of a better covenant."

Another reason why this covenant from the mount Sinai was against us was that it "gendereth to bondage." (Gal. 4: 24.) And Paul, after telling us in this same chapter that the Scripture saith, "Cast out the bond woman and her son," and that "we are not the children of the bondman, but of the free," says:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. 5: 1.

From what "yoke of bondage" had Christ made them free? Listen to Paul: "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."—Rom. 7: 6.

Christ had made them free from the "yoke of bondage," had delivered them from the law, that they might serve in newness of spirit; and hence Paul's admonition: "Be not entangled again with the yoke of bondage," the covenant "from the mount Sinai, which gendereth to bondage."

And with this agrees the united counsel of the conference at Jerusalem. Some of the Pharisees who believed, contended that it was necessary to circumcise the gentile converts, and to command them to keep the law of Moses." Peter, speaking to this, showed that he had been the first to go to the gentiles, that the Lord "put no difference between us and them, purifying their hearts by faith," and then said:

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear."—Acts 15: 10.

After the discussion was closed it pleased the apostles and elders, with the whole church, to send chosen men and to write unto the gentiles as follows:

"Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment."—Acts 15: 24.

The law was "a yoke" which "neither we nor our fathers were able to bear." It was a yoke of bondage from which Christ had made them free; they

were commanded not to be entangled with it again; and those who were so zealously teaching that the gentile converts should "keep the law" were, according to the decision of the apostles and elders, with the whole church, "subverting the souls." And further on they say:

"For it seemeth good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves ye shall do well. Fare ye well."—verses 28, 29.

No keeping of any special feasts, no burnt offerings, no keeping of the Sabbath, nothing of that kind was enjoined upon the Gentile converts by this famous counsel of apostles and elders. No, "the law of commandments contained in ordinances" had been taken out of the way, and Paul said: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."—Col. 2: 16.

And again he says: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."—Rom. 14: 5.

But didn't Paul keep the law? Yes, as a Jew, he kept the law; but not because it was required of him in the gospel. He said: "I must by all means keep this feast that cometh in Jerusalem."—Acts 18: 21.

"For he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost."—Acts 20: 16.

And when he got there he was told by James and all the elders (Acts 21: 18), that the report had gone abroad that he was teaching the Jews to forsake Moses, and not to circumcise their children nor walk after the customs (v. 21); and he was further advised to purify himself, along with others, that "all may know that those things, whereof they were informed concerning thee, were nothing; but that thou thyself walkest orderly, and keepest the law." (Acts 21: 24.) Yes, Paul kept the law, as a Jew, just as I keep the law of my country, as an American. The law of Moses was a national or political law, as well as a religious law, and the followers of Christ who lived there, and were Jews, respected the law of their country. But please note what follows the quotation made above:

"As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication."—Acts 21: 25.

Paul, as a Jew, kept the law; but the gentile converts were not required to "observe any such thing." Paul, in speaking of keeping this feast at Jerusalem, said:

"Now after many years I came to bring alms to my nation, and offerings." (Acts 24: 17.) Those alms and offerings were made to

the nation as an act of loyalty to his country and not as a part of the gospel, or as being connected in any sense with the christian worship. Paul did many things for the sake of peace and for the good of the work that were not required of him in the gospel. When he took Timotheus with him to preach, he took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." (Acts 16:3). He knew and taught that "circumcision is nothing and uncircumcision is nothing," but for the sake of peace he was willing to observe customs that were not required of him in the gospel; but he did not circumcise Timotheus because it was a gospel requirement; it was "because of the Jews which were in those quarters." And it was done, no doubt, upon the principle stated below:

"And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."—1 Cor. 9: 20-23.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 13.

Paul would abstain from eating flesh, observe the law of circumcision, keep the Sabbath, keep the feast of Pentecost, observe the Jewish laws of purification, or anything else that he could do—that did not actually conflict with the gospel—to keep peace in the church and to keep contention out. But all this does not change the fact that the law had been disannulled, abolished and taken "out of the way," because of its weakness and unprofitableness, and that "the law of the Spirit of life in Christ Jesus" is now the living way in which the followers of Christ are to walk.

Paul seems to have kept the law in its entirety when in his own country, both moral and ceremonial. And Ananias, who baptized Paul, was also a devout man according to the law. (See Acts 22: 12). But while Paul kept the law himself, feast days, circumcision, laws of purification and all, and while it is quite probable that most, if not all, of the first Jewish converts kept the law too, yet Paul taught the gentiles that it was done away and that it is now the new covenant that God requires men to obey.

He says: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away;

how shall not the ministration of the spirit be rather glorious?"—2 Cor. 3: 7, 8.

Here we learn that the ministration of death is that which was written and engraven in stones, the same that caused Moses' face to shine so that the children of Israel could not look at him. Hence it is the ten commandments. (See Ex. 34:27-33). And this ministration of death is contrasted with the ministration of the spirit, and is shown to be the inferior of the two, which harmonizes with the statement that Christ is "the mediator of a better covenant." It also harmonizes with Paul's teaching here in this same chapter:

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2 Cor. 3: 6.

Again, it is the ministration of the "new testament," the spirit, in contrast with the ministration of the letter, the ministration of death written and engraven in stones. And you will please notice that whatever glory attached to this that was "written and engraven in stones" was to be done away (v. 7). Not only the glory but also the thing which "was glorious" was itself done away.

"For if that which is done away was glorious, much more that which remaineth is glorious."—v. 11.

What was it that was glorious? "For if the ministration of death written and engraven in stones, was glorious," etc. (v. 7). It was that which was engraven in stones that was glorious, that which caused Moses' face to shine.

What is it, then, that "is done away"? "For if that which is done away was glorious," etc. (v. 11). It is the thing that was glorious that is done away. Hence both the thing that "was glorious," "the ministration of death, written and engraven in stones" and also its "glory" are done away. But we are not left in a very bad condition, for Paul says: "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."—v. 9.

The "ministration of the spirit" which is the "ministration of righteousness" remaineth, the apostle says, and "doth much more \* \* \* exceed in glory." But why should Paul use the word "remaineth"? He says one is done away and the other "remaineth," just as though it were already in existence before the other was taken out of the way. It was in existence, *in one sense*. The law had been "added because of transgressions" (Gal. 3: 19); Paul says, and in using the word "added" he virtually says that there was a law of some kind already in existence. What law was it?

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."—Heb. 4: 2.

It was the gospel, then, that was first preached to Israel, when the Lord brought them out of Egypt. But they did not believe, and did not, therefore, ac-

cept the gospel covenant. Paul says they "sinned" and could "not enter into his rest" because of unbelief. (Heb. 3: 17-19).

This is the same covenant, too, that was made with Abraham by promise:

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed."—Gal. 3: 8.

Again: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as, of one, And to thy seed, which is Christ."—Gal. 3: 16.

Yes, the gospel, salvation through faith, was preached unto Abraham; and the promise was made that through him and his seed all nations should be blessed. And the promised seed is declared to be Christ. Now, this same gospel was preached unto Israel, but through unbelief they rejected it, sinned and it did not profit them, "not being mixed with faith." Then the law which is not of faith (Gal. 3: 12) was "added because of transgressions." But this law which is not of faith did not disannull the gospel which had been preached to Abraham:

"And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannull, that it should make the promise of none effect."—Gal. 3: 17.

No, the gospel of Christ, in which the righteousness of God is revealed, had been preached unto Abraham; the promise had been made that all nations should be blessed through his seed, which is Christ; and the law, which was "added because of transgressions" four hundred and thirty years after, cannot disannull that covenant—the gospel covenant. Hence, when the seed came to whom the promise was made and the law which was added "till the seed should come" was taken out of the way, then "much more that which remaineth is glorious." It is the "ministration of the spirit," the "ministration of righteousness," the gospel of Christ, that existed before the law; and it is the gospel of Christ that "remaineth," since the law "is done away."

[CONTINUED.]

PRACTICAL THOUGHTS FOR PRACTICAL THINKERS.

ELDER A. HAWS.

Editor Ensign.—I hope through your columns to reach your readers, and to so deeply impress a few "do something" thoughts upon their minds, that each one may become a practical doer of the word of God, and not a forgetful hearer and theorist. The reading of logical, practical articles, and the hearing of practical sermons are not only beneficial in their effects, but also condemnatory. If the mind is in a proper condition to receive, digest and assimilate the thoughts conveyed in so thorough a manner that they will produce lawful, every day christian works, then they become factors in forming

the Christ character, therefore, beneficial. But upon the other hand, if the brain, the seat of government, is wholly occupied with the things of this world, and stultified with strong drink, tobacco, tea, coffee, or other narcotics, then it is unfitted for the deep and lasting impressions that such sermons or articles should produce in order to bring forth legitimate character building works; hence, they become condemnatory in their effects. Let us see to it, therefore, how we read and how we hear, realizing these facts, and that man will be very largely judged by his practical working thoughts, and not so much by his idle theories.

Having said so much about articles and sermons and their effects, I think I had better take a text and get in a double shot on my readers.

"Who may abide the day of his coming? And who shall stand when he appeareth?"—Mal. 3: 2.

In all the walks of life there are standards and tests by which the fitness of men and things are proven, separated, and allotted to place, powers, rewards, and punishments, according to their adaptation; or in other words, a survival of those who have fitted themselves to occupy. This being true in secular life, all seekers after places, powers and emoluments, are very careful to qualify themselves in every particular, especially in the test questions and standards of character of which they must be in possession in order to abide, enter in and occupy legally. Now, is it not reasonable that every man, woman and child, especially those who have been adopted into the kingdom of God, and are looking forward, hoping to abide the day of his coming and enter into the pearly gates and with the Master to occupy place, power, honor and glory as kings, priests, queens, etc.; I repeat, is it not reasonable that all who are thus looking for this coming, abiding, entering in and occupying, should be just as earnest, just as honest, and just as untiring in familiarizing themselves with all of the physical helps, standards of character and test questions to which they must answer, and by which their qualifications for the above named rewards will be judged? Brother, sister, remember that abiding, entering in, and occupying, means something more than being a parrot and memorizing the standards of character and the test questions. It means the real Christ character in good works, that will stand the "refiner's fire and the fuller's soap." Let each one prove him or herself to be wise master-builders, having laid a sure foundation. "Each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereupon, he shall receive a reward. If any man's work shall be burned he shall suffer loss: but he himself shall be saved; yet so as through fire."—1 Cor. 3: 12-15, Revised Version.

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Then the first question that each individual should ask him or herself is, Upon what foundation am I building my character? Am I building for six days in the week upon gold, silver, precious stones, wood, hay, stubble, pride, fine clothes, with many other worldly things, then on Sunday go to the church more to be seen and admired of others than to hear and be profited by the sermons and other services? Brother, sister, let us look into the inmost recesses of our being and examine ourselves as with a searchlight (the word of God), and if we are building our characters upon any or all of these worldly things, let us undeceive ourselves immediately, for just one of these worldly qualifications will disqualify and unfit us for the abiding time, the entering in and the occupancy of places, so much to be desired, with the Master of the house, the kingdom of God.

Some, like those of old, will say, This is a hard saying and who can abide it. But, my beloved brethren and sisters, can you not understand that fire—yes, the refiner's fire and the fuller's soap—is to be brought to bear upon your life works, which is the foundation to your eternal life character? And if it is composed of one or more of these destructible worldly elements which will melt away like dross (which it is), leaving us and our perishable foundation of gold, silver, precious stones, wood, hay, stubble, and all other worldly works to topple into the fire, our works being

unprofitable condemn us, and disinherit us from the highest places of power, honor and glory because our works were burned; therefore, we must take just the places, powers, honors, glories and emoluments for which we have fitted ourselves. Justice, mercy, truth, law, and order demand this, so if we will not occupy our rights, cultivate our talents, and gain more, we must take the reward of the slothful servant who took the trouble to go and "dig in the earth and hide his lord's money." There must have been some worldly cause for this digging in the earth to hide his talents which I shall not attempt to portray, but will call upon my practical thinking readers to consider carefully the reckoning time between the master and the slothful and unwise servant; and let us each one say to ourselves, "Am I that slothful servant? Am I burying the talents given by my Creator under unlawful lusts such as selfishness, pride, power, and places among men, with pernicious and cultivated habits of eating, drinking and wearing such things as stultify the brain and unfit the body for the purposes designed and for the improvement of the talents given.

Now, let us see the end of the do-nothing, talent-hiding servant. "Then he which had received the one talent came and said, Lord I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not sowed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I have not sowed: Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him and give it unto him which hath ten talents. For unto every one that hath [obtained other talents] shall be given, and he shall have [in] abundance: but, from him that hath not [obtained other talents] shall be taken away even that which he hath [received]. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—Matt. 25: 24-30.

Thus we see that nothing but practical working thoughts are available, either in this or the life to come. Then let us every one awake to a do-something standard, and stir up our latent talents ere it is too late, that we may not be among the weeping and wailing in outer darkness. This is my prayer.

**INDEPENDENCE, Mo., May 7.**  
**New Creed Demanded.**

St. Louis, Mo., May 13.—In this city on Thursday next the Presbyterian general assembly will meet in the Washington and Compton Avenue Presbyterian church. Eminent divines and laymen to the number of about 1,000 from every synod and presbytery in the United States will be present.

Only once before, in 1874, has the united body met in this city. The interest of the topics on the programme, and the scope and possible effects of the overtures to be presented, will make this one of the most important assemblies held for the past twenty years.

One of the most important matters to be brought up is the question as to whether or not the Westminster confession of faith shall be revised. This is a question that is disturbing a large part of the Presbyterian church. The following are the sections to which it is said exception is taken:

Third—By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

Fourth—These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished.

Several Presbyterians have asked specifically that the assembly should appoint a committee to consider the whole question of creed revision, while others desire simply that a new creed should be ordered, leaving the old one untouched, the new version shall be the working creed of the church. These overtures will all be referred to the committee on bills and overtures, of which Rev. Dr. Robert F. Sample, of New York, will be chairman. A report will be presented to the assembly and steps may be taken which shall lead to new expansion of Presbyterian faith.

Next to creed revision the topic of the most importance from a general point of view will be the much discussed case of Herman Warszawak, the converted Jew, whose troubles have been aired in the courts of the church for several years.

Other overtures relate to the office of the stated clerk of the assembly, Rev. Dr. William H. Roberts, who had held that position for sixteen years. The salary up to last year was \$3,000, but when it was increased to \$4,000, other eyes were turned toward the office, which is permanent. Efforts have been frequently made to wrest it from Dr. Roberts, and they will be renewed again at this meeting.

Rev. Dr. George B. Stewart, president of the Auburn Theological seminary, but formerly of Harrisburg; Rev. Dr. Daniel W. Fisher, of Hanover, Indiana; Rev. Dr. Wm. McKibbin, of Cincinnati, and Rev. Dr. Charles A. Dickey, of Philadelphia, are among those who have been put forward for the office by interested friends.—*Kansas City Journal*, May 14.

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" 9—Kansas & Nebraska Ltm. 4:34 a.m.  
" 93—Texas, Joplin & K. C. Ex. 8:15 a.m.  
" 3—St. Louis Express..... 7:17 a.m.  
" 73—Lexington Branch Pass. 8:35 a.m.  
" 7—Fast Mail.....10:00 a.m.

**TRAINS EAST.**  
" 91—Joplin and K. C. Mail..... 3:15 p.m.  
" 1—St. Louis Mail and Ex..... 5:17 p.m.  
" 5—St. Louis Mail..... 5:55 p.m.  
" 71—Lexington Branch Pass. 6:45 p.m.

**TRAINS WEST.**  
No. 98—K. C. & Wichita Mail..... 2:52 a.m.  
" 72—Lexington Branch Pass. 6:53 a.m.  
" 6—St. Louis Mail..... 7:23 a.m.  
" 92—K. C. Texas & Joplin Mail 8:37 a.m.  
" 2—St. Louis Through Mail & Pass.....10:17 p.m.

**TRAINS EAST.**  
" 74—Lex. Branch Passenger..... 6:10 p.m.  
" 4—St. Louis Through Mail & Pass..... 1:37 p.m.  
" 94—K. C. Tex. & Joplin Ex. 7:40 p.m.  
" 8—St. Louis Through Mail & Pass..... 9:30 p.m.

" 10—Kan. & Wichita.....11:12 p.m.  
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**TRAINS WEST.**  
No. 13—Lex. Branch Pass. 8:30 a.m.  
" 71 " " " " 6:40 p.m.

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No. 51—Chicago Limited..... 8:22 a.m.  
" 49—St. Louis Flyer..... 8:38 a.m.

**WEST BOUND.**  
" 50—St. Louis Limited..... 6:55 a.m.  
" 52—Chicago Limited..... 8:08 a.m.

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PASTORALS.

To the Saints in South Missouri District, Greeting:—As the church has again seen fit to send us four general chibh' missionaries to labor in the district the coming year and has placed in charge as sub-missionaries, Bro. R. T. Walters and the writer, we ask the full co-operation of all Saints in the district, and especially all local branch officers, that the work may move forward in unity along the whole line. We trust that the Saints will take every advantage offered them in helping the ministry in learning new openings, and also lend them the help they might need in a financial way. Always remember that it takes more than a "God bless you" to pay railway fare and keep a missionary looking respectable, so that he may appear before the public an honor to the church and credit to the Saints with whom he labors.

Also I wish you to remember that I am still bishop's agent, and I shall be glad to enroll your names the coming year on my books; remember that God has promised to bless you in proportion as you bless others. You may pay tithing to Elder R. T. Walters who will give you a receipt for the same, so let us all try and push the work along.

The scattered Saints who wish preaching will please address me as below, and we will try to comply with your request. If there are any of the priesthood who can spend their whole time, or even six months of their time in missionary labor, please write me; but if you can only send part of your time you will labor under district president. No one holding the priesthood should be idle but move out and do your duty. The Saints at Springfield and also those near Ave are putting forth an effort to build church houses; let all the Saints help all they can. If there is any good carpenter in the district who would like to give the church in Springfield a little labor, I think I can safely promise you good

board and your train fare, also the same to a good helper; let us hear from some one or two.

In gospel bonds,  
HENRY SPARLING,  
R. T. WALTERS.  
1862 Springfield Ave.  
SPRINGFIELD, MO., May 16.

To the Saints and friends of the North-eastern Illinois District:—Having been appointed sub-missionary in charge in the above named district, we desire to ask the hearty co-operation of all interested in the spread of the gospel of Christ. Our missionary force for the present year is limited, it is true, but we hope to accomplish something for the advancement of the cause of righteousness; and this can best be done by each putting forth a special and earnest effort to carry or send the gospel message to those who are in darkness. It is our desire to make as many new openings as we possibly can during the year, and ask the Saints to give us all the assistance possible, to secure places for preaching the word. We especially ask the aid of all scattered Saints and friends in this direction; do all you can to get the truth before your neighbors and friends. See to it, that your daily walk is such that will command their respect and reverence for your religion. Any of the Saints or friends who can secure places to preach, please write us about it, and we will respond as soon as possible. My mission address will be Plano, Illinois, care Box 134.

Yours in gospel work,  
H. E. MOLER.  
RADCLIFF, Ohio, May 14.

To the Saints of Oregon; Greeting:—Having been returned to that field this year I wish to say, I shall reach my field as soon as practicable and I wish to correspond with all Saints and friends to the gospel as to the prospects of preaching in their neighborhood, and I wish to co-operate with all and to make as many new openings as possible. So let me hear from the scattered ones especially, and I wish to remind you all that it costs money to ride on the railroad or steamboats, and as I am short in that direction and will have to have help to reach my field, I ask all who can to assist, as I do not like to call on the bishop, he having all he can care for now; so please, Saints, remember this; the work is "entrusted to all" and not to the elders alone.

My home address is San Bernardino, California. Anything addressed here will reach me wherever I am. I will give my field address when I reach my field. Ever praying for the triumph of truth, I am,

Your brother in Christ,  
D. L. HARRIS.  
SAN BERNARDINO, Cal., May 17.

To the Saints in the Southern Michigan and Northern Indiana District, who reside in Michigan, Greeting:—As I have been placed in charge of that part of your district which is included in Michigan, and have not had time to consult with Bro. G. A. Smith, who has charge of that part of the district which is in Indiana, I would advise those missionaries who have been appointed to labor in the district, to enter the mission at the nearest point to them and labor as wisdom directs till permanent arrangements are made, as to which state you are to labor in. These arrangements will be made by consultation with the sub-missionary in charge of Indiana, and Bro. J. H. Lake, president of the mission, as soon as possible.

I would like to hear from the presidents of the different branches in my charge, as to your present condition and need of assistance from the missionary force, and if the scattered members, who desire to be visited by the missionaries, will let me know of your desires and the opportunities in your localities, I shall endeavor to have your requests granted. Any information the Saints see fit to give me as to the condition or needs of the field will be thankfully received, as I am unacquainted with the mission.

Dear Saints, as we are entering upon another conference year, after the close of a very important General

Conference—one which confirms the Saint in the fact that "God is in the work and will carry it on to success"—let us renew our determination to labor for the advancement of Zion's cause until we see her "as fair as the sun and as clear as the moon," and her banners may be terrible to all nations; or else hear the Master's voice saying, "It is enough. My permanent address is Gallen, Michigan.

Yours in gospel bonds,  
W. E. PEAK.  
GALLEN, Mich., May 14.

Announcements for Southern Illinois.

To the Saints in the Southern Illinois District, Greeting:—As I have been assigned to labor in your midst the coming year as best I can with the help of the Master, and there having been appointed with me Bro. J. T. Davis and M. F. Gowell, I, therefore, take this method to ask you all, both brethren and sisters, to remember us in your prayers that our labors may be a success to the work and an honor to the One who has called us to labor. And in order that we may be enabled to reach as many of the Saints and friends as possible at as early a date as will be the most convenient I have deemed it wise to make appointments for meetings to be held at the following places, viz., at the Brown church, beginning Friday, June 15th, at eight p. m., and lasting until the 19th. At the Green school-house, beginning Friday, June 22d, at 8 p. m., and lasting until the 26th. At the Cola church, beginning Friday, June 29th, at 8 p. m., and lasting until July 2d. At Dryrock, beginning Friday, July 6th, at 8 p. m., and lasting until the 12th. At Springerton, beginning Friday, July 13th, at 8 p. m., and lasting until the 19th. At Bowyer, beginning Saturday, July 21st, at 8 p. m., and lasting until the 25th. At Kibbie, beginning Friday, July 27th, at 8 p. m., and lasting until August 1st. At Hazel dell, beginning Saturday, August 4th, at 8 p. m., and lasting until the 8th. At the Saints' chapel, beginning Thursday, August 9th, at 8 p. m., and lasting until the 12th. At Brewer chapel, beginning Friday, August 17th, at 8 p. m., and lasting until the 19th.

Other places will be looked after later. Either Bro. Davis or Gowell will be with us at all of the above named places, and we ask the co-operation of all the Saints, both ministry and laity, in these meetings, in order that they may prove a success to the work. All are invited to come and help make these meetings a success. Come and bring the Spirit of the Master with you.

Remember that our district conference will convene at Brush Creek, June 9th, at 10 a. m.

F. M. SLOVER.  
ORCHARDVILLE, Ill.

NOTICES.

To the Members of the Second Quorum of Seventy:—We would like the addresses of all members who have been taken into the quorum since April, 1897, or since the issuing of the last circular letter. Any who have changed their address please notify us. As soon as ordained we request the following named brethren to send us their items of birth, baptism and ordination, as well as their addresses; viz., Richard E. Howlet, Benjamin St. John, James R. Beckley and A. E. Mortimer. The dates of birth and baptism of Wellington D. Ellis are desired. Most of the above is desired to enable us to prepare a new circular letter as provided for at the last Conference. Please address me at Plano, Illinois, care Box 134.

H. E. MOLER, Sec.  
Two days meetings will be held in the southern district of Nebraska, as follows: at the Bottom school-house, four miles east of Union, Cass county, June 9 and 10, 1900; Elmwood, July 7th and 8th; Brownville, August 4th and 5th; Nebraska City, August 11th and 12th. These meetings will be cared for by Elders Mark H. Forscutt and J. W. Waldsmith. Also at Fairbury, June 9th and 10th; Wilber, July 7th and 8th; with the Hebron branch,

DR. PRICE'S BAKING POWDER cream

FOR a third of a century the invaluable qualities of Dr. Price's Baking Powder have been familiar to American housewives, who have found its use invariably a guarantee of light, sweet, pure and wholesome food.

The renown of Dr. Price's Cream Baking Powder, in these closing years of the nineteenth century, is not only continental but world-wide. Its unequalled qualities are known and appreciated everywhere.

Always makes the perfect biscuit, cake and bread.

PRICE BAKING POWDER CO., CHICAGO. NOTE—Baking powders made from alum and other heavy metallic acids are lower in price, but inferior in work and injurious to the stomach.

August 4th and 5th; and at the Lone Tree school-house, near Fairfield, Nebraska, August 11th and 12th; Elders Chas. H. Porter and W. M. Self will be in charge of the last four named places. It will be expected that the local ministry will render what assistance they can in the carrying out of all these meetings.

J. W. WALDSMITH, Pres. of Dist. NEBRASKA CITY, Neb., May 23.

Conference Notices.

The northern Michigan district conference will be held at Boyne City, Charlevoix county, Michigan, June 23 and 24, 1900. Bro. J. H. Lake, missionary in charge, with several of the ministry will be present. Let all send in full reports, and all come who can. The Sunday School convention will convene on the 22d.

J. J. CORNISH.  
REED CITY, Mich., May 14.

The conference of the Far West, Missouri, district will meet with the Stewartsville branch, June 9th and 10th next. Will branch clerks kindly see that complete and accurate reports are forwarded in time for the district secretary to arrange for conference. Each branch should also see that they have representatives present to assist in the business as well as the social features of the conference.

T. T. HINDERER, Pres.  
CHAS. P. PAUL, Sec.  
CLARKSDALE, Mo., May 21.

The Northern Wisconsin district conference will convene with the Reed branch at Twinlakes, Chippewa Co., Wisconsin, June 9th and 10th, 1900. Those coming by rail can stop off at Chetek, Barron county, Wisconsin, or at Cartwright, Wisconsin. Write to Bro. James Mair, Paulson, Wisconsin, or to Bro. G. J. Clark, Chetek, Wisconsin, in time to meet you at either place. We hope to see a large turnout and a good time. Have all branch reports prepared with all the changes since last reports. May all come praying, and be sure to bring the Spirit of God with you.  
A. L. WHITEBAKER, Dist. Pres.  
A. V. CLOSSON, Clerk.

Convention Notices.

The Kewanee District Sunday School Association will convene at Joy, Illinois, on Friday, June 1st. A profitable time is anticipated. Officers will please see that all reports are sent in.

Mrs. ED. LAMB, Dist. Sec.  
722 N. Walnut St., Kewanee, Ill.  
May 20.

The Clinton District Sunday School Association will meet in convention at Veve chapel, seven miles east of Walker, June 8th. Will our superintendents kindly see that all reports are full and properly signed. It is expected that each school in the district will be well represented.

WARREN McELWAIN, Sec.  
VEVE, Vernon Co., Mo., May 19.

Convention of the Chatham District Sunday School Association will meet at Tilbury, Ontario, commencing Friday, June 8th, at 2:30 p. m. All officers of district and schools please see that your reports are in writing. Secretaries please see that reports are correct and send same not later than June 1st to secretary of the district, Appledore, Ontario.

SR. JESSIE A. HACKETT, Supt.  
SR. MINNIE KYLE, Sec.  
APPLEDORE, Ont., May 22.

DIED.

MYERS.—At Streator, Illinois, hospital, May 13, 1900, of lung trouble, Sr. Eliza Myers, wife of Geo. Myers. She was 38 years of age at her demise. Deceased was born at Kewanee, Henry county, Illinois, February 11, 1862; was the youngest daughter of Bro. and Sr. Reese, formerly of Kewanee. She united with the church at Kewanee in her young days. A husband and four children mourn their loss. Funeral services at the home of her sister, Sr. Wm. J. Howell, sermon by Elder Jacob Stanley; text, Rev. 21: 4.

WARREN.—At Lynn, Massachusetts, of consumption, May 10, 1900, Laura J. Warren. She was baptized September 22, 1855, by John C. Huxley, priest, and manifested a Christ-like spirit of patience and heroic resignation that was stimulated by the testimony of Jesus resting with her unto the end of her stay here. She leaves a husband—Bro. Chas. S.—three sons and four daughters; two sons and one daughter are in the church, and if a mother's prayers and example are fruitful, Mrs. J. Howell, also unite with the family of God. Funeral services at Memorial chapel, Lynn; sermon by Elder R. Bullard.

HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong. But there is a cure. 'Tis the old reliable



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years they have been the Standard Family Pills.

Price 25 cents. All Druggists. "I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years." S. E. WATSON, Salem, Mass., July 13, 1899.

Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. S. E. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 7, 1900.

NUMBER 23.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.

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ENSIGN PUBLISHING HOUSE, Independence, Mo.

Box B.

## THE LIVING WAY.

The ways of life are full of pleasures and comforts. The springtime of the years are prophetic of promises of good, and the senses feast upon the beauties and fruits as they appear in their season. In the conflicts of life, where strength and endurance is demanded, it is to the sturdy, quick witted, persevering young man, and the bright, sympathetic, resourceful young woman upon whom rests the hopes of the nation or the church. The old, gray haired veteran who has, and is still leading an upright life, has the respect and love of all good men and women, and their counsel is, as it should be, sought and valued. But they have borne their burdens in the strength of their youth, and because of their noble, self-sacrificing, faithful efforts, they leave to the younger generation a work which has been brought up towards perfection, so that they enter upon the work under more favorable conditions and circumstances.

It is true, that they who today take up the work the fathers have relinquished because of the claims of age and waning powers of physical endurance, have their perplexities, their temptations, their difficulties now, as all have had in the past: but they have the experiences of those who have wrought before, to comfort, to strengthen and to enlighten their pathway. They have less occasion for doubts and fears concerning the ultimates of the work they are doing for the Lord, if they are abiding in the "vine," for God has surely given them abundant testimony from many witnesses of His power and willingness to carry out and fulfill to the uttermost, all His promises. And in connection with this fact, youth being the synonym of hope and buoy-

ancy of life, it seems but a natural result, that where endurance and capacity for work is required, the young are the hope of the church.

On the other hand death and decay are both saddening and painful in their effects. The variegated foliage of the autumn challenges our appreciation of the effects of color, but this admiration of the beautiful and delicate tints is tinged with sadness. They are but the harbingers of death and decay; and soon the sere and yellow leaf proclaim the fulfillment of the purpose of their creation. So while love and respect are freely given to the aged warrior in the "army of the Lord," and the knowledge and wisdom attained by reason of long and faithful service, has weight in councils, yet the feeble step, the dimmed sight, the gray hairs are the unerring evidences of the fast approaching end, when, having finished their work, they, in the paradise of God, shall rest for a season, awaiting the rejuvenating and restoring powers of the first resurrection, no more to experience the effects of decay and death.

These two conditions, life and death, confront every soul born into this world; not merely "the life that now is," but more especially "the life that is to come;" and every one should be interested in securing the highest condition of life possible of attainment, not only now, but in eternity. It is a fact that the success attainable in this life is largely dependent upon individual effort and ability, and the Scriptures assure us this is equally true of the higher life in the hereafter. Jesus the Christ was manifest in the flesh to teach all men *what* to do and *how* to do it, in forming such characters as would rightly and fitly represent God and Christ, and as becomes those who are heirs of life and glory. There should be no misunderstanding of that which is required in order that men should become transformed into His image. Doing the things which He did, and which He commanded to be done, and doing them *after the pattern and in the manner* in which He did them, and instructed they should be done, must, of necessity, make every one "like Him;" there can be no higher standard, there should be no lower—there can be no less, if "the measure of the stature of the fullness of Christ" (Eph. 4: 13) is to be reached.

Christ is the way, the *living way*, the truth and the life; let every one who is seeking the true church of Christ, "search the Scriptures," being careful to neither put upon them any private interpretation of your own, or permit any one else to do it for you. When He says to

have faith in God and in His Son Jesus Christ, believe, obey Him. When He says repent of your sins and be baptized for your remission, accept His teachings, obey them, being careful to follow the *form* in which He set the example; it is of the utmost importance to do so. When He promised that the signs should follow the believer, accept it as being just exactly as He said it, and if you are a believer He meant you, individually, as surely as He ever spake or made promise to any. Search out the church which teaches and has all these doctrines as cardinal principles of the faith they hold and teach; obey the gospel under their ministry, if you find they are teaching in harmony with the Bible, no matter what prejudiced men and women may say derogatory to that faith, and if you have found the Lord's church and obeyed His gospel under His authority, you will receive such *personal* evidence that your faith will not thenceforth stand in the "wisdom of man," but in the power of God; for His promises are sure and steadfast, and never fail.

## REVISIONS.

At the general assembly of the Presbyterian church in St. Louis, and the general conference of the Methodist Episcopal church in Chicago recently, important actions were taken, affecting the creeds, which have for generations been the standard of belief for thousands of good people. In the former body some radical changes are proposed with regard to the doctrine of predestination; and in the latter one of the features which has so long been one of the distinguishing doctrines of church polity, that of itinerant ministry, has been abolished and a minister who suits his congregation can now remain as long as it is mutually satisfactory and agreeable. Another radical measure was the admission of lay delegates in equal proportion to the ministerial delegation. Creed revision is becoming a matter of necessity with the popular sects of the day, because the "fathers" had more or less contracted views and did not build as wisely as they would have done had they been guided by the inspiration of the Spirit of all truth. Seventy years have passed since the re-establishing of the church of Jesus Christ, and not a doctrine of the church, taught from the hour of its restoration to the present, has had to be changed or revised, and if the Lord Jesus should not come in glory for another century, there would be no necessity for any change in its funda-

mental doctrines, for the church stands upon the rock of eternal truth, and the doctrines it teaches are those its Lord instituted, and will save to the uttermost all those who obey them.

Let us continue to "stand fast in the liberty wherewith Christ hath made you free."

## ABOUT PASTORALS.

The custom of issuing pastorals by missionaries placed in charge of fields of labor, seems to be reaching such proportions that we deem it wise to offer a suggestion or two by way of information to all concerned.

We believe that such notices are proper and pertinent, as being the only practicable way of conveying necessary information and advice to a large number without a great deal of time and labor in writing; at the same time we think that if a little care is given the matter, all that is necessary to be stated in these pastorals can, in many instances, be said in considerably less space than is sometimes occupied. It is necessary to use what is called "brevier" type in setting up notices in the ENSIGN, and such work costs us considerably more than the "long primer," which is used on other pages; hence, it is a matter of dollars and cents which moves us in writing this article, believing that it is necessary (and only necessary) that the attention of our good brethren be called to the matter, to secure their co-operation. Our space is very limited, and with other notices of conferences, etc., it is always "running over." We shall not presume to say what should or should not be put into pastorals, but only ask that those who write them will study over the matter and cull out all that can be eliminated profitably before sending it to the printers so that the same results will be reached, while the expense is lightened as much as is consistent with the interests of the work.

## EDITORIAL ITEMS.

BRN. A. J. KECK and H. E. Moler are conducting tent services at Wilmington, Illinois, with good prospect of a number of additions soon.

BRN. F. A. RUSSELL and J. W. Adams closed a series of meetings at Millersburg, Illinois, in time to attend the Sunday School convention and conference at Joy, June 1-3, at which everything passed off pleasantly. Brn. G. H. Hilliard and T. J. Sheldon, besides the district force, were present.

The following clipped from the Middletown, Ohio, *Daily Signal*, pays a deserved tribute to our talented young sister who is

a ready defender of the faith, and with a facile pen has maintained the truth on several occasions in the columns of the *Signal*. The ENSIGN heartily joins in the felicitations offered our sister on her success:

The Phonographic Institute gold pen offered by the Phonographic Institute of Cincinnati was won by Miss Edith Wren of this city. The prize was offered for the neatest and most correct transcript of a certain opinion delivered by Judge Brewer of the United States Supreme court. Miss Wren is a young lady of marked ability, formerly of Amanda, Ohio, who has a thorough knowledge of the English language, a good education and is ever ready with her pen. She graduated at Littleford's Shorthland school and in the contest for the prize won the honor over ninety-four competitors, who were all regarded as good stenographers.

The Phonographic Magazine says that among the ninety-four transcripts there were many good ones, but all things considered Miss Wren's shorthand production, which is reproduced in the magazine, was most worthy of the prize. We congratulate the lady and are proud to hear such good report, which reflects credit not only upon the individual, but upon the city, whose girls and boys show marked ability in the various walks of life.

BRN. J. N. STEPHENSON, writing from Quincy, Missouri, and sending remittance for a new subscriber to the ENSIGN, sensibly remarks:

I shall make a great effort to get the ENSIGN in the hands of as many as possible, as one subscription may be equal to a great many sermons when it comes to removing prejudice. I hope the ministry will not overlook this matter.

As a means of introducing the gospel message, removing prejudice and preparing the people for the ministrations of word, doctrine and ordinance by the ministry, we know by experience and many testimonies that the ENSIGN is filling that field, and we know of no better medium to do this work. Our aim is to make it a valuable aid to the missionary as well as a comfort to the Saints; and that it may the more fully answer this purpose we trust the brethren will write often for its columns, letters and articles, short, educational and instructive, and like this wide awake brother, talk subscriptions in and out of the church. Where the ministry find individuals who are interested in the work, but not prepared to obey the gospel while they remain with them, it would be a wise act to induce them to subscribe for the ENSIGN for three months (25 cts.), six months (50 cts.), or a year (\$1.00) before leaving them, so their interest may be kept alive and a longer acquaintance with the doctrines taught giving them a better understanding of their duties in the matter. Try this plan this year, brethren, and write us for free sample copies when you need them for canvassing.

We are indebted to Bro. Richard Ellis, presiding elder of the Sidney, Australia, branch, through our genial brother, Elder Gomer Wells, late missionary to Australasia, for photographic views of the Saints' chapel, 65 Nelson St., Rozelle, Sydney, Australia, both exterior and interior, and of the "missionary cottage" on the same lot, in rear of the church, occupied, we believe, by Bro. John Kaler and family. Anyway, Sr. Mary Kaler and little son are sitting in the doorway and look very much at home; the numerous vessels containing flowers and plants, as well as the flowerbeds in the yard, show that lovers of nature's beauties abide there. The exterior view shows President Ellis in front of the gate—a portly brother, who looks as if he would make the 200 pound mark on the scales thump the beam. The interior shows Bro. C. E. Butterworth, missionary in charge, in the pulpit, with Bro. Ellis and Bro. Joseph W. Smith, priest, at a table in front. We thank the brethren for these interesting views.

#### HERE'S ANOTHER "ORIGIN."

The numerous and varied "origins" of the mythical "Mormon Bible" are truly wonderful, some of them are amusing.—Among the latter class is this, which may be called the latest.

##### THE MORMON BIBLE.

UTICA, Mo., June 2.—Mrs. Diadama Chittenden celebrated the 87th anniversary of her birth Thursday. She was born at Shipton, Lower Canada, May 31, 1813, her maiden name being Whitney.

In 1852 she was married to Roderick M. Chittenden, and located in Utica in 1860, where she has resided continuously ever since. She was for many years engaged in the mercantile business with her husband, and in the early '60s did much buying, purchasing supplies at Quincy, Lexington and other points.

Mrs. Chittenden made many long trips on horseback in those days, and encountered many difficulties and adventures, always being active and alert and able to cope with all obstructions. This activity she still retains, and at her present great age she is able to do all her own work, to sew and read without the aid of glasses, and, being a highly educated lady, she keeps fully in touch with the events of the day. She is an entertaining conversationalist, and relates many interesting incidents connected with her early life.

One of her vivid memories is of the origin of the Mormon Bible. As she remembers, there was a Mr. Spafford, a millwright and miller in the employ of Esquire Wright, of Conneaut (then called Salem), Ashtabula county, O. He was afflicted with consumption and did but little manual labor, though he had the oversight of several industries.

In general conversation with some associates one day he made the assertion that they knew nothing about the Bible, and to prove it he said he would write a chapter of his own and then read a chapter from the Bible, and he claimed they could not tell which was which. The tests were many, and chances were against Spafford, but he won, and it helped much to relieve his last days.

In the employ of Esquire Wright was a boy named Joseph Smith, who was observed to be an attentive listener at many of the readings.

Shortly after, Spafford died, and, although these papers were diligently searched for, they were never found.

Some years after, the Mormon Bible, said to have been "revealed" to Joseph Smith, appeared, and the three acquaintances of Spafford—Dr.

Hart, Esquire Wright and Zaph Lake—after examining it, made an affidavit and published it in the *Salem Reporter* to the effect that the greater part of the Mormon Bible was identical with the manuscripts written by their friend Spafford.

All of these parties were well known to Mrs. Chittenden, whose memory is very clear and distinct.—*The Kansas City (Mo.) Journal*, June 3d.

#### AN INDUCEMENT.

In order to raise some money within the next few weeks, we have decided to make the following offer:

To those who remit their subscription to the *ENSIGN* one year in advance we will send a copy of our Historical Engraving for 25 cents; that is, for \$1.25 we will send the *ENSIGN* for one year and a copy of the engraving. This picture sells at 50 cents each and is the same which we formerly sold at 75 cents.

This offer applies to either renewals or new subscriptions. If, however, any one secures a subscription from another party, they, as well as the subscriber, will be entitled to the picture at 25 cents each, but in order to secure it at this price the order must be accompanied by the amount to pay *ENSIGN* subscription one year in advance, and 25 cents for each copy of the engraving; otherwise the regular price of 50 cents will be required to obtain it. The size of this Engraving is 20x28 inches, and it contains photos of the members of the Quorum of Twelve; the standing High Council; the seven presidents of Seventies; seven brethren representing the different priesthoods in the church; the martyrs, Joseph and Hyrum Smith; the present president and patriarch of the church; the Bishopric; the three witnesses to the Book of Mormon; the church recorder, secretary and librarian; the Saints' Home; Graceland College; the Nauvoo and Kirtland temples; the Hill Cumorah; the Temple Lot; the Saints' church at Independence and the church at Lamoni, etc.; in all, sixty-eight pictures artistically grouped in one. We send with every picture a key which explains it throughout.

Send along the amount at once, and thus help us financially and secure this beautiful engraving at one-half regular price. Address all orders to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

#### EXTRACTS FROM LETTERS.

H. G. SAMSON, Milo, Calhoun county, West Virginia:

I have been confined at home since September, yet I have made four openings; have five calls to preach. I wish some help; there can be a stake here soon.

ELDER J. F. MINTON, Magnolia, Iowa, June 4th:

Just closed an eight day series of services here in the tent, during which time thirteen sermons have been preached, two Sunday School sessions held, one sacrament service, six sessions of Scripture study, one babe blessed, sick administered to eight times, and several marvelous evidences of God's approval of our work, a continuous evidence of the world's and devil's disapproval, and yet I am happy.

BRO. L. C. DONALDSON, Riverton, Iowa:

We have organized a Sabbath School with an average attendance of 25. James Comstock is superintendent and I am teacher of the Bible class and we have three classes.

BRO. W. H. SMART, Fairland, Indian Territory:

Bro. F. C. Keck and I will go tomorrow, June 8th, to organize a Lamanite branch of about eighteen or twenty Lamanites in this territory. It will go by the name of the Lamanite branch. Bro. Keck has been with me about a month.

SR. (MRS.) M. J. FELL, Big Timber, Sweetgrass county, Montana:

I have no church of the Latter Day Saints to attend, and there are besides myself only my brother and wife in this place, but I do not feel discouraged in well doing. I give our books and papers to all who will read them and never let an opportunity pass when I can get a chance to defend the truth in its fullness. No one seems to get angry with me. Even my own pastor whom I had to ask to take my name from his books so I could serve God in His own way, told me when we were talking, "Sr. Fell, God has surely done wonders for you; live faithful." I have lost no friends, but they all talk and ask me questions about our faith and belief and will read our books. I tell them they are nearer my heart now than when I belonged to their church, for I love them and pray God to help them to see. Dear brethren and sisters, when you meet in prayer, do pray for us, scattered sheep as we are.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Bro. T. W. Chatburn departed en route to his mission field Friday last, and Bro. R. Etzenhouser Saturday, the latter being detained one day by illness at home. Bro. R. J. Parker goes to his field this week.

Srs. Earl Corihell and H. H. Robinson, who have been so seriously ill, are both recovering nicely, and will soon be convalescing if they keep on. The Saints will all be glad to see them out again.

Sunday was a pleasant day, 329 was the number at Sunday School. At 11 o'clock Bro. B. J. Scott was the speaker, and at 8 p. m. Bro. R. J. Parker occupied; both efforts were appreciated. The afternoon service was of an excellent character.

Sr. Fannie Lee has been quite ill but is improving. Her mother; Sr. J. H. Lee, who had her knee severely injured while alighting from a car in Kansas City a few weeks ago, is slowly recovering, though she as yet has no use of the injured member.

Sr. Frank Criley arrived from Lamoni, Iowa, last Saturday evening, and the family are now occupying their fine home on Maple Avenue. Their daughter, Sr. Della, graduated at Lamoni June 1st, and is spending a few days with her friends there before coming home.

Sr. M. E. Hulmes, chairman of the Advisory Board of the "Daughters of Zion," has taken up her permanent residence in Independence, where all matters pertaining to this board should be addressed hereafter. The local society meets monthly in the north room of church. All the sisters who have attained majority should be active members of this good organization.

The Young Men's Educational Society will meet in the north room of the church next Monday evening at 7:45. Bro. Garrett is to give them an address upon "Social Purity," at the request of the society.

Bro. R. May was at Burtville Sunday, assisting Bro. Alfred White. He reports a crowded house, hardly standing room, and that the prospects for a good work are the best he has seen there. Bro. Wm. Newton will probably be there for next Sunday and continue in that neighborhood for a few weeks.

The meeting of the young ladies' organization of the branch last Monday evening was well attended and quite interesting. We have not received other particulars, but we are glad to note the interest taken and predict much good will result from the movement if it is sustained as it should be and as we hope it will.

Next Sunday is "Children's Day." Everybody come and see how the little folks enjoy it. Both morning and evening will be occupied with these services. There will be baptisms after the morning hour, and the pastor desires to meet those who are to be baptized for a few moments after the close of the morning exercises, or perhaps after the Sunday School exercises.

The regular monthly conference of the branch was held Monday evening, President W. H. Garrett presiding, J. W. Luff secretary. Usual reports of officers were read. Treasurer's report showed total receipts for May \$43.51, expenses \$35.42, balance \$8.09. Auditing committee reported. Letters of removal to the First Kansas City branch were granted for Bro. and Sr. F. C. Warny and their children, Russel, Lester, Mabel, Myrtle, and Maude, and to Srs. Burch and Gard. Bro. and Sr. J. D. White, on letters from St. Louis, Bro. and Sr. B. J. Scott and son, David Alpha, from First Kansas City, Bro. and Sr. Enoch Brown and Bro. John N. Forbes, Platte Valley, Nebraska; Sr. Adella Burwell Smith, Bayport, Michigan, and Bro. J. B. Smith, on certificate of baptism from Elder J. J. Cornish, were admitted as members of Independence branch. By a vote of 34 for, and 29 against the Sunday afternoon service was continued at 2:30, the effort to change to 12:15 or 6:30 p. m., during the summer months, being unsuccessful.

##### LAMONI, IOWA.

Pres. Joseph Smith declared the gospel at Greenville, Sunday 27th ult.

Commencement exercises were held at Graceland College and brick church, 1st inst., at 10 a. m. and 7:45 p. m. respectively. The oration at the college was by Bro. James Kelley. At the church ten public school scholars graduated and delivered orations. They were Brn. Hale W. Smith, youngest son of Pres. Joseph Smith; Henry Danielson, son of Home Superintendent M. J. Danielson, Floyd Hopkins and Arlo Huntsman; Srs. Clara Lasley, Hessel Vanderflugh, Florence Baggerly, daughter of Elder I. P. Baggerly; Della Criley, daugh-

ter of Elder Frank Criley, and Irene Reed. The diplomas were presented by Elder Gansolley and Prof. Briggs. The compositions were all good and appropriate and well received.

A farewell by the superintendent and teachers of the Star of Bethlehem Sunday School was tendered to Bro. and Sr. David Anderson, 2d inst., at which Bro. G. W. Blair, Sunday School superintendent, presented to Sr. Roxanna Anderson a beautifully engraved silver card receiver in appreciation of her faithful services in the Sunday School.

Bishop E. L. Kelley went to Audubon, Iowa, to attend a district conference.

Winifred B., eldest son of Bishop Kelley, recently returned from the Iowa State University, where he has been studying law for a time.

Yesterday, June 3d, at the Saints' church the morning sermon was by Elder Salyards. Bishop Anderson presided over the afternoon sacrament service. A child of Bro. and Sr. Judson was blessed under the hands of Elders Scott and Gansolley. Earnest prayers were offered for Bro. I. N. W. Cooper. A number of living testimonies were given and all were enlivened, comforted and edified thereby. The night sermon was by Elder Elvin, his text being a proverb of Solomon, "Words fitly spoken are like apples of gold in pictures of silver." The night sermon at the Saints' Home was by Elder C. Scott on the restoration in latter days, his chief text being Isaiah 29: 29.

##### A LAMONIAN.

June 4.

##### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We were most agreeably surprised recently by the presentation of an enlarged picture, most exquisitely executed and nicely framed, of our dear deceased son. The picture was made and presented by our young artist, Bro. Clare A. Sherman.

Bro. Arthur Gorbett, one of Uncle Sam's letter carriers, spent his vacation at Kansas City and Independence. He returns in good cheer and full of praise for Zion and her environs. We want to keep Bro. Gorbett as one of our faithful workers as long as possible, but when the way is prepared and the face turns Zionward we can't say nay. Our hearts yearn for the redemption of Zion and the gathering of her children.

Sr. Nettie L. Hughes, of the Second Kansas City branch, in passing through the city en route home from Michigan, attended our sacrament service yesterday and spoke encouragingly of the work and her good desires therein.

By a united and earnest effort our Sunday School workers succeeded in largely increasing the attendance at our Sunday School. Next Sunday is designated as rally day, and on Saturday evening there will be given a Sunday

School entertainment at the hall, 716 Van Buren. All are invited.

Bro. E. E. Johnson and the deacons attended the conference at Delavan, Wisconsin, on the 2d. Elmer is still wrestling with poor health. We hope his outing will do him good.

Bro. John Midgorden, Goodman and Alonzo Hayer, the building committee of the Mission church, were in the city on the 30th ult., and purchased chairs for their new building; they selected a very neat opera chair which, with good preaching, will bring comfort to the occupant. They intend having the church ready for dedication at the quarterly conference which convenes there on 23d and 24th of this month. Bro. Joseph Smith and our missionary in charge, Bro. Heman C. Smith, are expected to be in attendance. The Mission Saints have the honor now of building the first and last church house of the Reorganization.

We are glad to report another excellent union meeting yesterday which was well attended, and many excellent testimonies were heard. Remember, in three weeks from Sunday we hope to have another one still better.

We have divided the city into sections, and the brethren to labor, and expect to commence street work as soon as possible. We hope to do much in this line during the season. Bro. Graves and Fuller have already done some work in this way. We can assure the priesthood of Chicago if they will with all diligence lay to the work and look only to the preaching of the gospel and building up of God's people, and labor in earnest union, they will find peace and joy to their souls as a cherishing fountain. The prevailing verdict of the Saints here is *the work must move on.*

J. M. TERRY.

395 Ogden Ave., June 4.

ST. LOUIS, MISSOURI.

Elder T. J. Bell, of Lamoni, has been with us since Friday. Spoke at our church twice yesterday.

Bro. Christensen and family contemplate moving to Benton, a suburb of St. Louis. While the fresh air is a great temptation to people in the summer, we dislike very much to see the Saints locating too far from church. When we have to go a long way, small excuses usually serve as an excuse for remaining at home.

At our last priesthood meeting Bro. Thomas was telling of when he used to walk some nine miles to attend council meetings of the priesthood, getting home about two o'clock in the morning. We need more of that kind of faith now days. We have some of it here; in fact, considerable bordering onto it, but then there are people in the world who think attending church a few times per week is a great and mighty task, when the church is not more than a mile away. "Deny yourself, take up your cross and follow me."

Bro. T. J. Elliott represented our work at Belleville yesterday,

Bro. Barraclough, Caseyville; Bro. Davis, Oak Hill; Bro. Christenson, Cheltenham in afternoon, Bro. Hitchcock at night.

The special literary program of the Religio last Thursday evening proved quite a success. No vote was taken to decide whether the teachings of the book "In His Steps" could be practically applied to our lives.

Another good prayer meeting yesterday. One of the kind that makes us glad we are Latter Day Saints.

Sunday School business meeting Friday night, at which time arrangements are to be made for the Fourth of July picnic.

J. C. H.

June 4th.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Sr. Eva Bailey, district president, reviewed the Sunday School last Sunday, and suggested that the teacher lead the child to do most of the talking and asking questions. The morning preaching service was conducted by Bro. John Swenson. Bro. Thomas Newton preached on the twentieth chapter of Revelation.

Sr. Grace Cairns was baptized in the Armstrong font and confirmed at our afternoon prayer meeting by Elder Joseph Emmott, who also preached the evening sermon to an appreciative audience composed mostly of young people, who are very much in evidence lately. His theme was the "Unchangeability of God," using the following for a text, "Every good and perfect gift cometh from God and he changeth not."

JOHN C. GRAINGER.

2124 East St., June 5.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m., and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

We had preaching here Sunday morning by Elder J. B. Price. Chas. A. Parkin went to Fulton, Sonoma county, and preached there. The writer preached at Oakland at 2 p. m., and in this city at 7:30 p. m.

Bro. Fred B. Blair was here and preached for us a week ago. He is now at Santa Rosa.

Bro. Philips is at Sacramento. Our new missionary, Bro. Allen, passed through our city a few days since.

The Religio had a fine meeting Friday evening, good attendance and quite a number of visitors present.

The Sunday School held its picnic Wednesday at Golden Gate Park. The day was beautiful, clear and warm, and a very enjoyable time was had. The refreshments were good and promptly attended to. The merry-go-round was well patronized by the children, each one being supplied with tickets for two rides, by the school.

Decoration day was duly celebrated here with a parade, firing of cannons, and decorating the graves of our heroes. General Otis, from the Philippines, arrived here in the evening, and the cannons saluting him was a fit closing of the day.

GEO. S. LINCOLN.

May 31.

LETTER DEPARTMENT.

EAST DELAVAN, Wis., June 4.

Editor Ensign:—The conference of the Southern Wisconsin district was held at this place June 2d and 3d, and we had a fine conference; a good spirit prevailed all the way through. We had good weather and good roads, and the Saints return to their homes today rejoicing, feeling encouraged in the work of the Lord. The reports were good, and you would have been pleased to have heard the bishop's agent's report read; our Saints of this district are coming to the front on tithing, and we hope and pray they will continue, as the Lord will bless them. Some will help on lifting the College debt.

The missionaries go out to their fields encouraged and feeling thankful that the Master still blesses and that the work is still onward in this state.

In bonds,

W. A. McDOWELL.

INDEPENDENCE, Mo., June 5.

Dear Ensign:—I am glad to say that the work in the district is progressing fairly well. During the past eight or nine years in which I have acted as president of the Independence district I have prayed that the Lord would send more laborers into this part of His vineyard. My heart is now made glad that some deliverance has come; a mission in Kansas City, which I have long looked for, has now come, and a brighter day I still hope for, when we shall have thousands for every hundred we have now. I pray that every Saint will do their duty. Elder John D. White, who has been appointed to that field, is doing good work. I can heartily recommend him to the confidence of all the Saints in Kansas City, Missouri, and Kansas City, Kansas.

Elders Alfred White and Wm. Newton have been appointed as general missionaries in this district; I can also heartily recommend them to the confidence of all the Saints in this district, as men of God and faithful workers in his vineyard. We expect to prosecute the work in the district as faithfully as we can, and we ask the local elders and the Saints to assist, and where an opening can be made that cannot be filled by the local ministry, report to the missionaries if they are near you; if not, write me at Independence, Missouri.

Yours in bonds,

R. MAY.

COVE, Ark., May 24.

Editor Ensign:—I write you again, that those who are interested in the Saints away down in southwest Arkansas, may hear from us through the columns of your paper. The work in these parts is onward and upward, and Sunday was a "red-letter day" for us here. While in many places, the Saints have good preaching, and splendid opportunities for improvement in the various departments of church work, but few are more favored than we at times, Sunday being one of the times.

Bishop Ellis Short and wife arrived on Thursday from Kansas City, also J. W. Jackson of the seventy. Friday evening J. D. Irwin, also of the seventy, came. On Saturday our district president, Earl D. Bailey, and family came up from Grannis, and our little town was well nigh full of "high up officials." It was of no little interest for one to pass around the old Stanley Saints and hear the remarks, "Say, Bro. and Sr. Short and Bro. Bailey are in town, now if Sr. Eva was here we would be glad; this puts me in mind of old times," etc. The pleasant smile and the hearty hand shakes, to me, indicated that these old Stanley Saints meant every word too. For many of them first heard the gospel over there, and under the ever faithful work of Bro. and Sr. Short, Bro. Bailey, Eva; and that of Bro. W. R. Pickering also, will ever be remembered by these Saints while life lasts.

Sunday morning was bright and clear: 10 a. m. found our Sunday School crowded, having all that we could well seat. After an interesting session and a practical, well rendered review by Sr. Amy Moxon, preaching was had. The speaker was our worthy,

district president, Earl D. Bailey, who discoursed upon the divinity of the work of Joseph Smith. The sermon was plain and full of the Spirit, being gladly received by the hearers. The afternoon prayer and testimony meeting was in charge of Bishop Short and J. W. Jackson; this meeting was one of unusual interest. After the time for this meeting to stop, Bishop Short gave the Saints a talk on the duties of the Saints, the work of the Bishop, in part, also giving us the evening discourse, being assisted by Elder J. Cole Moxon. Monday morning, baptism was administered to three, Elder Bailey officiating, one being the wife of Bro. Spencer, late from Colorado, but formerly of Lamoni, Iowa.

Monday night Bro. Irwin was the speaker, and gave us one of those earnest, interesting sermons so common to Bro. J. D. Tuesday evening Bro. J. W. Jackson occupied the stand, assisted by Elder A. Z. Ridd. Tonight Bishop Short will discourse on the "temporal" part of the gospel. Expect to have meetings all the week and over the coming Sunday. Thus the work moves onward, and may it ever continue till he whose right it is, comes to reign as King of Kings and Lord of lords.

Yours in bonds,

A. L. NEWTON.

FULTON, Iowa, May 31.

Editor Ensign:—Are there not some of the Saints who are desirous of adopting a nice baby? Sr. Teters who died last fall, left a young baby. The father, Bro. Wm. Teters, having several small children, is unable to take care of it longer, and would like to give it to some good Saints. It is a lovely baby, now nearly eleven months old. Any one desiring any information can correspond with me as I have the correspondence in charge. Address me at Fairbank, Buchanan county, Iowa.

In bonds,

J. RUSSELL SUTTON.

PAPERFE, Tahiti, April 24.

Editor Ensign:—It has been a long time since I sought to send a few lines to your paper, but I have been busy reading what others have written. We are so far away that it seems like sending stale news from here when they are so long time in making their appearance.

Our conference passed off much as other conferences do, with the exception that I believe we are in advance here of some things in America, and in other things far behind.

Tomorrow we go to the Tuamotus and may not be back till January or February next year, but we will continue to get our mail at Paperfe. We do not have very many members here and so we think to travel among the various islands where we have the largest membership, and cut ourselves away from all English speaking people until we learn the language more perfectly. We understand quite a little of the language and speak a little, very brokenly. This mission is so very different from others that we have scarcely gotten accustomed to its needs yet. In our work heretofore, we have made a specialty of leaving the branches alone and spreading the good news to others, but here there is no opportunity of doing that. We have two thousand members in this mission and when Bro. Burton goes home there will be only one white missionary, or rather one foreign missionary here. Bro. John Hawkins and Bro. Herman Janson have lived here for years, one an Englishman, the other a Swede.

On account of the news that the plague was prevalent in San Francisco and Sidney, all boats were quarantined for a time, and the goods fumigated. The last boat from San Francisco has been in quarantine twenty-five days now. Later news however, says there is no plague in San Francisco, nor has there been, and there is liable to be trouble between the ship company and the government. A few days ago there was talk of closing the port for eleven months, but since the last news from San Francisco, we have heard nothing of it. Bro. and Sr. Burton leave on the Gallilee in about a week. They have

been detained about three weeks on account of the quarantine. Bro. Burton's health is better, ours is good. Were it not for lack of news from America, and the length of time between mails, we would be comparatively happy.

I was silenced by the government for a time, but since they learned that we were friends of the government and not trying to get the natives to become American, they have liberated us, and, we trust, are our friends.

In bonds,  
J. W. PETERSON.

WEST OAKLAND, Cal., May 27.

Dear Ensign:—I see that my subscription runs out today so I must hasten to renew, and avoid carelessness which has terrible consequences as I have been shown of late. Call it what you like. I fancied that I saw the slumbering church wake up to duty and began to gather the good fish out of the nets (or branches) into vessels, or Zion and her stakes—all who were determined to come up higher and be pure in heart. But some had to be thrown back into the nets for the destruction of the flesh with its affections and lusts. Presently a terrible howl came up from the rich and all who had neglected to do good when opportunity offered after they had been brought to know the truth, and others down in the darkness were howling too. Oh, the terrible howlings; I cannot describe it, it is still ringing in my head. And I thought our loving Redeemer was shaking his finger, saying, "Why call ye me Lord, Lord, and do not the things I say." And our good Father looked very stern and disappointed as though he would have to use the wrath of man to help finish his purposes on earth.

Now, dear brothers and sisters, what shall we do? Oh! let us throw off the devil's livery such as dressing in costly apparel, and everything that hinders our coming up higher, and learn that it is more blessed to give than to receive. Now, we can make to ourselves friends with means and money by giving to Christ, his cause and little ones, etc., etc. In his favor is life, and at his right hand are pleasures forevermore. Zion must be redeemed, the school of the prophets built, the revelations of heaven come through it, the house of God fixed as a city on a hill that cannot be hid, the pillar and ground of truth. God is feeling after us, then let us fully consecrate our all to the will and service of the Master.

Come along, my dear, noble ENSIGN, it would take eternity to tell the good you are doing; cheer up, you have the greatest future before you of any preacher I know. You started right with foot on all quarrelling, etc., etc. Go on, and bring us the mandates of heaven, then we can all speak the same thing and be filled with the light of revelation. Truly, 'tis a glorious thing to be in the light and have fellowship one with another, and truly our fellowship is with the Father and with the Son, cemented together with charity that never fails to make pure in heart. We have only to give ourselves up and be like clay in the hands of the potter, then he will fix us up all right by and by.

J. W. V.

THE Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

Don't fail to read Bro. J. H. Mc-Mullin's Crystal Cement "ad" on page 7.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE TWO COVENANTS.

ELDER I. M. SMITH.

(CONCLUDED.)

It is sometimes assumed that the decalogue is God's "moral law," and that it was never abolished; that it was only that part of the law which some are pleased to style "the ceremonial law" that was taken "out of the way." But this is an assumption for which there is no warrant in God's word. Search the Bible, from the first chapter of Exodus to the last chapter of Revelation, and you will find that neither God nor any of the prophets or apostles ever refer to the ten commandments as the "moral law;" neither do they ever refer to the remainder of the law as "the ceremonial law." No such distinction is made anywhere in God's word; and no inspired writer has ever intimated that any such distinction ever would be made. But Jesus taught:

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matt. 5: 18.

Nothing, not even the offerings and sacrifices, were to be taken from the law till all of it should be fulfilled. It was all to go together. The Savior said:

"Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5: 19.

And, when he had healed the leper, he told him:

"Go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them."—Mark 1: 44.

Matthew records it: "And offer the gift that Moses commanded, for a testimony unto them."—Matt. 8: 4.

(For information on the gifts to be offered for cleansing leprosy, read Lev. 14: 1-32.)

The Savior also taught, both his disciples and the multitude:

"The scribes and the Pharisees sit in Moses' seat: All therefore whatsoever they bid you observe, that observe and do."—Matt. 23: 2, 3.

Paul taught, many years later: "Put them in mind to be subject to principalities and powers, and to obey magistrates."—Tit. 3: 1.

Peter said: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent of him for the punishment of evil doers, and for the praise of them that do well."—1 Pet. 2: 13, 14.

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22: 21.

To obey magistrates, keep the laws of the land, was taught by the Savior and his apostles: so

far, at least, as the saints could obey the laws of the land without breaking the law of Christ. But this was to be done "for the Lord's sake," Peter says; while Paul says, "and this I do for the gospel's sake:" that is, became as a Jew, to the Jews, and as a Roman to the Romans, etc., etc.

And this principle of obedience to magistrates, obedience to the laws of the land, must not be overlooked, nor ignored, in the investigation of this subject. It enables us to understand how Paul could conscientiously conform to the Jewish law of circumcision and, at the same time, teach that "circumcision is nothing, and uncircumcision is nothing;" and how he could conform to the Jewish laws of purification and, at the same time, teach that the law had been abolished. He obeyed magistrates, the laws of the country where he was, "for the gospel's sake."

And, so far as "the law of the Lord" from Mount Sinai is concerned, it will not help you to keep one part of it—the ten commandments, for instance—unless you keep it all:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."—Jas. 2: 10.

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."—Gal. 3: 10.

Is the law in force now? If so, then every jot and every tittle must be obeyed, even the "least of these commandments." If one fails to continue in "all things which are written in the book of the law to do them," even if he fails "in one point," he is cursed and is guilty of all. But the law was not in force when James and Paul made the above statements: it had been "abolished." Hence, when they taught, "beware of idols," "steal no more," "lie not one to another," "honour thy father and thy mother," etc., etc., they taught it not as the law, but as the gospel. When Paul kept the Jewish laws of purification, or circumcised Timotheus, it was not because he felt that he must "keep the law," it was "for the gospel's sake," "because of the Jews that were in those quarters," and, "that I might gain the Jews." He obeyed the laws of his country as a loyal citizen.

But our Savior honored and respected that part of the law which is called, by some, "the ceremonial law" as much as he did the ten commandments. Among the last things he did before he was betrayed, was to observe the Passover.

"Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And he said unto them, With desire I have desired to eat this passover with you before I suffer."—Luke 22: 7, 8, 15.

The Savior did not come to destroy any part of the law. He said:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. 5: 17). And then follows the statement that none of the law shall pass "till all be fulfilled."

But we are met here with this: "Fulfill does not mean to abolish, nor to disannul." And we are referred to the words of the Savior, "For thus it becometh us to fulfill all righteousness."—Matt. 3: 15. But this is simply a play upon words. "Fulfill" may or may not mean to disannul, it depends upon the sense in which it is used. Adam said that man should leave father and mother and "cleave" unto his wife; (Gen. 2: 24); while Zechariah said that the mount of Olives should "cleave" in the midst, and half of it go north and the other half south (Zech. 14: 4); but it would not be sensible to contend that "cleave" means to unite or join together, in the latter text, simply because it means that in the former. Just so with "fulfill:" sometimes it means to disannul, while at other times it may mean simply to obey. A man steals a horse, and is sentenced to serve five years in the states prison; he goes and serves his time out faithfully, fulfilling all the requirements of that sentence; now that sentence is fulfilled. It is also disannulled, and is no longer binding on that man—never was binding on any one else. That sentence now becomes a dead letter. It may remain of the records, but it is absolutely dead. Just so with "the law:" it was "added because of transgressions," just as the sentence was passed upon the man for breaking the law of his country; it was added for a definite time, "till the seed should come to whom the promise was made," just as the man was sentenced to prison for a definite time, five years; our Savior, "the seed to whom the promise was made," came and fulfilled the law, by obeying all its requirements, just as the man fulfilled his sentence, by obeying all its requirements; and now, when Christ had fulfilled the law and "took it out of the way," disannulling it, Israel was "delivered from the law," that wherein they were held "being dead," just as the man, after serving his time out, was delivered from the power of that five years' sentence, it now "being dead"—disannulled.

The prison laws governing this man during his term of five years may have been good, wholesome prison laws, good for lawbreakers; but who would be so unreasonable as to try to make those laws binding upon all the citizens of our free republic? Would you? If not, then how about the law? It was added, because of transgressions, till the seed should come to whom the promise was made."—Gal. 3: 19.

But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for murderers of fathers and mur-

derers of mothers, for man-slayers."—1 Tim. 1: 8-9.

Yes, the law is good for that class of people for whom it was made. But is a law that was made for the lawless, for the ungodly, and for murderers, a good law for men and women who have been made "free from the law of sin and death?" The law was given to Israel after they had rejected the gospel: "added because of transgressions;" it was given for a definite time: "till the seed should come," which is Christ; it was made for a certain class of people, for the lawless, the ungodly, and for all criminals; and now to take this law, after the seed has come "to whom the promise was made," and try to bind it upon the church of Christ is as unreasonable as trying to make the prison laws of some state's prison, binding upon all the free citizens of that state. The law is good if a man use it lawfully. But it must be used as a schoolmaster; it must be used for the lawless and for criminals, and it must be used within the time for which it was given, "till the seed should come to whom the promise was made." To use it for any other purpose or for any other time, only that for which it was given, would be to use it unlawfully.

"THE LAW," "THE LAW OF MOSES," "THE LAW OF THE LORD," "THE LAW OF GOD."

To assume that the law means the ten commandments and the ten commandments only, in one text, and then to assume that the law, in another text, means everything else in the law except the ten commandments is, to say the least, drawing largely upon the imagination, and is an assumption that cannot be sustained by the Bible. It is on a par with the assumption that "the law of the Lord," or "the law of God," means the ten commandments, and that the law of Moses means everything in the law except the ten commandments. Those expressions—the law, the law of Moses, the law of the Lord, and the law of God—are used interchangeably by the inspired writers all through the Bible; and there is not one text where those writers refer to the ten commandments as "God's moral law," or where they refer to the law of Moses as the "ceremonial law." I know that some writers and speakers use the terms, "God's moral law," and "the ceremonial law," as flippantly as though the Bible was full of such expressions; and they are always prepared to tell just when the moral law is meant, and just when the ceremonial law was in the mind of the inspired writer. But all this nice distinction is made by uninspired men who have a hobby to ride. The men who wrote the Bible, men of God who "spake as they were moved by the Holy Ghost," made no such distinctions, as you will see by a careful examination of the following texts—all italics being mine.

"THE LAW OF THE LORD."  
"He appointed also the king's portion of his substance for the

burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord."—2 Chron. 31: 3.

"Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob."—Pa. 81: 3, 4.

According to these texts, the burnt offerings for the morning and evening, for the sabbaths, for the new moons, and for the set feasts are all a part of the "law of the Lord;" while to blow up the trumpet in the new moon, and on our solemn feast day, is a "law of the God of Jacob."

"And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord."—Luke 2: 22.

"(As it is written in the law of the Lord, Every male that openeth the womb shall be called holy unto the Lord.)" (v. 23). Where is this written? "In the law of the Lord."

"And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons."—v. 24.

"And he [Simeon] came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law."—v. 27.

Here the same writer, in the same chapter, and speaking of the same thing, refers to the Mosaic law as "the law of Moses," "the law of the Lord," and "the law."

"God's law" given by Moses.

"They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."—Neh. 10: 29.

God's law as given by Moses, included the commandments of the Lord, and also his judgments and his statutes. Please notice that the judgments and statutes are as much the Lord's as are the commandments. They all belong to God's law.

"The law of Moses" given by the Lord.

"This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had given."—Ezra 7: 6.

Nehemiah says: "God's law, which was given by Moses." Ezra says: "The law of Moses, which the Lord God of Israel had given."

Of the book which Hilkiah, the priest, found in the temple, in the days of Josiah, king of Judah, we read:

"And when they brought out the money that was brought in to the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And it came to pass, when the king had

heard the words of the law, that he rent his clothes."—2 Chron. 34: 14, 15, 19.

"And he read in their ears all the words of the book of the covenant which was found in the house of the Lord."—v. 30. (See 2 Kings 23: 2).

"And the king stood in his place, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, and to perform the words of the covenant which are written in this book."—2 Chron. 34: 31. (See also 2 Kings 23: 3).

"His commandments, and his testimonies, and his statutes," are all in this covenant in the book of the covenant. (See also Ex. 24: 3-8).

"And they removed the burnt offering, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses."—2 Chron. 35: 12.

"Now the rest of the acts of Josiah, and his goodness, according to that which was written in the law of the Lord."—v. 26.

This book is called "a book of the law of the Lord," "the book of the law," "the words of the law," "the book of the covenant," "this covenant," "the book of Moses," and "the law of the Lord."

And Nehemiah speaks of this book as follows:

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel."—Neh. 8: 1.

"And Ezra the priest brought the law before the congregation both of men and women." (v. 2). "And the ears of all the people were attentive unto the book of the law."—v. 3.

"So they read in the book in the law of God distinctly, and gave the sense, and caused them [the people] to understand the reading."—v. 8.

"And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month."—v. 14.

"Also day by day, from the first day unto the last day, he read in the book of the law of God." (v. 18). "And they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day."—Neh. 9: 3.

"God's law, which was given by Moses the servant of God." Neh. 10: 29.

It is again, "the book of the law of Moses," "the law," "the book of the law," "the book of the law of God," "the book of the law of the Lord their God," and "God's law." And keeping in mind that God's law was given by Moses, I ask you to read this:

"For the law was given by Moses, but grace and truth came by Jesus Christ."—John 1: 17.

And this law that was given by Moses is the law that says,

"Thou shalt not kill," for the Savior says:

"Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7: 19). To kill, then, would be the breaking of the "law" which was given by Moses."

But here is a text that seems, at first sight, to discriminate between what the Lord says and what Moses says: "Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them."—2 Kings 21: 8.

Should it be claimed from the above that what God commanded them is the ten commandments, and what Moses commanded them is the statutes and judgments; then we ask, how about this text?

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments."—Mal. 4: 4.

This makes the law of Moses separate and distinct from the "statutes and judgments;" hence it makes the law of Moses to mean the ten commandments. Should it be argued that this text is corrected by the translators of the Revised Version, and is made to read "even statutes and judgments," instead of "with the statutes and judgments," my reply is: The other text is corrected by the same translators, in another place, 2 Chronicles, and is there made to read:

"So that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses."—2 Chron. 33: 8.

This is the same text found in 2 Kings 21: 8, and it represents, correctly too, that the Lord commanded "all the law and the statutes and the ordinances by the hand of Moses." And to this agrees the following:

"And it [the law] was ordained by angels in the hand of a mediator."—Gal. 3: 19.

And this: "I stood between the Lord and you at that time; to shew you the word of the Lord."—Deut. 5: 5.

And this: "And I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them."—Ex. 24: 12.

The people were permitted to see the lightnings and the smoke, and to hear the thunders and the sound of the trumpet, and to hear the Lord speaking with Moses when he declared the ten commandments; but the Lord spake with Moses (Ex. 19: 9), and Moses had to stand between the Lord and the people to shew them the word of the Lord (Deut. 5: 5), and to teach them that which was engraven on the tables of stone (Ex. 24: 12); hence it is called the law of Moses, or the words of Moses, because it came to Israel through him—was given by Moses. Look, for example, at these two texts:

"For God commanded, saying, Honour thy father and mother."—Matt. 15: 4.

"For Moses said, Honour thy father and thy mother."—Mark 7: 10.

Matthew says that God commanded this, while Mark says that Moses said it. Which is right? Both are right: God gave it to Moses and Moses taught it to Israel.

"And I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Ex. 24: 12). And the Lord then gave him the ten commandments. And you will please note that the Lord says, "I will give thee a law and commandments." Are the commandments something different from the law? If not, then why should "according to all that I have commanded them, and according to all the law that my servant Moses commanded them" be considered as two laws? Why should "all that I have commanded them" be considered as a different law from "all the law that my servant Moses commanded them"? It is quite common for Bible writers to connect two clauses or sentences meaning the same thing, by the conjunction "and."

"Now therefore, if ye will obey my voice indeed, and keep my covenant."—Ex. 19: 5.

"Keep my covenant" is the same as "obey my voice;" but they are connected by "and" just as the text in 2 Kings 21: 8. God gave this law to Israel and it consisted of his commandments, his judgments and his statutes—*one law*. "What God hath joined together" man will hardly be able to separate.

NOT UNDER THE LAW.  
"Tell me, ye that desire to be under the law, do ye not hear the law?"—Gal. 4: 21.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid."—Rom. 6: 14, 15.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."—Gal. 3: 23-25.

This "desire to be under the law" made much trouble in the church in Paul's day, and he here teaches that God's people had been "kept under the law" as their schoolmaster till Christ came; but after Christ came and established the faith they were "delivered from the law" and were "no longer under a schoolmaster."

And in the next chapter the apostle illustrates what he here teaches, as follows:

"Now I say, That the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world; but when the fulness of the time was come, God sent forth his Son, made of

a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. 4: 1-6.

"But if ye be led of the Spirit, ye are not under the law."—Gal. 5: 18.

How long is the child kept "under tutors and governors?" Paul says, "Until the time appointed of the father." Just so with God's people; they were kept under the law until the fulness of the time was come, and then God sent forth his Son to redeem them that were under the law, that they might receive the adoption of sons. And "because ye are sons," the apostle says, "God hath sent forth the Spirit of his Son into your hearts;" and then, "But if ye be led of the Spirit, ye are not under the law." And elsewhere he says:

"For as many as are led by the Spirit of God, they are the sons of God."—Rom. 8: 14.

The sons of God are those who are led by his Spirit; those who are led of his Spirit are not under the law; hence the sons of God are "not under the law." "For Christ is the end of the law for righteousness to every one that believeth."—Rom. 10: 4.

"Christ is the end of the law" because it was given as "our schoolmaster" to bring us unto Christ. But when Christ came he abolished the "schoolmaster" and "took it out of the way." And with this agrees the following:

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. 3: 19.

"And to thy seed, which is Christ."—v. 16. Christ is the seed to whom the promise was made, and the law was added because of transgressions till he came. But he came to redeem them that were under the law, delivered them from the law; and now that they are led of the Spirit, they are no longer under the law.

But, says one, I am not under the law. I obey the law and live above it. The law is still binding and in force, and is for us and for all people; but I am led of the Spirit and am not under the law because I obey it. But listen to Paul:

"Now we know that what things soever the law saith, it saith to them who are under the law."—Rom. 3: 19.

What does the law say? It says, "Thou shalt have no other gods before me." But to whom does it say that? "To them that are under the law."

The law says, "Remember the Sabbath day, to keep it holy;" but it does not say that to you unless you are under the law.

The law says, "Thou shalt not kill." But does it say that to you? Not unless you are under the law; for "what things soever the law saith, it saith to them who are under the law."

The law does not say to you, "Honour thy father and thy mother," but it said that to Israel.

The law does not say to me, "Thou shalt not steal," but said so to Israel.

The law does not say anything to you or to me. No, for Paul says:

"We are delivered from the law, that being dead wherein we were held," and we serve God now according to the "new and living way which he hath consecrated for us, through the veil, that is to say, his flesh." And this new and living way—the gospel—says, and says to you and me too, "lie not," "steal no more," "beware of covetousness," "honor thy father and thy mother," "keep yourselves from idols," etc., etc.

We are not at liberty to lie and steal and murder and worship idols, simply because the law has been abolished, or because we are not under the law, for all those things are forbidden in the gospel; and we have already learned that the law cannot disannul the gospel covenant that was given to Abraham four hundred and thirty years before the law. "Thou shalt not kill," "thou shalt not steal," and many other similar commands were not repeated when the law was "abolished" and "took out of the way" and then re enacted by the Savior; they were a part of the gospel before the law was given and they remained in the gospel after the law was abolished. It was "the law" as a code, as a system of laws, that was abolished. And it was abolished in its entirety, the whole thing from beginning to finish. But when that code or system of laws was abolished, "the ministration of righteousness" remaineth; and the disannulling of the law as a code does not disannul the gospel, nor any part of it—nothing that belongs to the gospel.

AN ILLUSTRATION.  
As an illustration of how the law as a code could be disannulled and become dead, while much that was in the law is still in force as a part of the gospel, let us take the original "Articles of Confederation" between the states and the "Constitution of the United States."

During the war for independence the colonies or states united under a code or system of laws known as the "Articles of Confederation" for their common protection and welfare. "But experience at length seemed to show that, how wisely soever it may have been framed for a time of war, it was not adequate to all the needs of the country in a time of peace;" and when the Constitutional convention met in May, 1787, to revise the Articles of Confederation, "the defects of the old system were such that it was finally determined by the majority to form a new system"—the Constitution.

Those Articles of Confederation, among other things taught, First, That this was to be a "perpetual union." See preamble.

Second, Each state was to recognize the public acts of every other state. See Art. 4.

Third, No state, without the consent of Congress, was allowed to: (1) Enter into any alliance or treaty with any other

power. (2) Keep vessels of war in time of peace. (3) Engage in war. (4) Nor grant commissions or letters of marque and reprisal to vessels of war. See Art. 6.

Fourth, Congress, alone, had the right to: (1) Grant letters of marque and reprisal. (2) Regulate the alloy and value of coin. (3) Establish and regulate post-offices. (4) Build and equip a navy. (5) And regulate the land and naval forces. See Art. 9.

Those Articles of Confederation served their time and purpose, and upon the adoption of the Constitution were disannulled and abolished, and the states were no longer under them. But, instead of the "perpetual union" being dissolved when the Articles of Confederation became dead, the Constitution, the new covenant between the states, provides for a "more perfect union." See preamble. Each state now must recognize the public acts of other states just as much as when they were under the Articles of Confederation: not because the articles say so, but because the Constitution says so. See Art. 4, Sec. 1. A state now, is just as much prohibited from making treaties, keeping vessels of war, engaging in war, granting commissions to vessels of war, etc., etc., as it was while under the original articles of confederation; not because these things are forbidden in the articles, but because the constitution, the living law, forbids them. See Art. 1, Sec. 2:10.

No man would be silly enough to contend that any state had the right to engage in war, make treaties, etc., etc., as soon as the articles of confederation were taken out of the way; and yet some men will tell you that, if the ten commandments are abolished, a man now is at liberty to steal, lie, and do anything else forbidden in the decalogue. It hardly seems possible that any man should be so blinded, for the gospel, the new covenant—the one established when the first was taken "out of the way"—positively forbids stealing, lying, murder, etc., etc., just as strongly as the law forbade them; and we have learned that the law could not disannul this gospel covenant, but that it "remaineth," when that which was written and engraven in stones was done away. No man who believes the gospel of Christ, the New Testament, to be now in force and binding on man, can believe that a man has a right to steal, lie, and worship idols, simply because the first covenant, including the ten commandments, has been disannulled and taken out of the way.

We stand related to the gospel now, as the states stand related to the Constitution; and we stand related to the law now, as the states stand related to the Articles of Confederation: what the Constitution says the states must obey, regardless of whether it was in the Articles of Confederation or not; and what the gospel says we should obey, regardless of whether it was in the law or not: what the Articles of Confederation say is not binding on the states now,

unless it is also taught in the Constitution; and what the law says is not binding on us now, unless it is also taught in the new covenant, the gospel.

The Articles of Confederation say that the delegates to Congress shall be "annually appointed," but the Constitution says every two years, for the representatives, and every six years for the Senators. By which are the states now governed?

The Articles of Confederation say that each state shall maintain its own delegates, but the Constitution says that the members of Congress are to be paid out of the United States treasury. Which is the law now? Who would think of saying that all the members of Congress must be elected annually by the people of the different states, as under the Articles of Confederation?

The law says, "Remember the Sabbath day to keep it holy;" but the gospel says:

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."—Rom. 14:5.

The law says, "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" while the gospel says:

"Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: Which are shadows of things to come; but the body is of Christ."—Col. 2: 16, 17. Which is binding on us now? Which will you accept, the *new* or the *old*? Which will you obey, the law of the spirit of life in Christ Jesus, or the law that "was added because of transgressions," till Christ come? Will you obey the law that was given to you and to all mankind, the gospel, or will you obey the law that was given to Israel only? Paul says, "If that first covenant had been faultless, then should no place have been sought for a second." But, like the Articles of Confederation, in one respect the law was good for the purpose for which it was given, as "a schoolmaster" for Israel, until the coming of Christ, but it was not adequate as a law of salvation: it could not take away sin, bring perfection, establish righteousness, nor give life. Hence, "for the weakness and unprofitableness thereof," in the above important respects, there was "a disannulling of the commandment going before." "He taketh away the first that he may establish the second"—as the Articles of Confederation were taken away that the Constitution might be established.

An Incident.

The words which we quote below will give our friends some idea of the attitude of the priests in South America toward the introduction and circulation of the Bible among the people there. The incident that called forth this expression occurred in one of the interior towns which the writer entered in company with two others who were distribut-

ing Bibles. When it became known what our object and business was, the people were ordered, under penalty of excommunication, not to buy a Bible, while an effort was made to gather all the Bibles distributed in the adjacent territory, and the parish priest sent the following note to our landlord:

June —, 18—. Mr. \_\_\_\_\_ City.

Esteemed Sir:—It causes me deep pain, but duty impels me to intimate to you, that you being a Roman and Apostolic Catholic, it is not lawful for you in any respect to give hospitality to heretics, without making yourself liable to a terrible censure Reserved to the Roman Pontiff. It is true that ignorance respecting the law, and at the same time of the individuals that you at present have in your house were or not such heretics, would have excused you from having incurred the said censure; but now that by the present, your priest advises you of it, you would be inexcusable, if by your consent they continue to lodge without taking serious measures to make them disoccupy. Our interests as Catholics before any other interest.

Your affect. servant and friend, Rev. \_\_\_\_\_

The above is a translation from the Spanish, and when our landlord stated the case and showed us the letter, we of course made preparations to leave his place at once, and secured a room in an old house that was partly in ruins, where we swung our hammock and stayed some days. Strange to say our landlord's wife was very much opposed to our being put out. As a rule the women are much more loyal to the commands of the priest than are the men.—Rev. R. W. Crichton, in *The Venezuela Notes*, Toledo, Ohio, for March, 1900.

A Victory for Laymen.

Chicago, May 3.—By a unanimous vote the delegates to the Methodist General Conference decided to give equal lay representation in all Methodist conferences. The announcement of the vote was greeted with cheers, as it was a victory which had been fought for 100 years. A fight was expected over the matter, but it did not materialize.

The matter was introduced by the Rev. J. M. Buckley, of the Central New York conference. He asked for a vote on equal lay representation in all Methodist conferences, annual and general. The proposition was read and the unanimous approval followed. The book of discipline in reference to representation was changed to read thus:

"The lay delegates shall consist of one layman for each annual conference, except such conferences as have more than one ministerial delegate, which conference shall be entitled to as many lay delegates as ministerial delegates.

"The General Conference shall not allow of more than one ministerial representative for every fourteen members of an annual conference; nor of a less number than one for every forty-five; nor of more lay delegates from any annual conference than there are ministerial delegates from such annual conference; provided that no conference shall be denied the privilege of one ministerial and one lay delegate."

A determined effort will be made to raise the ban on dancing, card playing and theater going, and arguments advanced for the consecration of bishops of limited jurisdiction, the dropping of the time limit on pastorates, and the referring of the election of conference editors, secretaries and book agents to the committees governing the different societies. It is also expected that some steps may be taken looking to the reuniting of the South branch of the church with the main body. There will be a general morning session of the entire conference every day except Sundays.—*The Kansas City Star*, May 4th.

Passing of the Shakers.

The Shaker sect is rapidly passing out of existence. According to recent returns the Shakers, who in 1870 had eighteen communities, with about nine thousand members, have now shrunk to about one thousand souls in all. The only means of keeping up the numbers of the Shaker communities is in accessions from the outside world, the rule of celibacy being their distinctive law. Their life of isolation and monotony appeals to few persons, nor is the idea of working merely to throw one's earnings into a general fund very much more attractive. The consequence is that the Shakers, whose community life was founded as far back as 1758, have witnessed the summit of their prosperity and are in almost the last stages of their decline. But for the commercial value of their community properties, it is said, they would have already dispersed.—*The Baltimore News*.

Baby Sinners on Judgment Day.

The talk about the revision of the Westminster Confession has brought to light a poem written by a clergyman who was settled in Malden, Massachusetts, from 1656 to 1705. It was a description of the great and last judgment, and the poet thus represented the Lord replying to the cry for mercy from babies that had not lived a day: You sinners are, and such a share as sinners may expect Such you shall have; for I do save none but my own elect. Yet to compare your sin with theirs who lived a longer time, I do confess yours is much less, though every sin's a crime. A crime it is, therefore, in bliss you may not hope to dwell, But unto you I shall allow the easiest room in hell. —*The Kansas City Journal*, May 14.

LONG articles appear in religious journals to prove that there is no real decline in the churches. Yet the net increase in membership of the Presbyterian church has fallen from 40,908 in 1894, to 8,030 in 1899; of Congregational churches from 19,018 to 2,370, while the net gain of the Methodist Episcopal church in 1895 of 76,000, is changed to a net loss of 3,700 last year. Reports from nearly all denominations show a steady falling off in growth for the past ten years. It is by facing, not ignoring, the facts that the conditions will be changed for the better.—*The (Boston) Congregationalist* (Presbyterian), Feb. 22.

DROPSY TREATED FREE.

\$3.75 WORTH OF NEW TREATMENT WILL BE SENT FREE TO ANY OF OUR READERS BY THE WELL KNOWN CHICAGO SCIENTIST, DR. FRANKLIN MILLS, M. D., LL. B.

Dropsy is a terrible disease in its last stage. At first no disease is apparently more harmless, a little puffing of the eyelids or face, or a slight swelling of the feet, ankles, or abdomen. Yet no death is more fearful. The unfortunate patient slowly drowns in the water of his own blood. Dr. Mills' specialty is diseases of the heart, liver, kidneys, nerves and the bladder. "To induce in the new dropsy treatment he will give away \$10,000 worth. Hundreds of testimonials of the most remarkable cures will be sent on request. One gentleman was cured after having been given up by the Grand Rapids physicians; a lady after six able Chicago Scientists had pronounced her case hopeless.

Mr. H. A. Groce, of 404 Mountain St., Elgin, Ill., aged 72, was thought to be incurable from dropsy, which reached to his lungs and caused smothering spells, coughs, shortness of breath. He reports: "Dropsy life gone; better every way." Mr. James Pinkerton, editor of the *Russaville Sun*, Ind., writes: "Mrs. P. was given up by three physician. She owes her life to Dr. Mills' skill. She now performs her household duties at 65 years of age." Alex. Ethier, Calumet, Mich., states: "I suffered seriously for years from dropsy, rheumatism and heart disease. After taking Personal Treatment I gained 60 pounds and now always feel well." Mrs. M. B. Moreland, "Dodge," Columbus Co., Ohio, says: "Dr. Mills cured my life by curing me of that awful disease, dropsy and heart trouble. I suffered terribly." Miss Sophia Snowberg of No. 282 21st Ave., Minneapolis, testifies that "Three days after commencing the treatment for dropsy it was nearly all gone, after two allopathic and two homeopathic physicians had failed." Mr. A. P. Colburn of Blessing, Iowa: "Dr. Mills' Treatment has performed a miracle for Mrs. C. after her leg burst from dropsy." Dr. Mills' treatment is much superior to any other known to obtain the best result it is prepared for each patient. Every afflicted person should send for this marvelous Treatment. \$3.75 worth sent free upon request. Address DR. MILLS, No. 201-209 State St. Chicago. Please mention this paper.

EXPERTS of acknowledged reputation have been engaged by the University of California to make explorations and excavations in parts of the world which are rich with relics of ancient learning. The entire expenses will be borne by Mrs. Phoebe A. Hearst. The material collected by the archaeologists will be placed in the archaeological museum which will be established at Berkeley. Dr. George A. Rosiner will have charge of the explorations in Egypt. Dr. Uhle will pursue investigations in South America, Yucatan, California and New Mexico. New Mexico will be searched for specimens by Dr. Philip Mills Jones. Dr. Alfred Emmerson, recently professor in the School of Archaeology at Athens, will work in Greece and Etruria.—*Scientific American*, May 12.

The Old Men and Women do Bless Him.

Thousands of people come or send every year to Dr. Bye for his Balmly Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for the home treatment. A free book is sent, telling what they say of the treatment. Address Dr. Bye, Drawer N, Kansas City, Mo. (If not satisfied, cut this out and send to some suffering one).

THERE is nothing like poverty to give one a practical knowledge of the scarcity of the milk of human kindness.—*Ex.*

ECHOES.

R. H. WIGHT.

Sometimes in depression afflicted ones fear That they are forgotten, and all seem to be dead...

Through Joseph the Martyr, or Joseph his son, The echoes unite and all blend into one...

Not a discordant note to jar the ear; Then let not the suffering or stronger ones fear...

DELTA, Col., Jan. 15. Convicted of Polygamy.

Salt Lake City, U., June 2.—In the case of John C. Graham, charged with unlawful cohabitation...

Christian Scientists Convicted

Milwaukee, Wis., June 2.—Mrs. Creconia Arries and Miss Emma Nichols, two Christian Scientists...

AT A consistory held in the Vatican palace, Count Capo Grassi, an official of the papal court...

DR. CHARLES H. PARKHURST, the well known clergyman of New York City, is decidedly emphatic in his declaration that Presbyterianism needs a new confession of faith...

There were 303 post-offices in 1800; today we have 75,000—that is, in America alone. It took a letter sixteen days to go from Philadelphia to Lexington, Kentucky...

FREE BLOOD CURE.

AN OFFER PROVING FAITH TO SUFFERERS.

Ulcers, cancers, eating sores, painful swellings, effects of blood poison, persistent eruptions, that refuse to heal under ordinary treatment...

Everyone says that B. B. B. is the most wonderful blood purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases...

Missouri Pacific Specials.

Yellowstone Park excursions. Tickets on sale June 12th. Full particulars regarding routes, rates and hotel accommodations, apply to undersigned.

Des Moines, Iowa, June 19th to 22d. Music Teachers' National Association. Tickets on sale June 18th to 22d...

We still have some copies of the duet, "Evanella Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents...

Positions Secured!

We aid those who want GOVERNMENT POSITIONS. \$5,000 places under CIVIL SERVICE RULES. 8,000 yearly appointments.

Bureau of Civil Service Instruction, Washington, D. C.

LAMONI ACRES.

Three beautiful tracts of land close to church and school in the suburbs of Lamoni, 3, 5 and 10 acres each.

Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

Two Boxes of Quit-to-back Cured Him.

"KIEL, Okla., March 29, 1900. 'Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your anti-dote (Quit-to-back)..."

Broken Brick Bracs.

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement.

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The Leading Local Paper of LAMONI, IOWA. Published Weekly by the Chronicle Publishing Co.

WANTED.—Every salesman and agent to write us and get description of the greatest labor saving device on earth.

Missouri Pacific Railroad.

Quick time, good connections, low rates to all points. Rates, time cards, etc., cheerfully furnished on application.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement. It will save you dollars. It makes glass, china, marble, wood, leather, earthenware...

D. F. NICHOLSON, Cashier. H. C. NICHOLSON, Ass't Cashier.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited.

Cumorah Leads New York.

No other firm can make these prices and prepay all goods to any address in the U. S. as we. It is thousands of our customers testify that we do as we say.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of inseam of pant leg, your height and weight.

R. R. TIME TABLES.

Table with columns for Missouri Pacific Main Line, Trains West, Trains East, and Liberty Street Depot. Lists train numbers, routes, and times.

CHICAGO & ALTON.

Table with columns for East Bound and West Bound trains. Lists train numbers, routes, and times.

The Dominion of Canada.

To the Ministry and Saints of the Above Mission, Greeting:—Having been appointed in charge of this mission for another year, I address you with pleasure. When I think of the years of association we have had together, years fraught with toll and sacrifice, sunshine and gloom, suspense and tranquility, my soul doth bless the Lord that I am permitted to return to you.

Never in all the past were prospects so bright for the advancement of our work in this Dominion as now, and I trust that we all will feel that we are called of God to perform our part promptly and well.

During part of the past year we were successful in obtaining the labor of four extra missionaries. By pressing the requirements of this large mission upon the general church authorities, we have secured the permanent appointment of those four, and two others. Now these six General Conference appointees are all good men, and while we are all, doubtless, glad to know that we have six new missionaries, I trust we will all remember our duty to those missionaries and their families, now lonely, at home, and give tangible evidence of our love for God, the work, the missionary, and the lonely ones at home, by paying our tithing, and by a life of prayer and good works, so that in all parts of this large mission the cause of Zion may advance.

To the Saints in British Columbia, I would say: We deem it wise to request Elder Daniel MacGregor to remain in charge of the work there; report your needs to him, and he will report to me. D. V., I fully expect to visit you in October.

Let the Saints in Manitoba be patient, your several petitions have been heard, and after June conference we hope to arrange to send an elder to labor there if finances permit. Will Manitoba Saints send me their addresses and oblige?

That the many parts of this Dominion, which have not heard the beautiful gospel, may soon hear and obey, I trust the local staff in each branch will live in harmony with the law, so that wisdom, love, diligence and tranquility will reign in your respective branches. Should this blessed condition obtain, it will unshackle the hands of the missionary force, so they can give much more time to the new and untried fields.

As I have requested all the missionaries to meet me at the St. Thomas conference, June 16, 17, I will not, at this time, make any appointments; let them remain in their present field till time for conference when they will receive further instructions as to future labor. Will each missionary observe the law fully this year; you are requested to report to me on the first days of July, October, January and March, giving all the items of labor performed: (1) services attended; (2) times preached; (3) times assisted; (4) other services held; (5) baptisms; (6) confirmations; (7) assisted in confirming; (8) total ordinations and to what office; (9) organizations effected; (10) marriages; (11) children blessed; (12) administrations to sick; (13) new openings. Before entering into debate please confer with me.

I have heard remarks and read statements in the Herald that have caused many to think that our late General Conference had much to discourage and weaken in it. Permit me to say, I attended every business meeting of the conference, and of the apostolic quorum, and as many prayer, preaching and Sunday School meetings as my official duties would permit me to attend. In the fear of the Master I say. Never in all the past conferences have I seen so much to encourage, build up and strengthen as I saw, felt and realized in the conference just closed. "Is true, evil was condemned, firmer and more improved business methods were suggested, strong, good, honest men gave expression to views regarding methods which they thought might be adopted for the triumphant, rapid march of Zion's cause. These methods were not matured and the wisdom of adopting them was honestly questioned by some, while others, "true as steel," thought these methods were the one thing needful. This evinced a splendid evidence of moral worth, independence and individuality, and forever crushed the cruel suspicion "that the church is controlled by a designing few." To me all this is hopeful and encouraging; the prophet never gave better evidence of being God's appointed leader to the church; the Patriarch never enjoyed more of the spirit of his high and holy calling. The presiding bishop, in his report to the apostolic quorum, said in substance "the financial arm of the church was never so strong as at present, you may, without fear, send to the mission field every man whom you know God has called to the work. As a result we have, from this late conference sent out the largest missionary force ever appointed by the Reorganization. God favored his church, in that, at this conference there were more high priests, seventies and bishops ordained than in any previous conference of the Reorganization; surely the white rose of hope never blossomed, bloomed nor freighted the air with sweeter aroma of success than now. May "our Father's" sweet peace be on Zion's children, now and ever, is my prayer.

Your co-laborer,  
R. C. EVANS.  
LONDON, Ont., May 21.

Appointment of Bishop's Agents.

WESTERN MAINE DISTRICT.

The Saints of the Western Maine district of the Reorganized Church will please take notice that owing to the change of the mission of Elder T. C. Kelley from the Eastern to the Southeastern mission he has resigned the position of bishop's agent for the Western district of Maine, and that Bro. S. G. Cunningham of West Surry,

Maine, has been duly appointed agent in his stead. We bespeak for Bro. Cunningham the confidence, aid and co-operation of the Saints in the Western Maine district. Let each and all put forth a helping hand and thus give encouragement to the new agent and materially aid in the work of the Master.

For the faithful and timely labor of Bro. T. C. Kelley as agent the past two years, in connection with his duties as an active missionary, the Bishopric extend to him special thanks; and we trust that the Lord will bless the new agent and all the Saints in their efforts to aid the gospel work.

In behalf of the Bishopric,  
E. L. KELLEY,  
Presiding Bishop.  
LAMONI, Iowa, May 26, 1900.

SOUTHERN INDIANA DISTRICT.  
To the Saints and Friends in Southern Indiana:—This will give notice of the resignation of Bro. W. C. Marshall, bishop's agent for the Southern Indiana district of the Reorganized Church of Jesus Christ of Latter Day Saints, and the appointment of Bro. David Hurlbaugh of Byrneville, Indiana, as agent.

Bro. Marshall resigns the agency so that he can give more time to travel outside of the branches in his field of labor, and heartily with other of the ministry of the district endorses Bro. Hurlbaugh for agent. We take pleasure in making the appointment at the instance of the brethren and trust the Saints will find in Bro. David Hurlbaugh an active and energetic worker in his office. We also trust that no one will be found to criticize the agent for teaching and preaching the law as required in the discharge of the duties of his office. Only criticism if he does not.

We especially thank Bro. W. C. Marshall for his faithful work while agent and trust the Lord may bless him with all Saints in the discharge of his great obligations as a missionary for the Master.

In behalf of the Bishopric,  
E. L. KELLEY,  
Presiding Bishop.  
LAMONI, Iowa, May 26, 1900.

One Thousand—for Graveland College.

Are you one of this number? And if not, why not?

The proposition that one thousand subscriptions at \$25 each be obtained at once so as to clear the college of all indebtedness and place it where it can run without this great disadvantage is now before us. No part of this subscription is to be paid unless the entire number is obtained.

There are now extant in the hands of elders, agents and Saints, 216 subscription lists. We have 260 more lists on hand and would be glad to supply any good brother, sister or friend in any part of the world who would like to make the effort to help the college work. In this way they will also help the church work, and help to aid young men and young women for years to come in gaining proper information and training for the practical duties of life. There is no more worthy object to work for, and none where our work will have a more lasting effect than in this beneficial line. If you only have time to send in your own name, place it on a postal card and send to the undersigned at his address, Lamoni, Iowa.

Remember we have but about sixty days now to finish the lists, the expiration from the time of last General Conference being that the lists could be completed within ninety days. Full list of names together with subscriptions will be published through the Herald and Ensign as soon as the work is completed.

The attention of all Saints and friends of education and the truth is especially called to this proposition, and NOW.

Very truly and respectfully,  
E. L. KELLEY, Presiding Bishop,  
Lock Box 18, Lamoni, Iowa.

The Annual Reunion.

The general annual reunion of the church will be held at Dow City, Iowa, commencing Friday, September 28, 1900, and continue in session ten days. Further announcements will be made in due time.

A. H. RUDD, Sec.  
DOW CITY, Iowa, June 5.

# DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

PRICE BAKING POWDER CO., CHICAGO

Conference Notices.

The conference and reunion of the northern Minnesota district will be held at Perham, Ottertail county, Minnesota, commencing June 18th. Perham is on the line of the Northern Pacific railroad. Come all who can and make this one of the best meetings ever held.

T. J. MARTIN, Dist. Pres.  
MARCUS ERICKSON, Dist. Sec.  
DETROIT CITY, Minn., June 3.

The conference of the Northeastern Illinois district will convene at Mission, Illinois, June 23d, at 10 a. m. It is expected that the new church will be dedicated at this time, and it is hoped to have Bro. Joseph Smith present. Mission is about eight miles from Seneca, on the Chicago, Rock Island & Pacific R. R. and about the same distance from Sheridan, on the C. B. & Q. R. R. All persons coming by rail will therefore please notify Bro. Thomas Hougas, St. Venger, Illinois, what road they will come on, what time, day, etc., Do not put off writing Bro. Hougas until the last day, but write him in plenty of time, so that arrangements can be made to meet every one.

ELMER E. JOHNSON, Dist. Sec.

Conference of the London, Ontario, district will meet with the St. Thomas branch June 16th and 17th, instead of 9th and 10th, as per conference resolution. The change of date having been made on account of an expected visit from President Joseph Smith on the 16th. We hope a splendid representation of the district will be present, and an exceptionally good conference enjoyed. Come in time for the Sunday School convention on Friday, 23d p. m. Arrangements will be made with the several railroads of Ontario for reduced rates. Purchase a single fare ticket for St. Thomas, and ask the ticket agent for a delegate's certificate to the L. D. S. con-

ference, and you will get the benefits of the reduced rates on the return trip.

Branch secretaries please make out your reports as soon as possible and send them to Elder R. C. Evans, 474 Adelaide street, London, or send them direct to conference. None should fail to report. Ministerial reports should also be sent.

MAGGIE MACGREGOR, Sec.  
CHILLIWACK, B. C.

Convention Notices.

The convention of the Northeastern Illinois district Religion Association will convene at Mission, Illinois, June 22d, at 3:15 p. m. (See conference notice in this issue for directions as to how to reach Mission). The election of officers occurs at this convention, as well as other important business, and it is hoped that all the Religion workers and friends in the district will make an especial effort to be present. Come prepared to take part in the convention, and to help to make it a success.

MARIE H. CLARK, Dist. Pres.

The London, Ontario, Sunday School convention will meet as per appointment on the day before the district conference at St. Thomas, at 2:30 p. m., Friday, June 15th.

Those who have attended our Sunday School conventions in the past do not need to be told that they are a very important, edifying and enjoyable part of the conference.

Those who come too late for it miss that which cannot be regained in the after sessions of the conference, no matter how good the conference may be. The Sunday School work has come to the front and is supported by every true, intelligent Latter Day Saint, and we feel pleased to know that the church recognizes its value too much to ever let it take a back seat again. We cordially invite the attendance of all at the convention, and pray the Lord will bless you.

Sunday School secretaries make out your reports, and superintendents please write out a brief account of the interest and condition of your schools, and send them to Willie Evans, 474 Adelaide street, London.

MAGGIE MACGREGOR, Sec.  
CHILLIWACK, B. C.

## HAIR WEALTH

Wealth of hair is wealth indeed, especially to a woman. Every other physical attraction is secondary to it. We have a book we will gladly send you that tells just how to care for the hair.

If your hair is too thin or losing its luster, get **AYER'S Hair Vigor**

Growth becomes vigorous and all dandruff is removed. It always restores color to gray or faded hair. Retain your youth; don't look old before your time.

\$.10 a bottle. All druggists.

"I have used your Hair Vigor now for about 25 years and I have found it splendid and satisfactory in every way. I believe I have recommended this Hair Vigor to hundreds of my friends, and they all tell the same story. If anybody wants the best kind of a Hair Vigor I shall certainly recommend to them just as strongly as I can that they get a bottle of Ayer's Hair Vigor."

Mrs. N. E. HASTINGS,  
Norwich, N. Y.

Write the Doctor.  
If you don't obtain all the benefits you desire from it, address, write the Doctor about it. Address,  
Dr. J. C. Lowell, Mass.

Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 14, 1900.

NUMBER 24.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth every Thursday, at Independence, Jackson County, Missouri.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks. Letters should be addressed, and orders and drafts made payable to

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Independence, Mo.

Box B.

## ABLE MINISTERS.

Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.—2 Cor. 13: 6.

An able minister is one who is well qualified to dispense the truth, and correctly interpret the teachings of the Word of God. This cannot always be done from the basis of an education or training such as may be acquired at the institutions founded for the purpose of imparting such instruction. In fact, such a course of study too frequently acts as a barrier to a correct understanding of the Scriptures because of a disposition to place an explanation upon them entirely foreign to that which the written word plainly indicates. Such are not reliable as teachers or instructors of those who are seeking to know the way of salvation. The fact that men have, as it seems, always been inclined to place private or personal interpretations upon the Scriptures, moved the apostle to utter a note of warning regarding the matter, and so put every one upon their guard against such unwise and unwarranted assumption; he says:

Knowing this first, that no prophecy of scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Pet. 1: 20, 21.

The revelations of old were not the products of men; "holy men" were made the medium of communication, but their own wills had nothing whatever to do with that which was revealed; hence, as the poet has sung:

God is his own interpreter,  
And he will make it plain.

It is remarkable with what complaisance and assurance some individuals will, without the slightest pretext of authority, assume the role of teacher,

and endeavor to make the Scriptures teach that which they do not teach. They will assert certain propositions wholly at variance with what Christ and his ministry taught, and yet seek to make the Scriptures responsible for those propositions, though they expressly declare the very opposite. For instance, it is almost universally claimed by the different religious organizations, that there is now no communication from the heavens as of old. That all men must depend exclusively upon the written word, claiming that it is sufficient, and that it is not necessary for God to speak to the children of men in this enlightened age. But the apostle taught very widely different, in fact, just the opposite to this idea, for he says distinctly, "the letter killeth." The "letter" tells what is required, but conveys no authority to any individual to act in the execution of those requirements; hence, may be a condemning, instead of a commendatory, force. The laws of the United States indicate what is required of foreign born claimants to the rights of citizenship, but it confers no authority upon any one to initiate such claimants into the privileges of a citizen of this country; that authority is conveyed in another way, and derived from another source.

So, Peter says, it is the Spirit that makes alive; that is the medium of all power and authority, and as the Lord has definitely promised that this Holy Spirit should supply his place as the means by which the things of God should be revealed to those who are heirs of salvation, the necessity that he should continue his office work through all generations until Jesus comes again, should be plainly apparent to every reasonable mind. The Savior said of the Spirit:

If ye love me keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—John 14: 15-17.

Observe the positive assurance of this promise: "The Father shall give you another Comforter; that he may abide with you forever;" "he dwelleth with you and shall be in you."

Again:

Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.—John 16: 13.

These are the instructions of the Lord Jesus himself, and he specifically declares that it is the work of the Spirit, not the written word, to guide and direct. "He will GUIDE you into all

truth." How then will it be possible for those who are seeking eternal life to attain it without the guidance and revelations of the Holy Spirit? Hence the necessity of continued revelation now as of old.

That it was intended of the Father that all His children, in every age, should be thus enlightened and directed, will be shown when we call attention to the declaration of the Apostle Peter when addressing the assembly in the "one place" on the day of Pentecost, and speaking directly under the guidance of the Holy Spirit, to the different nationalities there represented, and who had been brought into that house out of curiosity at the reports which came to them on the streets of the strange actions of the Saints on that occasion; some of the reporters had evidently asserted that they were a lot of drunken men, which, when Peter had earnestly denied, and explained the manifestations they beheld, and some of them asked what they should do, he declared:

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.—Acts 2: 38, 39.

This plainly indicates that it is the design of our heavenly Father, that all who accept and obey the gospel under divine authority, shall have the Holy Spirit to "guide them into all truth," which gives them communication with the heavens, and the importance that all who desire to keep the commandments of Christ shall be in possession of this life giving power, must be admitted. "Able" ministers will so teach and practice because it is the expressed teaching of the Lord. The Savior also warned men against being followers of "blind guides" "lest all fall in the ditch together," and "come short of the glory of God."

Because a man may be endowed naturally with the gifts of oratory and eloquence, and have power to sway multitudes, it is no indication of his ability as an "able minister" for Christ, for some who possessed these gifts in a marked degree were infidels or skeptics. Some of the prominent characteristics essential to success in an "able minister" are, a spirit of true humility; a fervent zeal, tempered with wisdom; a disposition and willingness to lay his all upon the altar of sacrifice, if necessary, that he might preach Christ; to give up all worldly ambitions (Ye cannot serve God and Mammon); to leave home and loved ones for months and even years at the call of duty; to endure scoffs, insults and misrep-

resentations, and even abuse, patiently; to love all men, even his enemies, for the gospel's sake, and try to do them good though meeting with no manifestations of appreciation for such efforts. He must be a careful student of God's word and all good books, that his "treasury" may be stored with information subject to the call of the Holy Spirit, for the enlightenment of others. He must be pure in his life, prayerful and full of faith in God's promises, that his ministrations may be profitable to men and acceptable to God. If, with these and other qualifications of an "able minister," there be added the power to move men by natural gifts of eloquence and oratory, it may be helpful, but these latter are by no means an absolute necessity, for above all and every other force, it is the "Spirit which maketh alive," and it will not dwell in unholy temples, nor make use of "untempered mortar." The admonition of the Apostle Paul to Timothy is worthy of adoption:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Tim. 2: 15.

If this instruction is rightly interpreted and carried out, it will result in an "able minister of the word."

## EDITORIAL ITEMS.

SR. C. C. HURD, Green, Iowa, desires the prayers of the Prayer Union, that if it is God's will she may be healed.

BRO. AND SR. F. G. PITT reached their field Friday, June 1st, and are located at 805 East Allegheny avenue, Philadelphia, Pennsylvania, with Bro. and Sr. Hosea H. Bacon. Bro. Pitt says they had a pleasant visit en route with Bro. Miller and Fairley at Pittsburg, Pennsylvania.

BRO. PETER M. HINDS, Cedar Falls, Iowa, is looking forward to the time, which he hopes will be soon, that an elder will visit his place. He will do what he can to assist in getting an opening, and will try to make his home a pleasant stopping place for the elder. There are no other Saints in that region known to him, though he thinks there is plenty of material there from which to make them if they could hear the gospel preached.

BRO. I. N. WHITE corrects a discrepancy in our editorial of May 31st, where we stated that Elder Clark Braden appeared and lectured on what he called "Mormonism" while the Saints were holding a reunion at El Dorado Springs, Missouri, some years ago. Bro. White states that while the meeting was going on Elder Braden sent circulars or handbills announcing that he would shortly visit that section

and lecture on Mormonism, and Bro. White was left to take care of the interests of the Saints when he did appear, which he did, not long after the close of the meetings.

SR. MACBAY STOUT, Galena, Kansas, desires the prayers of the Saints in behalf of her husband that his taste for intoxicants might be taken away and that he may obey the gospel. She earnestly prays that he may be spared, until he obeys the truth.

If ever an appeal reached the heart of a son or daughter of the land of "Bobbie" Burns, that of our energetic, faithful young brother, Daniel MacGregor, in this issue, should touch that organ in every faithful lover of truth. "Those who have followed the labors of our worthy brother in his efforts to open up the work in British Columbia, as evidenced in his interesting letters from time to time, will have some idea of the difficulties in that field, and of the brave, undaunted spirit with which he faced and met the obstructions the adversary has thrown in his way. "Read his appeal, and then read it again, and if the spirit in which it was written is upon you, send him at once, while it warms your heart and touches the fountain of your sympathy, whatever you feel you can devote to this item of the Lord's work, without detriment to the demands of His work as represented by the bishops and their agents. The mites will be helpful, but don't send any United States postage stamps.

AS AN evidence of the estimate of worth placed upon our Historical Engraving, which we are now offering as a premium for 25 cents when accompanied by one dollar advance subscription (new or old) for the ENSIGN, by those who have secured a copy, we quote from a recent letter of one of our live, earnest and diligent workers:

I only send one dollar as I have had the "Historical Engraving" for some time, and it is an ornament to my room, and I am proud of it. My husband said when he first saw it, "Well, they don't look like crazy men." I should not like to give it or part with it for twenty dollars, if I could not get another one in place of it.

We are mailing these engravings in strong tubes everyday to those who are taking advantage of our offer. Send in your orders; the only conditions are that you remit us amount to pay ENSIGN subscription one year in advance and 25 cents additional for the engraving. We sent out twenty-five of those engravings one day this week; if you have not secured one, better do it soon. You will not have a more favorable opportunity than the present.

## A SPECIAL OFFER.

In order to raise some money within the next few weeks, we have decided to make the following offer:

To those who remit their subscription to the ENSIGN one year in advance we will send a copy of our Historical Engraving for 25 cents; that is, for \$1.25 we will send the ENSIGN for one year and a copy of the engraving. This picture sells at 50 cents each and is the same which we formerly sold at 75 cents.

This offer applies to either renewals or new subscriptions. If, however, any one secures a subscription from another party, they, as well as the subscriber, will be entitled to the picture at 25 cents each, but in order to secure it at this price the order must be accompanied by the amount to pay ENSIGN subscription one year in advance, and 25 cents for each copy of the engraving; otherwise the regular price of 50 cents will be required to obtain it. The size of this engraving is 20x28 inches, and it contains photos of the members of the Quorum of Twelve; the standing High Council; the seven presidents of Seventies; seven brethren representing the different priesthoods in the church; the martyrs, Joseph and Hyrum Smith; the present president and patriarch of the church; the Bishopric; the three witnesses to the Book of Mormon; the church recorder, secretary and librarian; the Saints' Home; Graceland College; the Nauvoo and Kirtland temples; the Hill Cumorah; the Temple Lot; the Saints' church at Independence and the church at Lamoni, etc.; in all, sixty-eight pictures artistically grouped in one. We send with every picture a key which explains it throughout.

Send along the amount at once, and thus help us financially and secure this beautiful engraving at one-half regular price. Address all orders to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. C. A. Bishop was quite ill Sunday, but was relieved through administration. She is feeble.

Bro. R. J. Parker left for his field, the Rocky Mountain mission, Thursday evening of last week.

Sr. Earl Corthell had a severe chill Monday evening and her temperature went to 110; it was thought for a time that she could not survive, but relief was obtained and she is improving again, her temperature now being 99, about normal.

Sr. H. H. Robinson has been having a hard time this week. Coughing attacks, difficulty in getting her breath during attacks of vomiting, and pain from a tumor has made it distressing not only to herself but to those around her. We are, however, hopeful for improvement in her condition.

Sr. Schmutz, Sr. Powers, her daughter, and children left for

Denver, Colorado, Wednesday. Sr. Powers and family will reside there for some time at least. They will be missed from church and Sunday School here, but the Denver church will be gaining. They are good workers and we wish them abundant success in their new home.

The Church Bells, official organ of the Episcopal church for the Kansas City diocese, is now published in Independence by Mr. A. Newman, and printed at the Jackson Examiner office, this city. Rev. D. G. MacKinnon, rector of Trinity church, is editor. The first number under the new management is bright and newsy and presents a much improved appearance. It will, doubtless be much appreciated by the members of the diocese into whose homes it comes.

Children's Day last Sunday was a very enjoyable occasion for all. The day was clear and comfortable, and nearly four hundred were at the regular session of Sunday School. At the conclusion of these exercises the school marched up stairs singing "Ring the Bells of Heaven;" and when all were seated the church was comfortably filled. The auditorium was tastefully decorated, and there were a number of fine bouquets of flowers. Sr. Edith Clow was adjudged most successful in the excellence of design, her offering being an anchor about three feet long. A bouquet of sweet peas from Sr. G. H. Hulmes was awarded second choice, though a basket of red clover blossoms was much admired. The exercises of the morning were singing by Sunday School, anthem by choir, vocal solo by Sr. W. N. Robinson, an address by the superintendent, Bro. W. N. Robinson, baptism being the theme, and for references to the points he brought out, he had the different classes rise and read from Bible, Book of Mormon and Doctrine and Covenants; it was quite effective. At a quarter past one twenty-four Sunday School pupils and one adult were baptized in Shultz' pond by Bro. W. N. Robinson. The entire time of the afternoon service was required in the confirmation, and the meeting ran over time about half an hour. Bro. J. A. Robinson, Sr., W. H. Garrett, Ellis Short and H. R. Mills officiated. At 7:30 the auditorium was again well filled, and a large number were in the galleries. Songs and recitations followed until nine o'clock when the audience was dismissed, well pleased at the success attained.

We inadvertently omitted last week the mention of the death of Captain Cornell Crysler, which occurred at the home of his daughter, Mrs. John Sullivan, North Liberty street, Saturday, June 2d, Bright's disease being the immediate cause of death. He was postmaster here for twelve years, and was the first Republican to hold the office of mayor of this city after the Civil war closed. He also held the office of city recorder and United States assistant marshal for the census of 1870. He was born in Auburn, New York, September 27, 1829, and married in that state, Miss

Nancy Dunlap, who, with three children, Cory, Crysler, Mrs. John Sullivan and Charles S. Crysler, the Kansas City attorney, survive him. He was captain of D company, 122 New York Volunteers Infantry, resigning at Fredericksburg Virginia, in 1863, when he returned to Syracuse, New York. He was an attorney, graduating from the law department of the State University, at Albany, New York, in 1854, and practiced his profession until the breaking out of the war. He was a good man and citizen, a lover of right and justice and on more than one occasion manifested a friendly interest in the welfare of the Saints in this vicinity and used his influence in their behalf because of his love of fairness and justice. Surely He who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me," will give a blessed recognition to the generous, noble spirit of Cornell Crysler in befriending those who, for the sake of their allegiance to Christ's word, were despised, maligned and unjustly treated. The funeral services were conducted by Rev. Dr. A. D. Madeira, of the Presbyterian faith, assisted by Rev. L. W. Denier, Wednesday afternoon, June 6th.

## LAMONI, IOWA.

President Joseph Smith expounded the gospel law at the Evergreen church on Sunday, 3d inst, and departed on Thursday 7th, to Canada.

At the regular monthly business meeting last week three were added by letter, nine letters of removal were granted and one expelled. The branch report for the past four months was 1307, a net gain of 32, 15 of whom were baptized.

Apostle H. C. Smith addressed Religians at their last meeting.

President A. H. Smith accompanied Bishop Kelley to Auburn Iowa, week before last; Bro. Kelley returned and went to St. Joseph, Missouri on the 8th.

Bro. and Sr. D. A. Anderson, Bro. and Sr. E. Smith and Elder C. Scott departed to their mission fields in California and Des Moines district, Iowa, respectively. Apostle Lambert went to attend a district conference at Burlington, Iowa, and from thence he goes to other parts of Iowa and Illinois.

Yesterday, Sunday 10th, Elder Stebbins went with Bro. M. J. Danielson to the Evergreen church west of here to preach.

At the Saints' chapel here Elder Jos. Clapp discoursed acceptably at the morning hour; his text was Luke 13:24. At night Apostle W. H. Kelley, with good liberty, spoke on the promises to Israel and the need of present day revelation to "labor together with God." (2 Cor. 6:1, Inspired Translation.) At night Elder Stead discoursed at the Saints' Home, his subject being the agency of man.

Sr. C. Stebbins is able to be about once more. She attended church Sunday for the first time since the first Sunday in April.

A LAMONIAN.

June 11.

## ST. JOSEPH, MISSOURI.

The series of meetings held by Elder I. N. White in this city closed June 3d. About a dozen strangers were present at nearly every meeting. With some of these Bro. White had a personal visit, and they seemed to receive the truth with gladness. We trust the seed sown may bring forth a harvest in due time.

Children's Day exercises, June 3d, passed off very pleasantly. The pulpit was adorned with beautiful palms and flowers, and the sweet songsters in their cages suspended in the windows, seemed to vie with the children in their songs of praise. In the afternoon two children, Arthur Eno and Grace Bacus, were baptized by Bro. D. J. Krahl.

A strawberry and ice cream festival was given by the Ladies' Aid Society Monday evening. Across the church lawn were strung Chinese lanterns and small tables set here and there over the ground made quite a pretty scene. Welty and Negro's Harp and Mandolin Orchestra rendered their services free, and the music was much enjoyed. We have not as yet learned the exact amount of the proceeds.

A number from here attended district conference at Stewartsville, last Saturday and Sunday. The next district conference will be held at Cameron, Missouri, September 29 and 30. District officers elected were T. T. Hinders, president; J. S. Constance, vice president; C. P. Paul and A. Leverton, secretaries. Bro. Walter Smith was chosen district president of the Religio.

Bro. Agenstein, formerly of Omaha, Nebraska, now of Stewartsville, Missouri, passed through the city Friday night on his way to Omaha, called there by the sickness of his mother.

Sr. Pearl Pifer was married on June 2d, to Mr. Huffman; the wedding was private and a complete surprise. They are residing with the groom's parents.

We have two announcements for baptism next Sunday.

G. L. K.

June 11.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Rain Sunday morning nearly spoiled our meetings, but few out to the Sunday School and morning service at the church. Bro. Roush was the speaker. The evening service was transferred to the tent, and the largest congregation of the tent series greeted the writer as he presented the gospel as we believe it; we feel quite encouraged now at the prospect of the tent work.

Bro. Francard, of Kansas City, is making his home in the city; he is employed on a fruit ranch on the outskirts of town.

Bro. Will Blair, of St. Joe, met with us in Religio the first Friday.

Bro. D. A. Anderson and wife stopped off a couple of days last week, and Bro. A. preached

Thursday night in the tent. It was like meeting an old friend to meet Sr. Anderson, as her mother and the writer were old school-mates away back in the early days of the Reorganization. Success to them in their missionary field.

Bro. Roush is assisting in the tent meetings but expects to leave this week for the southern part of the state to do missionary work, and to join in wedlock one of our sisters who has found some one that she likes better than home folks.

Bro. John Brennan has gotten a position as conductor with the Tramway company and will move his family here, making a desirable addition to the Denver branch.

S.

June 11.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings: 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:30 and 7:30 p. m.; 568 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Another blessed day's service was rendered by the Chicago Saints on yesterday for which we hope all who participated were rendered better, and the sick strengthened through the prayers offered.

Sr. Gonyo, one of our humble, patient ones, is sorely afflicted by a cancerous affection in the nose. She is reconciled to God's will. Pray for her.

Sr. Sloan, who met a painful accident some time since, was remarkably blessed and relieved from pain through administration recently.

The Sunday School entertainment on Saturday night was well attended and a nice program rendered. While the boys were a little loud in their demonstrations of appreciation, yet good resulted, and through the efforts the "record" of the school was raised to the highest point yet reached since being on the west side. May the good work go on. Bro. "Fred" is proving himself a champion in Sunday School work, and he enjoys a good, hearty support by the Saints.

The Religio is doing an excellent work by holding prayer meetings at the houses of isolated or afflicted Saints. Our home was blessed and cheered by one of these meetings which we failed to report at the time. We needed the cheering voice of the young.

Bro. F. Haynes, of Aurora, Sundayed with us, visiting relatives and attending services. He preached for us at night at 716 Van Buren street, giving good counsel to all present. Come again, brother.

We were delighted in an hour's conversation with Sr. S. C. Swank, of Lincoln, Nebraska, whom we met at her sister's home, Sr. Sloan. We found her a whole hearted Saint of thirty years experience, having been baptized by Bro. G. E. Deuel in his palmy days. We were both acquainted with many of Nebraska's Saints. She longs for church privileges at her home city. She will remain in the city for some time.

Street work is opening up in

good shape. Brn. Graves and Fuller have commenced; also Bro. E. J. Lang in his quarter, and Brn. S. C. Good and J. F. Kier open the battle in their section on Wednesday night. We are pleased to note the earnestness and unity of the brethren in this work, and expect goodly returns in blessings upon the brethren as well as salvation of souls. Let the sisters with their musical voices also aid in this work if it is "sectarian," for remember "it is better to be sectarian and right [do good] than non-sectarian and wrong."

Sr. Stevens, one of our effective workers, has passed through a severe sickness; at last accounts she was better.

There will be quite a number from Chicago attend the Mission conference to be held on 23d, going by way of Sheridan.

J. M. TERRY.

395 Ogden Ave., June 11.

ST. LOUIS, MISSOURI.

Reunion talk is becoming very prevalent, and it is expected our success this year will be more marked even than last year. Many who were doubtful about going last year appear anxious for the date to arrive now.

Bro. Allen, our missionary, put in an appearance Saturday evening, speaking at the church morning and evening and at Oak Hill in the afternoon.

Appointments yesterday other than as mentioned above: Bro. Barracrough, Cheltenham; T. J. Elliott, Oak Hill at night, Belleville, Ivor Davis.

Mr. Wm. Barracrough (brother of our hustling "George") and wife, of Edwardsville, Illinois, attended services yesterday, and at a meeting held at 5.00 p. m. his wife was baptized. William has been standing on the brink for a long time, and it seemed pretty hard for him to wait any longer yesterday. He says he is coming back again next Sunday, indicating a strong probability of following the wise example of his estimable wife.

Brn. Joseph and Ollie Swift assisted materially yesterday in helping to overcome the difficulties attending church work here on account of the strike, by taking Brn. Allen and Hitchcock to Oak Hill in their surrey. The novelty attending the street car strike has worn threadbare.

Bro. Howard Molyneux went to Lamoni recently to visit. His happy, congenial features are sadly missed from our numbers.

St. Louis district conference meets at St. Louis, June 23d and 24th. Good attendance anticipated. Bro. I. N. White is to be present.

J. C. H. June 11.

LETTER DEPARTMENT.

LAMONI, Iowa, June 1.

Editor Ensign:—On the 10th ult. I left Lamoni (home) by arrangement made by missionaries in charge, and went to Oklaunton, Texas, where, beginning the 15th of May, I held eight days debate with Elder Chism, of the Church of Christ. Four days of two sessions each, he affirmed the identity of the organization and doctrine of the church he represents with that described in the New Testament, I affirming similarly for the Reorganized Church of Jesus Christ of Latter Day Saints. We made our home with Bro. J. H. Amend while

holding the debate, and was royally entertained. Bro. H. O. Smith, missionary in charge Southwestern mission, was present at the discussion, and was moderator for our side. Bro. T. J. Shepherd lives at Oklaunton, Bro. Shumaker and now Bro. Wilcox, late of Lees Summit, or thereabouts. Our visit was made very pleasant by all those with whom we associated.

We were cordially entertained at Beaver (Waggoner) fifteen miles east, by Bro. A. Z. Moore and family, and other Saints resident there. Met with Saints at both places in social services, and was blessed of divine Spirit on both occasions.

Bro. Ed. Henson was ordained a seventy on Sunday, May 13th, by the direction of Bro. H. O. Smith, by the writer, Bro. A. J. Moore and himself. We were blessed in the ordination, even the outsiders noting the fact, by some special manifestation to them. I arrived at home again from Texas on Saturday, May 26th, and expect to be in my field of labor by June 5th inst.

Elder Chism is a representative of the radical wing of the Disciple church; is active, shrewd, reads Greek but does not translate good, restricts the three elements of the gospel, "Holy Ghost," "power," "much assurance," to the apostolic age, claiming only the one element, "word" (1 Thes 1:5), as essential now, and that the "more excellent way" (1 Cor. 12:31), was to change the Lord's arrangement of the body of Christ, the church, as set forth in chapter twelve, and destroy the offices and functions of its members by doing away the Holy Ghost and its gifts that animate the members of the body; just as though Paul, after describing at length how God "set the members every one of them in the body (church) as it pleased him," would then assume the affrontory or presumption to set forth a more excellent way than God's way of organizing and endowing his church. But the truth is, some then, as now, thought that all were priests or officers of equal office and authority, hence his questions: "Are all apostles? Are all prophets? Are all teachers? Do all speak with tongues? Do all interpret?" To all of which is answered no, "For I show unto you a more excellent way than to suppose all occupy one office in the church; and in pursuance of this idea or truth, Paul says, "Follow after charity and desire spiritual gifts," (1 Cor. 14:1), and repeats the command, at verse twelve, "seek" the gifts, and at verse thirty-seven he tells us that the things he there writes are God's commandments, hence, we are bound by God's commandments to "covet earnestly the best gifts," for the way is open to obtain the gifts of the Holy Ghost till "that which is perfect [was perfect when Paul wrote] is come," when Paul will know as he is know, and we will "all see eye to eye."

Bro. C. wanted members, evangelists and deacons, present and living, now in the church, but claimed the original twelve apostles and prophets of olden times, as his apostles and prophets. But that was not the way with the church as described in the New Testament, hence he had no identity anywhere. He asserted that Paul was chosen in place of Apostle Judas, and that Matthew's surname was Barnabas; and hence, Barnabas was Matthew. But if this be true, either Matthew was ordained twice to the apostleship or he never was ordained till Paul was at Antioch. Acts 13:1-5; 14:14.

The only new idea that he presented during the entire discussion was that the 2300 days of Daniel 8:14, began with the opening of the Peloponnesian war, dating it B. C. 473, and terminating at A. D. 1827, and that the commencement of the cleansing of the sanctuary was the baptism of Wm. Amend, grandfather of Bro. J. H. Amend, November, 1827. Now isn't that imaginative? But what was there about the Peloponnesian war that concerned the sanctuary, the daily sacrifice or the host of Daniel 18:14? Where in the Bible, either testament, is the church called the sanctuary? Palestine and Judah

are called sanctuary; the tabernacle and the temple had a compartment called "the sanctuary;" but that department of the church known as the sanctuary is in heaven where Jesus, our great high priest, now ministers for us. Other priests officiate in the holy place and the outer court, but into the Holy of Holies went the high priest alone once a year. In Hebrews 9:1, 2, Paul seems to use the word sanctuary in its metonymical sense, applying the word sanctuary to the tabernacle, but I am unable to find the word applied to the church as such in the Book. So there is no ground for this application for this new chronological idea.

He assumed that all saints are priests and kings—the sisters also. All of equal authority, just like those at Corinth that Paul met. (See 1 Cor. 12:29, 30). Now we can conceive of the idea of all the citizens of a kingdom being believers and professed citizens of a kingdom, but surely all are not kings. We of the United States republic are republicans, but we are not all governors or presidents, therefore, Israel was "a kingdom of priests" (Ex. 19:6), being a government of a priesthood nature and character, but only the males of one tribe in thirteen constituted the official priesthood. All the members of the church of God, all who partake of the heavenly calling are believers in, and members of a government governed by "a royal [kingly] priesthood" (Heb. 3:1; 1 Peter 2:5), but all are not, therefore, officiating priests, only such as are called to so minister. (Heb. 5:4, 5; Eph. 4:8-13). Says Isaiah, speaking of Christ's latter day work and of his ministry, "But ye shall be named the priests of the Lord: men shall call you the ministers of our God."—Chapter 61:6.

Elder Chism tried his hand at trying the work by an attack on the character of some whom God called to establish the work, but in his effort he overdid the matter and so failed in his effort, for the people saw the injustice of the measure and would not approve the course, but condemned it, and Elder's went down before it.

It is not with the spirit of presumption that we state that at the conclusion of our debate I realized the calm, quiet, joyful assurance of the Holy Spirit giving the seal of divine approval of our effort, and I thanked God for the latter day work. I feel satisfied that good will grow out of the discussion at Oklaunton, Texas.

Yours for the truth, C. SCOTT.

TABOR, Iowa, June 7.

Editor Ensign:—Our conference of the Potawatamick district passed off very pleasantly. Elders present of the general missionary force, J. W. Wright, Charles Derry, I. M. Smith, David R. Chambers, with a goodly number of the local elders and priests, with other officers of the district; all equally interested in this great work of latter days; all taking an active part in the business of the district presented before us for consideration, and with the able and efficient work of the secretary, Bro. Chas. Jensen, all moved off lively and satisfactorily.

The preaching and prayer services were all we could ask for. A goodly number in attendance, both members and non-members, both from the country and the little town of Underwood, where to the credit of the members of the branch we have a nice little church in which to meet and worship in God's own appointed way.

Sunday evening, May 26th, we returned to Council Bluffs in company with J. W. Wright, our worthy missionary in charge, where he dis-coursed to a good attentive audience. Monday he moved on to Woodbine, your humble servant staying over the following Wednesday evening. The Saints of Council Bluffs with Bro. Calvin Beebe as president are, as we believe, trying to hold up the banner of truth to the breeze as best they can. There are some good, noble workers in that branch, both in Sunday School and Religio work, as well as in all other matters of interest pertaining to the kingdom of God.

Sunday, June 3d, was Children's

day here in the Tabor branch. The exercises of the day as follows: 10 a. m., Sunday School; at 11 a. m. short speeches by Bro. Chas. Fry and H. Kemp. Afternoon five of the scholars were baptized, two of the Tabor and three of the Egypt school, as both schools were united for the day. Then confirmation meeting which was well attended by our neighbors and friends. The Spirit's presence was felt in power in the confirmation of these dear ones; they were truly accepted of Him who said, "Feed my lambs." At night the house was packed full and the little ones as well as the older ones acquitted themselves very praiseworthy indeed. The program was good and nicely arranged by Bro. Chas. Fry and the superintendent and teachers. This school is in excellent working condition, due largely to the entire membership of the branch, as they nearly all attend Sabbath School.

We are still alive in the interest of the work in this field of the Master's great harvest. Both general and local laborers are trying to do what they can. There are no big "I's" or little "Yous"; we are all one as far as I can see, seeking to preach the word and live exemplary lives, striving to let the light of the Christ reflect through us to both saint and sinner, that God may be glorified, his cause honored and the world of mankind blessed. Long may the light and truth with the knowledge and power of the gospel be promulgated through the columns of your faithful little dispenser of truth.

Yours for the right, HENRY KEMP.

GALVA, Ill., June 12.

Dear Ensign:—The last I wrote you in March while at Chillicothe. We went from there to Dahinda, Galesburg, and on to Burlington, Iowa. We held meetings a week to a good audience of interested listeners, although the weather was rainy. We left many friends there both in and out of the church. From there we journeyed on to the city of the Saints to attend General Conference, it being our first visit to the place. I enjoyed it very much, meeting so many of God's children, both of the ministry and laity, about many of whom I have read in the church papers. After three weeks stay and the day before conference adjourned, I turned my face homeward, arriving at 9 a. m. next day (Saturday). The day following (Sunday) I drove thirteen miles to Millersburg and preached at 11 a. m., and after dinner we went to the creek north of town, and the place where Bro. M. T. Short baptized the writer six and one-half years before, and baptized Brn. Walter and William Wakeland, father and son, and both heads of families. They were confirmed at the afternoon meeting, after which I drove home.

On the Wednesday following I started to Davis county, Iowa, to baptize Bro. Willey, whose wife I had baptized some time before. On my way back I stopped over Sunday in Burlington, Iowa; preached twice and witnessed the baptism of two little boys by Bro. J. B. Wildermuth who was stopping there a short time en route to his field.

On my arrival home again I spent a few days there arranging matters so I could again take the field. While at home I preached some at Union chapel. The next week I made a trip to Chicago; was there two days; met with some of the Saints whom I found alive in the work. I preached once while there. On returning home I received word to meet my co-laborer, F. A. Russell, at Muscatine, Iowa, which I did, and we went to Millersburg, held a series of meetings, and baptized the wife of Bro. Wakeland, and tried to persuade the Saints to heed the admonition to come up higher. As usual, some said we were cranks, while others tried to profit by putting away those things which God has said to avoid. Well, perhaps we are cranks, but cranks are necessary on grind stones, and this church is a large grind stone grinding away at sin and sinners, trying to grind them smooth enough to get in at the door of the celestial kingdom; hence, there is need of some cranks. Well, it mat-

ters not what we may be called so God is with us.

We went from there to Joy, to attend district conference, which passed off very nicely. Bro. Hilliard was present and gave us a good sermon on Saturday night. Brn. Sheldon, Cooper and Crabb were the speakers Sunday. We came here to start the tent and succeeded in getting it in running order after some what of an effort, and began operation last night with about thirty inside and a number outside the tent. Prejudice runs high and reports are afloat that we are from Utah and are after women to take west. (We haven't applied for rates yet so we don't know just when we will start). There are five members living here.

Your brother and co-worker, J. W. ADAMS.

Home address, Eliza, Ill.

DANSTOWN, W. Va., May 30.

Dear Ensign:—On the 19th I left home and after three changes on the railroad I arrived at Evans Station, where I had arranged to meet Bro. J. L. Williams, president of the Union Grove branch in West Virginia; he was waiting for me with horses to conduct me to his home about six miles distant. The weather was unfavorable and we arrived after a dark night's ride, wet, muddy and hungry, but hopeful for the morrow. Bro. W. had arranged for meeting on Sunday at 3:30 a. m. at "Seldom Seen" school-house where we were gathered at three years ago, which appointment we filled and arranged to continue meetings through the week. Public sentiment has greatly changed since I was here before and we were greeted with a fair audience, although the appointments were not very general at all. Interest increased to the close, also the audiences, and we were sorry to close, but our arrangements were made to go to Sand Hill, about 25 miles further. Bro. Jeffries was to meet me at Ripley on Monday and accompany me to Sand Hill, but he did not still here without any arrangements for the future except to go on as soon as possible. I had to promise to return this fall if opportunity was afforded. Invitations were given to dine with me on Sunday night with Mr. Stone, which was accepted. We were certainly "well fed" and cared for and invited to return. Mr. Stone is one of the trustees.

On Friday we had the pleasure of meeting two of the Utah elders, who remained with me on Sunday night, and Sunday and attended all of our meetings. Of course we had some "tiffs" over the "twin relic" question and its concomitant doctrines. Their names are Meehan and Sanders. They believe in the "principle" of plural marriage but not the "practice" since the "Manifesto." They also told me they never heard of the doctrine of "Adam for God," "Blood Atonement," etc., in Utah, nor of the "Journal of Discourses," from which we quote. Elder Meehan said that if the doctrine of "Adam for God," etc., had ever been taught to him there by the Mormon people he never would have been seen in West Virginia. They thought it very strange that such teaching could have been in the church at all where they were raised up from childhood, and they were entirely ignorant of it. They seem to be "honest and sincere" in their work, but have been blinded from childhood it seems, and the rottenness of the Bible and doctrine are sought to be covered up by the leaders of that church at the present time. We did what we could to inform them and they gave us an order to get one half their mail on our way to Sand Hill, as they both have papers from Utah and do not care for them. There can the Journal of Discourses be purchased and where can it be seen to refer to.

Quite a sad accident occurred to the little babe of Bro. George Williams while they were eating dinner Sunday. The babe was sitting on the floor to be convenient and the little one was also on the floor on the opposite side of the table, and as we suppose crawled under the table and turned the coffee pot over, scalding herself from her body to the bottom of her feet, and solid sent her to a pitiful sight indeed to behold. The child continued in screams until anointed, which was about an hour, as Bro. Williams and I were about two miles from where the time of the accident. After anointing it ceased its cries and soon fell asleep. Today, Wednesday, it seems to be out of danger and the wounds are healing nicely.

Moral. Beware of hot drinks! Do not set the coffee pot on the floor! Best place to leave it is in the tinshop or store. Bro. George says no more coffee is to be made in his home. Well, we will not get away till tomorrow. More anon.

J. L. GOODRICH.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE HOPE SET BEFORE US.

Funeral Sermon of Sr. Jane Mooney, Delivered at Independence, Missouri, May 6, 1900, by Elder Joseph Luff.

REPORTED BY BELLE ROBINSON JAMES.

I have selected from the Scripture two brief portions from which to form a text; the first, from 1 Corinthians, the fifteenth chapter, fifty-fifth verse; "Oh, death, where is thy sting? Oh, grave, where is thy victory?" The second part is from the Hebrew letter, the sixth chapter, the last few words of the 18th verse, "The hope set before us."

The situation in which I find myself this morning is a trifle embarrassing because of what has already been announced, that the sister whose funeral sermon is to be preached by me, passed away and her remains have been laid to rest in the quietude of the grave for about fifteen months. And I do not think that any amount of persuasion could have influenced me to talk upon the subject at this late date but for one particular thing, and that has already been referred to. The sister, I am safe in saying, at least a dozen times during my acquaintance with her in life, requested me that should I remain longer in this life than did she, I would preach her funeral sermon; and when we met for the last time before I started on my mission in the east two years ago, in her familiar way she patted me with her hand upon my back and said: "Remember, Bro. Luff, the promise made to me, that should I die before you do, you are to preach my funeral sermon." I told her I remembered it, and would attend to it. This furnishes all the explanation that is necessary and all by way of apology that might be called for, for occupying

My baptism into the church took place on the 22d day of May, 1876. It occurred in London, Ontario. Returning from that place to my native city, Toronto, I remember, as I stepped from the cars at the depot, the feeling of weight or the burden of responsibility that seemed to rest upon my shoulders. In the midst of one hundred thousand people I stood alone as a believer in this latter day or last day philosophy. Not one to whom I might turn for counsel, or from whom I might expect a word of encouragement. To stand in the midst of a people who looked with suspicion upon my every movement, and who were disposed to adversely criticize every expression, and interpret all as bearing the marks of hypocrisy, in that I was seeking to defend a religion which, notwithstanding all protestations to the contrary, in the public mind always associated itself with what was known as the Mormonism of the Utah valley.

After my wife's return from London, where she had been visiting, and where she, too, had united with the church, I had her as my sole companion in the faith to help and comfort me, as

came the more distressing, and outside of her absolute trust in God, and her dependence upon the confirmation of his divine Spirit which had been furnished her in reference to the truth she had embraced in 1843, she was without religious consolation. There were societies of different kinds around her, and she would mingle with them at times, and in a social way, participate in their movements and contribute her mite to assist them, believing that it was a benefit in a moral sense to the community; but her soul longed and waited and hoped for something that would come to her that would be as a resurrection of the old joy and the old association.

About 1875, as I learned it from her lips, she heard something definite regarding the Reorganization and took a trip from her place of residence in Alliston, Canada, away to Kansas, that she might obtain more information with reference to the gospel and the reorganization of the work.

A tract had fallen into her hands called the "Succession" in the presidency of the church, and in the reading of that little pamphlet there came back to her a confirmation and a rebaptism of the Spirit similar to that which had been given when she was baptized into the church. The result of this was that her affiliation with the Reorganization began at that date.

The following year, I think it was, or in the spring of 1877, I am not certain, probably the fall of '76, she attended conference in London, Canada, bringing with her Sr. Drury, her daughter, who is present with us this morning. I was present on the occasion, and her daughter was there baptized. To me there was something associated with the event, and there still is, that lingers like a sacred halo around the sight as I witnessed it.

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After my wife's return from London, where she had been visiting, and where she, too, had united with the church, I had her as my sole companion in the faith to help and comfort me, as

I sought to take and maintain a stand for the dignity and the righteousness of the gospel message, and to make a struggle to subdue what, within my mind, was contrary to right; so that the gospel principles might shine in beauty and splendor, or as nearly so as God could make it possible with one of my natural make-up. While in this condition, spending hours sometimes, alone in prayer and in tears, trying to keep up the fight against hard odds, I well remember that Sr. Mooney unexpectedly came to our house from Alliston, and how like a ray of sunlight, or, as though there had been a parting somewhere in the clouds, and the sun had found its way to that particular spot and from the blue etheral there was shining in upon us that day a something that I can never forget and that made the memory of Sr. Mooney linger with me through the years ever since; because, not only was her disposition such as to shed sunlight and the mellow influence of peace and pleasantness about her, and especially when she was with those of like faith with herself; but coming as she did under those circumstances, there was a volume of blessedness in her company that made us peculiarly glad; and I can safely say that there never has been one among the laity of the church unto whom I have extended my hand through the years that have gone since, with more of pleasure and delight, and in whose company I have felt more of real happiness in a gospel way, than hers.

The thought, as I witnessed the baptism of her daughter at the time referred to, that this aged sister had for over thirty years stood alone, without hearing a sermon from the lips of a Latter Day Saint, and while listening to what was falling from the lips of others, who claimed to be God's ambassadors in the world, she had never been able to find the nourishment for which her spirit called, and that after the lapse of all those years, the sound of restoration, of reorganization had charmed her heart to that extent to make her sacrifice what she had and undertake the journeys at her age, that she did, to make manifest her trust in the original faith in the manner in which I witnessed her doing it, impressed me in such a way as to make her stand before me then as a monument of devotion, a monument of fortitude, a monument of consecrated trust to which my thought has turned a hundred times since, and I have wondered if, under like conditions, with the nature that I carry about with me, I would succeed as well as she did. Sometimes, when alone in the world since that time, alone in the sense of being isolated from those of like faith with myself—and questions have arisen that have challenged my fears and in turn have made heavy drafts upon my confidence; and when events have transpired that have stirred my faith in some things to the very depths; I have thought of her and of others, and my thoughts have been, by

the grace of God, sanctified unto my strengthening, unto a renewal of my hope and to a consecration of my trust in God, believing that there would some day be an outcome to the strange mysteries associated with this latter day philosophy, that would furnish ample explanation for all that so agitated my mind and stirred my spirit.

Our sister passed away from earth-life on the 13th day of February, 1899. She had become the mother of twelve children, six of whom, three sons and three daughters, preceded her to the life beyond. We have with us this morning three, two sons and one daughter. One son still remains in Alliston, I believe, and two are in Toronto, Canada. Upon the lives of these, whatever subsequent events may be, an impression has been made, from which, if they were disposed to have it so, they never can free themselves.

The life of mother and the character she maintained under conditions that they, better than any others who now live know, were very trying at times, and severe at critical periods, stands out before them in evidence of the fact that there is something more than human associated with the gospel that she had embraced, and that there were some sacred lines along which were communicated to her life under those trying ordeals, a divine energy that made her not only equal, but superior to the conditions that confronted her and made her stand out before them in a special manner as a monument of divine grace. Before these children the double revelation has appeared—the unswerving loyalty of mother to truth and the clear attestation also of the interest that the Lord God has in the institution that she had accepted as his church and which, by the grace of God, had been sanctified as a channel through which the streams of divine energy were constantly communicated to her, so that passing through distressing conditions, some of which those who were acquainted with her in this life know nothing of except as she may have made reference to them, she was enabled to abide until the end, and then quietly speed away to the rest for which she for years had been hoping.

Now, I turn, under conditions attending the occasion, to the passages of Scripture to which I directed your attention. The one is in the form of a question and that question follows a series of strange announcements made by the apostle; announcements of a character to make the skeptic stop and think seriously; announcements of a character to inspire, and to renew already inspired hope within the believer's mind, and to make him catch up the question as it falls from the pen of the inspired writer and chant it as a psalm of praise, an anthem of honor to God, "O DEATH, WHERE IS THY STING? O GRAVE, WHERE IS THY VICTORY?" as I think and as they think of the character to which I am referring this morning; for life and its perplexities were sanctified in

such a way by the grace of God as to make of them Ebenezer stones upon which her knees rested a thousand times, while with outstretched arms she offered supplication to God, and fresh from the celestial throne received in return such streams as made her soul rich in heavenly experience.

If we turn our thoughts to the exit from this life of a soul so blessed and sanctified, we have no longer any occasion to use this portion of the language of my text in the form of a question that expresses fear or anxiety or dubiety, but to ring it out as I stated as an anthem of praise, an expression of triumph, as a challenge to the grave and a challenge to death to bring out their greater arguments and tell us where are to be found their signs of victory or their evidence of sting.

The argument is taken from all the mooted darkness of the shadows of the tomb; the terror is removed from the thoughts that cluster and associate themselves around the idea of death. Instead of a form withered and blasted by the touch of time and the influences of decay; instead of fixing our minds upon the object that is engaging our thoughts and seeing the shrinking form, we see a brilliant spirit, a spirit looming up brightly before us. As the vision of the mortal recedes, that spirit grows brighter and freer from the restrictions that have hampered it, and merging forth from those conditions, we behold it as it looks upon the body that it has left, and the environments from which it has been freed at last, and with a smile divinely sweet upon its features, it gazes and asks that question, "O death, where is thy sting?" Lay the mortal body away into the quietude of the sepulchre, but talk not of victory, except for the ascending spirit. Triumphant in the atmosphere of the divine that has been prepared for those whose lives being consecrated to the service of God, have taken advantage of all that is associated therewith, and permitted themselves to be raised by the God-leverage from earth conditions into the association of the blessed—let the *real* being—the spirit talk of victory. Let the grave be silent.

The other part of my text is simply an isolated portion of a sentence, "The hope set before us;" and right at this juncture the mind turns to consider what there is embodied in the thought of the hope set before the righteous. You will remember where the revelator went, when he wanted to talk in regard to something that was to be blessed in a peculiar sense. He leaves the avenues that are lighted up with earth's luminaries; he leaves the spheres of the song and the dance, the music and merriment and the festive chamber and all of the spheres of carnal pleasure in this world, and passing over to that place that men, outside of the gospel, have called darkness and gloom and referring to those who have taken advantage of the privileges divinely extended to them, he de-

clares, "Blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them." There he locates the blessed; and I believe the inspired penman had in view what the Apostle Paul had before him when he used the language, "the hope set before us," and there clustered around his thought of the dead that had died in the Lord, all that is comprehended in that idea. In his vision, the sweep of which had been given by divine inspiration, he makes the circuit of the eternal realm or of the dwelling place of the great God, embracing within its area all the fullness of peace and comfort, the gladness and the satisfaction that the infinite mind could make possible for those who would prepare themselves by His means for it. After traversing this elysian he brings all the possibilities of that celestial provision, within the scope of his intended utterance, then strikes off that portion of the sentence, "The hope set before us." "Blessed are the dead who die in the Lord from henceforth." Why? They have emerged from the conditions mortal; they have simply been transferred from an estate that was hampered by continual restrictions, and have soared away to find the atmosphere prepared of God, where the fruition of that "hope" shall be found, and where men shall be as satisfied with the conditions that confront them, if they have been faithful to the trust confided; as God Almighty is in His own sphere; as Jesus Christ is in His, where the mysteries of ten thousand unspeakable and inextinguishable conditions of this life will melt away under the light of a single revelation of results, and where the clouds that had gathered and the torturesome distress that had mingled therewith, making life almost insufferable at times, and causing the soul to wonder why the Almighty God, in His wisdom, could allow such conditions, shall be forgotten, except as parts of a holy discipline. By a single word that shall fall from the lips of God himself shall be dissipated all the impenetrable mists as haze before the sun of the morning.

"The hope set before us." If I were anxious, or the duty were assigned to me, to select some who, in my judgment, might be named as having prepared themselves for the enjoyment of the fruition of the hope referred, I could willingly and cheerfully, without any hesitation, point out, as one, the sister who is the subject of our thought this morning. I knew of her when it meant something to stand, when the war waged; I knew of her under the burdens of anxiety with reference to her family; I knew of her when, in the integrity of her spirit, she gave a fuller range to God and his purposes than to herself; when she threw open her heart and brain and spirit, and said: "Lord, I am not equal to the occasion, step in and occupy in my life and form my character as is pleasing to thee." I wit-

nessed something of her development and feel warranted this morning in making reference to her as I have done. I could cheerfully and willingly, with all the candor of my spirit, make selection of this sister as one in whom was evidenced the divinity of the gospel, the mercy of God, and as one who had, by following Christ, prepared herself cheerfully, trustingly for the enjoyment of that which is comprehended in "the hope set before us," and speak of her in the language of the other inspired writer, "Blessed are the dead that die in the Lord."

You know that when Paul stood before the ruler he was charged with a good many offenses, nearly all of which he denied, yet rallying after entering a general denial, he makes the single exception and says, "After the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." [Acts 24: 14, 15]. So the apostle makes reference to the resurrection of the dead as having comprehended in it the "hope" of all Israel. His mind, evidently under the touch of inspiration that he then felt, had darted away back through the years and he had noted the descent of the Spirit upon Job, and, putting his hand to his ears to catch the utterance, he heard the words: "Oh that my words were now written! Oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and my eyes shall behold, and not another." [Job 19: 23-28]. He saw that inspirational grace moving down through the years and fall upon the Psalmist, inditing upon his pen the language, "God shall redeem my soul from the power of the grave, for he will receive me."

He noted it as it fell upon Isaiah and moved his hand to write, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." [Isa. 26: 19].

He saw it fall upon the brain of Hosea and witnessed the result of its descent as the words were inscribed: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." [Hosea 13: 14].

He noted it as it rested upon the heart of a Daniel, and raising him from the conditions that burdened him, inspired him to put on record those wondrous words, "And many of them that

sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." [Dan. 12: 2]. He notes it as it moved along through the ages, first upon one and then upon another of those whom God would make ministers in the testimony of the divinity of the great gospel message committed to the trust of men. He found one after another of them rising and almost vying with each other in inscribing upon imperishable tablets for history's sake, the testimony, that hope was not furnished as a something by which to awaken joy in the heart of some of the ancient ones alone, but was, as the Book of Mormon distinctly affirms, intended for the race of man. According to that book, God does nothing save it be for the benefit of all men. He has no favorites in the world, and that which He provides as a means is capable of serving its purpose, beginning with the first who fell under the influence of its touch, and extending until the last son of Adam who shall stand upon the earth, shall be enraptured by its inspiring excellence, and saved by the energy or potency that is connected with it.

It was "the hope set before" all, and looking unto Jesus Christ as the embodiment in letter and in spirit as a focus in practice and theory of the divine intention, he could hear, as you and I may, if our ears are attuned to things divine this morning, the words: "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die."

Ah, if we think and think connectedly and steadily but for a short season we are warranted in believing that the vain imaginations of the past when death appeared as a monster came merely as the suggestion of an enemy rather than a friend, when we saw dear ones decaying and passing away as to this mortal life, and we questioned the wisdom of God; I say, that these bitter feelings are swept away and we feel like calling upon all that is within us to engage in the anthem of praise to Him who has ordained that this life will be very short at best, so that henceforth, as we accept of the divine provisions and develop under them, we can make seemingly short our career here and hasten over to the better estate that the Infinite mind has made possible for men.

But you ask me, Outside of the Bible, what do you know about things being better beyond than here? I will tell you how I know. I look about me in the world to-day, I see in the interlacing of every leaf, on the delicate tracing of an oyster shell that no human skill can imitate, in the human eye with all its possibilities, and the drum of the ear with all its susceptibility; I look upon the human things about me that are out of the range and skill of man to reproduce, and as I canvass this vast territory before us and see myself as but a drop in the ocean of actual, natural and physical fact, I see the

impress of a divine hand. I see the revelation of a Divine comprehension. I see at least a something that is superior to the human and it agrees because of its grandeur, its beauty, its unexcelled greatness, that no enemy to mankind ever ordained those conditions; it is man's best friend who did it, because in so far as man will adapt himself regularly to environments, they become things of beauty and a joy forever to him, and it is only the abuse of those things that invites distress. And if I can but feel that to bless my three score years and ten in this life there has been such infinite wisdom employed, with such interest as to create all these conditions in and for man and adapt them to the very brightest and and broadest expansion of his intellectual power so that he can be almost glorified under these conditions I must confess a purpose in it all; and as I think of this, I ask, what can be that purpose? If man climbs the ladder that is thus provided until he gets as high as these possibilities of earth will permit, he must find a stepping place somewhere at the top of the ladder where he can launch abroad and above, and it cannot be a God who when he has shown so much interest here will lose that interest in the life beyond. No; with the increase of human capacity and power as he steps from the highest round of the ladder here on earth to the lowest round of the ladder beyond, men will merge into better conditions and the increase will continue, and he needs no Bible to demonstrate it. All the indications are that this life is but the vestibule and that there is a sphere beyond better than this where the utility of present growth will be demonstrated. It is a fact that the impress of God is on everything that is natural in the world around us and as we reason and study and hope, the more we do so, the more we actually enter into the expectation of an estate beyond, where perfected conditions obtain.

I take a grain of corn plucked from the ear, full, plump and fresh. It is a marvel. I lay it here on the shelf or away in a cave like some of this Jaredite corn that has for some two thousand years been stored away in a cave where the moisture did not reach it. By and by it is exhumed and it does not look like it did in the beginning; it is shrivelled up and dry. It is not plump and rounded out. No, but put it in the ground and await results. The Jaredite corn hidden away for over a thousand years is re-producing of its kind, things of beauty and fresh and pleasant to the eye throughout different parts of the states to-day. I think of the wrinkled faces; I think of those whose hairs were whitening, of those who are feeling the touch of time and are under the influence of mortal decay, and as I think I cannot satisfy myself that the great God who formed these beautiful beings with their masterly and inimitable qualities intended that they should simply become food for insects and for worms. No,

I look as the wrinkles groove the face, as the expression of care is traced upon the brow and I see the hands as they hang wearily down and the steps falter and the form is tottering. I think of that furrowed and weary form as encasing a something that God is particularly interested in; and I think of that form at last going down, inflexible and shrivelled until it dröps into its resting place in the grave; but instinctively I also think of the newer form of life; I think of the beautiful arrangement in the way of development that lies beyond, and my spirit, when I contemplate this, is carried away from the atmosphere of gloom that enshrouded the thought of death and of the grave in years past. I say to the people, Reserve your tears for those that are alive. When I am dead, put a smile on your face. Weep for me if at all while I live. It is uncertainty while I live. I do not know where a week from today will find me; I do not know how far the effort at integrity that has characterized the few years of the past will remain with me; but when the conflict is over and when my form, though wrinkled and bearing evidence of care, is lying before you then look upon my casket with a smile upon your face and think of me as having figured for something else than the grave and as having passed on to my inheritance; and unless all creation is without design or ultimate, unless my hope in the gospel is vain, unless God is isolated from the gospel I have embraced; think of me under the light of the "hope set before us;" think of me under the testimony of the wise men who wrote, "Blessed are the dead that die in the Lord." Turn then to those I may leave behind and weep for them if you have tears to shed.

It is our loss of companionship; it is not a thought of fear or doubt with regard to the spirit that is gone, that brings the tear to the eyes of Sr. Drury and Brn. Cyrus and Thomas today. It is the thought of separation for the time being; it is what we are deprived of. We think of one gone on before and as our thoughts turn towards her, there comes back from the realm of Paradise a satisfying response. It is like a holy shower from the God-land and it moistens the atmosphere around us; it bathes our faces; it softens our features; it soothes the brain; it mellows our hearts, and by its influence hope is nourished and we feel that we are in an atmosphere that is celestial for the while it abides with us.

Now this may not in a special sense run in the way of a funeral sermon. It may be outside of the regular lines, but when I get into contemplation upon the theme of the "hope set before us" and I am called upon to speak with reference to those of whose experiences I have knowledge, every thought or reference thereto is like a thought of joy, and I gather strength and courage therefrom. I feel just as I have stated, like breaking forth in harmony with the inspired man's words and demanding, "Oh death, where is thy sting? Oh grave, where is thy

victory?" You know he says, "The sting of death is sin and the strength of sin is law;" but if sin is rooted out and Christ takes the place thereof and righteous desires are planted and ripened, then the sting is removed. Death has no significance except the significance that the doorway from my outer yard into my parlor has on a stormy day—the transition into a better condition, opening unto pleasanter realizations. It is the taking off of these outer garments that press and fret and chafe and worry and weary and hamper and harass the soul. It uncages the spirit and allows it in the very atmosphere of God to take flight and move to the height of the possibilities for which it has prepared itself. Oh, that I may die the death of the righteous and my last end may be like His; and that when the call shall come for me to hasten hence, I may be in as good condition as was Sr. Jane Mooney to lay down this mortal coil and rise to conditions divinely blissful.

May the Lord bless those who are chief mourners. Temptation, trial, doubt and darkness await them—some of them in particular. Strong natures, fixed habits, operate as barriers against the influx of divine influence and power; but turn to mother's character, let memory bring up the incidents of her life when under the weights that were upon her through years that you know of, and as you saw her rise from the midst of these conditions to where she could praise God with a freedom that was a marvel to your eyes in those days, there read your possibilities and allow no influence or power or temptation or doubt or fear to for a single moment weaken your confidence in God or make you underestimate his power, or in any sense minimize your love for the truth she set before you. In so far as she represented the character of Jesus Christ whom she sought to pattern after, follow you in her steps so that at last when the wrinkles and the pain and the casket and the grave are forgotten you may rise to those conditions unto which she has hastened and, striking mother's hand again, may never need to say good-by nor ever think of the necessity of shedding a tear. God bless her memory. Peace to her ashes. May we make of life's struggle as grand a success as did she and find infinite glory as our reward and satisfying portion at last. Amen.

GETTING DESPERATE.

The challenge issued by Bro. I. N. White in the defense he has been forced to make against the attacks of some of the ministers of the Christian church, or Disciples, or Church of Christ, whatever may be the correct denominational name of the followers of Alexander Campbell, has created quite a commotion, and Elder Clark Braden has seemingly made widespread efforts to get an official endorsement such as required by Bro. White. In a number of debates held with that people, when Bro.

White successfully met some of the positions advanced by his opponent, members of the Christian church have declared that they did not believe nor accept the position taken by their representative; and Bro. White has decided that when he next meets a representative of that church that he shall present the same kind of an endorsement he is willing to furnish for himself such as was published in the Ensign for May 10, 1900, page 8. The conditions named do not seem very hard and should not be very difficult for a man recognized as a fit representative of the faith held by the church of which these men are members; simply to obtain the endorsement of the chief editor of two of the chief papers published in the interests of that church, and recognized to be such by its members, that Mr. Braden is sound in the faith as they hold it, and a representative minister among them, and that he is a Christian gentleman to his opponent in debate. This endorsement also to be signed by the pastor and clerk of the church where debate is to be held, is about all there is to it. Instead of meeting these simple requirements, state boards and others have been asked for endorsements, and on such endorsements as they have given, Bro. White is asked by his opponents to meet Clark Braden. Rev. Isaac Beckelhymer, of Murphysboro, Illinois, wrote him in a very insolent manner, demanding that he should meet Elder Braden on the endorsements they had secured, and declared they had made arrangements to place Elder Braden in Independence, Missouri, and keep him there until he had turned "Mormonism" "inside out and outside in, upside down and downside up," etc; all this we presume independent of any endorsement. The following is Bro. White's reply; neither Bro. White nor his brethren are a bit scared over this demonstration. If the promise materializes it will work nothing but good to the cause represented by the Saints. This is assuredly the Lord's work and the puny efforts of all such opposers will only make their own weakness apparent. As Jude says they are merely "foaming out their own shame."

"INDEPENDENCE, MO., June 6. "REV. ISAAC BECKELHYMER:

"Sir:—Yours of the 1st received and noted. Rev. McClure called on me May 25th, at a time when I had not the time to fully examine claimed endorsements. He positively refused to leave them with me for examination; but agreed to furnish me 'certified copies' in two or three days. Not an endorsement nor a copy has he placed in my hands to the time of this writing. I challenge you to do it, sir, in fulfillment of my challenge to Braden. If Braden is what you claim for him, pray, why do you have to go from Dan to Beersheba and inveigle this and that board for an endorsement when my challenge has made it so easy to obtain simply by writing to the editors of two of your church journals? Let Braden come to time like a man, and furnish an endorsement from these two editors, stating (1) That he is an accredited representative of their

church, (2) That he is sound in the faith as they hold and teach it, (3) That he is a Christian gentleman to an opponent. Three or four lines of endorsement from these editors, covering the points asked for, is all I require of Braden.

"If he is so much admired by the Campbellite church, why is Braden and his like dodging around Robin Hood's barn hunting for endorsements? I challenge and dare him to lay before me (such as my repeated challenge demands) an endorsement from the two chief editors of the two journals named. (1) That Braden is an accredited representative of their church. (2) That he is sound in the faith as they hold and teach it. (3) That he is a Christian gentleman to an opponent. Will he do it? or will he continue to play the coward by inveigling boards, etc., for secondhand endorsements, on purpose to evade my repeated challenge.

"I laid my challenge at Braden's feet on the evening of November 12, 1899, at the close of the Alma debate. This challenge was repeated in circular form December 27th, and sent broadcast and met Braden's cowardly circular that he put out right after the Alma debate, wherein he claimed 'White had backed out' and had refused to meet him in debate at Independence." Here, sir, is seven months since I laid my challenge at Braden's feet, and not an endorsement has he furnished me. Now, after waiting nearly seven months, I am promising 'certified copies' of something!! Pray, sir, where are even those 'somethings'?

"You say, 'That no preventing providence, we shall within a few weeks, put Braden into Independence, and keep him there until he turns Mormonism inside out,' etc. You will perceive, sir, by examining the first part of my challenge, that Braden has had that opportunity offered him ever since early in 1895. You will also perceive, sir, that Campbellism, at the same time, comes in for its share of turning 'inside out.' Don't forget that, will you?"

"Braden claims to have had fifteen years of experience at turning 'Mormonism inside out.' If his success is to be measured by the number of Mormons he has converted to Campbellism, they will be found as scarce as hen's teeth. Will you or Braden please name even one he has so converted. Give name, time and place, please. Braden's dirty efforts to kill the faith of the Saints has been as destitute of success, as would be the puny efforts of a monkey to demolish the wall of Gibraltar with a penny tack hammer.

"Yours for honest work, "I. N. WHITE."

FILTHINESS.

Text: Eph. 4: 5. Neither Filthiness.

1. The Epistle to the Ephesians is a very noted and a very wonderful portion of God's Holy Word. After giving it lately a very close and prayerful reading, this thought came into my mind. If many of our able ministers were shut up to this one brief epistle for foundations for their discourses for an entire year, they would have no trouble whatever, about those foundations. I am entirely confident that I could prepare 200 or more sermons myself upon the texts and thoughts in this brief portion of the New Testament. Of course, men of real learning and ability could do much more, and better.

2. The words I have chosen as a text suggest some very important matters to my mind. These, I repeat, are not matters of a light or trifling character, but such as are of very great and grave import.

3. The context is also very fine. "Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us. But fornication and all uncleanness or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For ye know that no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God."

4. All filthiness is an utter abomination in the sight of God. He will not tolerate it in his presence nor among his children. Filthiness in one's person, filthiness of body, is an intolerable disgrace to any one who is a professing Christian. Many persons who have to toil in various ways and avocations cannot avoid having their outer garments soiled, but this has nothing to do with filthiness of body.

5. All ministers and their families, especially, should be models of neatness and cleanliness. The Rev. William G. Caples, a master spirit and a noble man, once preached a sermon on Saturday at 11 o'clock, at one of his quarterly meetings in order to get the stationed preacher to get out of and keep out of his soiled linen.

6. The beds with only one sheet, or only some old blankets and quilts that some circuit preachers have to sleep on, and wrap themselves in, are enough to sicken the body and the soul of any man whose mind and heart are clean. The torture these things inflict is just simply beyond expression. Bishop Asbury exclaimed: "O, for a clean board to sleep on!"

But these sermon outlines are only intended to be suggestive.

7. Ill-prepared or filthy food is also a curse to soul and body. Some corn-bread and bacon and an egg is food good enough for a king if it is perfectly nice, and perfectly prepared. Filthy food is nauseating and horrible. A great many cooks never learn what water and fire are for. And they never learn how to prepare the simplest food properly.

8. Now, then, if filthiness in body, and clothing, and bedding, and cooking, is so absolutely abhorrent and disgusting, what must the case be where there is filthiness in heart, mind, spirit, thought, and expression? The truth is this: A pure heart and mind and a clean body and life are vitally essential to Christian manhood and womanhood.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1.—St. Louis Christian Advocate, May 2, 1900.

DROPSY TREATED FREE.

\$3.75 WORTH OF NEW TREATMENT WILL BE SENT FREE TO ANY OF OUR READERS BY THE WELL KNOWN CHICAGO SCIENTIST, DR. FRANKLIN MILES, M. D., LL. B.

Dropsy is a terrible disease in its last stages. At first it is apparently more harmless, a little puffing of the eyelids or hands or a slight swelling of the feet, ankles or abdomen. Yet no death is more fearful. The unfortunate patient slowly drowns in the water of dropsy, which Dr. Miles' specialty is disease of the heart, liver, kidneys, nerves and dropsy. To introduce this new Dropsy Treatment he will give away \$10,000 worth. Hundreds of testimonials of the most remarkable cures will be sent on request. One gentleman was cured after having been cured by ten Grand Rapids physicians; a lady after six able Chicago doctors had pronounced her case hopeless. Mr. H. A. Groce, of 404 Mountain St., Elgin, Ill., aged 72, was thought to be incurable from dropsy, which reached to his lungs and caused smothering spells, coughs, shortness of breath. He reports: "Dropsy all gone; better every way." Mr. James Pinkerton, editor of the *Russville Sun*, Ind., writes: "Mrs. P. was given up by the physician. She owes her life to Dr. Miles' skill. She now performs her household duties at 65 years of age." Alex. Ethier, Calumet, Mich., states: "I suffered seriously for years from dropsy, rheumatism and heart disease. After taking Personal Treatment I gained 60 pounds and now always feel well." Mrs. M. B. Morelan, of Rogers, Columbus Co., Ohio, says: "Dr. Miles saved my life by curing me of that awful disease, dropsy and heart trouble. I suffered terribly." Miss Sophia Snowberg of No. 237 21st Ave., New York, certifies that "Three days after commencing to take Treatment for dropsy it was nearly all gone, after two allopathic and two homoeopathic physicians had failed." Mr. A. P. Colburn of Blessing, Iowa: "Dr. Miles' Treatment has performed a miracle for Mrs. C. after her leg burst from dropsy." Dr. Miles' Treatment is much superior to any others and to obtain the best result it is prepared for each patient. Every afflicted person should send for this marvelous Treatment. \$3.75 per bottle. Free on request. Address Dr. Miles, No. 201-209 State St., Chicago. Please mention this paper.

An Old Saw that is Senseless.

In olden times when a person died it was customary to toll the church bell a certain number of times to indicate whether it was a man, woman or child. For a woman it was tolled three times and for a man thrice three times. The stroke of a bell was called a "toller," and hence it was nine tellers for a man; or, as folks said in those days, "Nine tellers mark a man." This saying, which was continued long after the tolling custom was abolished, finally became converted into the present saying, "Nine tailors make a man," which is devoid of both sense and reason.—June Ladies' Home Journal.

"Strong Drink Not Good."

Alcohol is not a food for an athlete, and if not for an athlete then not for any one. It hardens the tissues of the body, and that is not desirable; besides, it hardens the liver at the same time. When the question arises between a man and alcohol, the safe side—for the alcohol—is the outside. Mechanically, it may have its place, but its use is not to be commended, either as a beverage or a food.—June Ladies' Home Journal.

THERE were only five large cities in America in 1800. Philadelphia, with 66,000, was the largest, the seat of government and the center of wealth and culture. New York was next with 60,000; Baltimore was third with 26,500; Boston fourth with 25,000; and Charleston, South Carolina, fifth with 19,000 people.—May Ladies' Home Journal.



PASTORALS.

To the Saints of Colorado, Eastern Wyoming and New Mexico, Greeting:—By the concurrent action of Bro. Joseph Luff and the president of the church I have been given the active oversight of the field comprised in the above named territory. Bro. C. R. Duncan, M. R. Spott, Jr., J. Frank Curtis and A. B. Hanson will be my assistants in the missionary force. I also hope for and expect much valuable assistance from the local priesthood in the different localities where they reside. Move out, brethren, and occupy, and the Lord will bless your work if it is done in the spirit of love and humility. Let us make this year a more active one than any heretofore in our lives. Do not bury your talents by allowing the things of this world to absorb all of your attention; you will suffer loss if you do. You have said many times, no doubt, that you loved this work and desired to see it progress. Is your desire to see it progress sufficiently strong to move you to activity? I believe the Lord wants men who can be depended on and who mean what they say. I will be pleased to hear from the local ministry from time to time as to what you are doing. I want to keep in close touch with all of the brethren appointed to this field of labor so we may counsel together and try to arrange plans so as to labor to the best advantage possible. I will be grateful for suggestions at any time and trust we may labor together harmoniously and peacefully, helping each other all we can.

Bro. C. R. Duncan and J. F. Curtis will have charge of the gospel tent work, assisted a part of the time by Bro. A. B. Hanson and others as we may be able to arrange.

Bro. M. R. Scott, Jr., will look after the work in western Colorado and New Mexico.

Eastern Wyoming will receive attention from me a little later. I would like to correspond with the Saints scattered throughout the mission to ascertain the prospect for openings in different places.

Dear brethren and sisters, we need your hearty co-operation. Sustain us by your confidence, your faith and your prayers, and I believe a good work will be done in the Colorado mission this year. Whatever may be our influence in the world let us see that it leads away from all that is sinful and impure toward that which is pure and holy. I hope the success of the work in the Colorado mission will be a matter of personal interest to each Saint residing here, and each one will feel the burden resting upon his own heart. Let each one who may read these lines ask himself the question, "What am I doing to advance the work of God and what can I do?" This is a day of sacrifice; what sacrifice are you making? I would not contend that our ministry should sacrifice less, but I do believe many of the Saints could sacrifice more, and then the burden would be more equally borne. There will be the families of three missionaries to receive their allowances from the tithes and offerings of this mission. I hope the bishop's agent may not be embarrassed for lack of means, but that you will come nobly to his assistance. We hope to see many new names on the bishop's agent's book this year. Make an inventory of your goods and see if there is anything which you have not tithed. Send your tithes and offerings to the agent, Bro. Charles E. Everett, 2925 West Sixteenth avenue, Denver, Colorado, and have your name written in his book.

We hope Bro. Luff may find it possible to be with us a little later to counsel and direct. Till then the brethren of the missionary force will please report to me quarterly so I may be able to report properly to him. I would suggest and appoint the first Sunday of June, being the third day, as one to be set apart by fasting and prayer by the Saints of this mission for the success of the work here and that wisdom and power may be given to His servants. Your field officer is young, and I earnestly request

the prayers of the Saints for wisdom to direct the work, and physical strength to endure. Trusting we may, by wise and upright conduct, merit the esteem and confidence of the Saints among whom we may be called to labor, and above all that we may live so as to be worthy of the blessings and favor of our heavenly Father, I am  
Your brother and co-worker,  
JOHN B. ROUSH,  
Wray, Colorado.

YUMA, Col., May 19.

To the Dear Saints of Spring River District, Greeting:—Having been appointed by Bro. I. N. White, as missionary in charge over this district, I desire the co-operation of all the Saints of the district, that this year may be one of activity in all departments of the work which God has intrusted to our care. Inactivity is spiritual death to Latter Day Saints, therefore, let us all try and do all we can for the spreading of the angel's message. Our lives should be in harmony with the testimony we bear. While it is God's hastening time so it is the adversary's; we must watch as well as pray. When the corn grows fast, weeds grow too. If you raise good corn you must keep down the weeds. Let us keep ourselves in line of duty and all will be well.

Those wanting preaching let us know. My permanent address is Lebeck, Missouri.

I left home May 4th, preached in seven different places, held one debate of eight sessions with Elder P. W. Shick, of Christian church; R. W. Davis was our moderator who rendered me valuable assistance.

While at Walker I baptized two. All the missionaries are at work. We are holding forth at Echo, Indian Territory. I will labor in the territory and in Kansas for a few months.

Yours in the conflict for truth,  
F. C. KECK.

ECHO, I. T., May 23.

Canadian Saints Take Notice.

We have made arrangements for reduced fares to St. Thomas conference with the Grand Trunk, Canadian Pacific, Michigan Central, Lake Erie and Detroit River railways. Delegates must purchase first class, full fare one way tickets to St. Thomas, and obtain certificate to that effect on standard certificate form (form 98). Ticket agents are supplied with standard certificates and are instructed to issue them on application. Purchase your ticket and get your certificate at least fifteen minutes before train time, and on your arrival in St. Thomas, present your certificate to me, I will sign it, and you will, when you go to train to return home, present your certificate to the agent, and you will receive the following rates, as per agreement. If three hundred have certificates you go home free; if fifty you will return at one-third of the one way first class fare; if less than fifty, at two-thirds of the one way first class fare. This means over all the roads mentioned. All members are delegates; tickets are good to go from 13th, to return till 10th, no stop over. Conference meets June 15th, 10 a. m. We expect President Joseph Smith will be present.

R. C. EVANS.  
WATERFORD, May 30.

Can We Have a Tent?

Editor Ensign:—May I use your valuable columns to state condition of affairs in British Columbia? Some ten months ago your writer started in at missionary work in this province where never before the gospel trumpet had been blown. It is not necessary for me to recite the numerous difficulties; suffice it to say that it has been up-hill work ever since. The difficulties of city or town work lie in getting halls at reasonable rates; this cannot be done; one is forced to pay from \$3.00 to \$20.00 a night, and had we a number of fairly well-to-do citizens to bear the burden we would not complain, but it is otherwise; there were about a half dozen Saints in the province when I came, and they widely scattered, and all must

be reckoned amongst the poor. Street preaching is out of the question; it rains about every other day; am safe in saying that all the dry days in the year do not total much more than three months. One cannot go to the country and obtain a free school very handily because country schools are scarce since there is so little farming carried on; ranching on a large scale and mining are the prominent occupations. To reach the people one must get in the towns, but how shall we surmount the already suggested difficulties? After careful thought I can only see one way if we wish to curtail expense—and curtail it we must—for it seems impossible to meet all financial demands unless one be endowed with the powers of a millionaire. The operation of a tent seems the only feasible plan.

Brethren and sisters, can I have your assistance in this matter? If so, please contribute and send the finance to me at Chilliwack, British Columbia.

I want to see the work progress, and, unless present difficulties pass away, it will be impossible, judging from appearances, to further and extend the cause. Have baptized some thirty-two since my advent, but we are too weak to undertake this work alone. I have traveled some hundreds of miles and know the difficulties and impossibilities. I wish, therefore, that Saints would take this matter to heart. Ye speak what Daniel's daen noo? Ah, weel, it's hard tae say; For what can brawny Scotchman dae, When he's the de'il tae pay?

They turn me out o' schills and kirks, And hells o' every name, Till oot o' cash and down in heart. I turn my fisteps home.

Noo where can I get place tae preach, I kenna where tae gang; The preacher haes the awfu' po'er Tae mak the folk dae wrang.

Had I a tent tae preach within Owned by nae Gentile crew, I'd sing my sang, like nightingale, And about the gospel true.

So come along wi' your baubees, And syne a ten' we'll hae; And split o' speckers and a' cranks, The gospel will get a' way; Hurry up the baubees (pennies, U. S.), everything counts.

In holy bonds,  
DANIEL MACGREGOR.  
CHILLIWACK, B. C., May 25.

NOTICES.

Oklahoma Saints:—At our last annual reunion a committee was appointed to consider and report on the advisability of a co-operative boarding house at our reunion this year. The committee have canvassed the ground, and after reporting, were authorized to arrange for a boarding place where all Saints who attend can get their meals at the actual cost of preparing them. Such arrangements are now in progress.

The plan is about as follows: The committee provide a place, hire a cook, provide provisions, etc. At the close of meeting the entire expense is summed up, the cost per meal determined, and those boarding pay their proportion, according to number of meals taken. The committee have made an estimate and find that meals can be furnished at about 7 cents per meal per capita (not to exceed 7c). One among the many commendable features of this plan is it relieves the sisters of the drudgery of cooking during the meeting, gives them much needed rest, and leaves them free to devote their minds and time entirely to the services.

Prospects were never more flattering for the work in Oklahoma than this year. Now, let every Saint in Oklahoma arrange to attend our fourth annual reunion, and show their appreciation of all the good things of life by "Praising Him from whom all blessings flow." If you intend coming, drop Bro. G. M. Hiles, Downs, Oklahoma Territory, a card so stating. Any information about the boarding tent you desire, write the above or the writer. Remember the time, August 3-13; place, four miles east, two and one-half miles south of Hennessy, Oklahoma.

W. S. MACRAE,  
Sumner, O. T.  
MORRISON, O. T., May 29.

Two Days Meeting.

There will be a two days meeting at Burville, Missouri, Saturday, June 20th, and Sunday July 1st. All branches in the eastern end of the Independence district are especially requested to attend.

R. MAX, Dist. Pres.  
INDEPENDENCE, Mo., June 13.

Conference Notices.

The St. Louis district conference will convene in the Saints' chapel, 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, June 23, 1900, at seven o'clock, and on the following Sunday.

J. G. SMITH, Dist. Sec.  
2816 Lyon St., St. Louis, June 1.

Conference of Texas Central district will convene with Cooks Point branch July 7th, at 10 a. m. Branch officers will please see that their reports are made out correctly. Let all officers report in person if able; if not, send report to district secretary.

The Sunday School convention will convene the 6th, the day before the conference. Come all, with the Spirit of the Lord, and let us have a profitable conference.

S. R. HAY, Pres.

South Missouri district conference will convene with the Sweden branch in the Saints' chapel, five miles east of Ava, Douglas county, Missouri, commencing Saturday, July 7th, at 10 a. m.—sharp. Branch presidents and clerks, please take notice; provide blanks, call your business meetings about ten days before conference, and forward all reports, petitions and communications to my home address, Beaver, Douglas county, Missouri. We shall look for a large delegation as the election of district officers takes place at this conference.

J. C. CHRISTENSEN,  
Dist. Pres. and Sec.  
May 31.

Convention Notices.

The convention of the Northeastern Illinois district Sunday School association will convene at Mission, Illinois, June 22, 1900. Business session 1:30 p. m., entertainment 7:45 p. m.

We trust every school in the district will be represented; also a report from all the schools sent to secretary.

MAMIE WILLIAMSON,  
Dist. Sec.

NORWAY, Ill., June 5.

South Missouri district Sunday School convention will convene at the Saints' chapel, five miles east of Ava, July 6th, 10 a. m. (the day before conference), and close at night with an entertainment. The schools throughout the district will please take notice and come well prepared with good thoughts, recitations, essays, etc., suitable for the occasion.

J. C. CHRISTENSEN, Supt.,  
MARY STEELE, Asst. Supt. and Sec.  
May 31.

DIED.

WARE.—At Richmond, Missouri, May 7, 1900, Sr. Martha A., wife of Elder R. L. Ware. She was born at Butler, Bates county, Missouri, February 4, 1842, and was baptized in 1871 by Joseph Lee. A kind husband and four children mourn their loss. Funeral sermon by Elder J. C. Foss. Text, St. John 11: 25.

WOODWARD.—Josephine N. Woodward, born April 2, 1844, at Stafford, Connecticut; died May 21, 1900, at St. Louis, Missouri. She united with the church in Providence, Rhode Island, and will be remembered by the Providence Saints by the name of "Pond," her maiden name. During the past twelve or fourteen years she has been a sufferer from paralysis, and has been unable to attend church services. Having received convincing evidence of the divinity of our work she remained a believer until the end. Funeral services conducted by J. C. Hitchcock.

NUTT.—At Albia, Missouri, May 20, 1900. Bro. Wm. C. Nutt. Deceased, was born November 16, 1862, baptized in May 1889, by Elder Atwell. He lived a consistent Saint and died in

full assurance of a glorious resurrection. He left a devoted wife and five small children to mourn his loss. Funeral services conducted by Elder Z. Decker, sermon by Priest D. N. Tillman, to a large concourse of friends but strangers to the gospel. His works will follow him. It was remarked, "we knew he was a christian, but did not know what church he belonged to."

HENWARD.—At Haverhill, Massachusetts, May 29, 1900, of typhoid pneumonia, Sr. Elmira S. Henward. She was born April 11, 1840, at Addison, Maine. Baptized March 26, 1872, by Elder J. C. Foss. Sr. Elmira was instrumental in bringing the gospel to Haverhill, has always borne her testimony to its truth when occasion presented itself. Three of her daughters are in the church and mourn their mother's departure. Funeral services at the home of her daughter and son-in-law, Bro. and Sr. Frost, 3 Carlton Place, by Elder R. Bullard, assisted by Elder Geo. W. Robley. One by one the Master calls his loved ones home.

MOLYNEUX.—Sr. Sarah Molyneux born November 5, 1824, at Stockport, Cheshire, England, died May 12, 1900, at St. Louis, Missouri. Early in the forties she united with the church in her native land, and later, the descriptive powers of the elders concerning the beauties of Zion, induced her to come to America. In crossing the plains, she shared the same sad and unfortunate fate as did many other honest hearted souls. Her disappointing experience with error did not, however, steel her heart against truth and the Spirit of God, hence, she united with the Reorganized church at St. Louis, Missouri, May 23, 1894, being baptized by Elder Wm. Anderson. For about thirty-six years she served faithfully under this banner, and even now her ever pleasant features will be missed in the congregation of the Saints. Funeral was largely attended by relatives and friends. Perhaps some of her England friends will remember her as Sr. Bradshaw. Services conducted by J. C. Hitchcock.

GRAY Why let all your neighbors and friends think you must be twenty years older than you are? Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using AYER'S HAIR VIGOR For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff. \$1.00 a bottle. All druggists. I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence. J. G. ALDENSON, April 24, 1899. Editor, Tex. If you do not obtain all the benefits you expect from the Vigor, write the Doctor about it. Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 21, 1900.

NUMBER 25.

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W. H. GARRETT, EDITOR.

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Box B.

## TRIALS.

Clouds and sunshine, storm and calm, light and darkness, heat and cold make up the sum of the seasons' changes, all of which seem necessary to life and development. Without the clouds there could be no gentle rain to moisten the parched and thirsty vegetation. Without the sunshine there could be no growth in field or orchard. Without the storm the condensations of vapors and miasmas could not be scattered and dispelled to give place to pure air and life-giving elements. All the changing conditions may not be pleasant to endure, and there are some from which we shrink; but these different seasons are ordained by a wise Creator to work for good to His creations, and they are made to bring blessings to all. The earth resting during the winter, warmed by the genial rays of the sun, watered by the springtime showers, takes on the new robe of emerald hue so pleasing to the eye; and the eager cattle feast upon the tender grasses, while as the seasons appear the fruits of field and tree are made to give forth abundantly to bless mankind. So with the experience of those who put on Christ, the natural seasons of time seem to be reproduced in their spiritual life. The new convert, not understanding the warfare before him, may think that because he is a child of the Highest that he will be cared for and shielded from the powers which assail him and seek his overthrow; but he finds as he progresses that he has had a misconception of the intentions of the Lord with regard to the part he is to take in working out his own salvation.

The Father has not designed that His children should have their characters made ready to put on like a garment, but he

gives each one the exalted privilege of forming his own character, having mercifully provided for him the pattern so that he should know just how to build, not alone for time, but for eternity; and through the ministry of trial, temptation, and sometimes affliction, the development needed to qualify the individual for the highest condition of life in the world to come, is attained; without such experience he could not be prepared for that blessed estate. It is a severe test which is applied to the gold in its refining; it is heated, it is said, until the operative can see plainly the reflection of his image in the molten liquid, before it is deemed sufficiently pure from dross to be useful. And it is a fact that the individual passing through the furnace of affliction and trial, if rightly exercised thereby, takes on more and more the character and image of the Divine One, as he is brought to realize that only in the promises of the Lord is there enduring happiness and peace, and that to attain it he must do the things pleasing to his heavenly Father, and manifest in his character and life those attributes exemplified in the life of Christ, and so become "like Him."

The impetuous Peter at one time in his early experience would have killed those who sought to harm his Lord; but later learned that the weapons of the warfare that he, with all Saints, was called to wage, were not of a carnal character, but were more mighty and weighty; for whereas the former affected only this present existence, the latter influences not only this life, but the greater life to come; and he learned that trials were a part of the experience of every saint. He, therefore, gives the following exhortation and admonition to the saints:

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.—1 Pet. 4: 12.

It would seem as if some had complained because their peace had been rudely broken and they were made to feel the force of an enraged adversary; and the apostle tells them they should not think this was a strange and unusual thing, but rather infer that this experience was simply the natural result of service to God, and should be as much expected and counted upon as being a part of their gospel life, as the blessings, peace and favor of the Holy Spirit when giving faithful and diligent service in their calling. Note the significance of the apostle's admonition, "Beloved, think it not strange concerning the FIERY trial which is to try you." Not only is there to be the ordinary and trivial trials incident to this life, the every day vexatious, an-

noying and petty difficulties to be met, but the apostle evidently seeks to impress them with the thought that there is to be something in the experience of every one which is to be in the nature of a cleansing and purifying force, and which is out of the domain of the ordinary; something which will try the very depths of the soul to endure; something that will make every soul experience a part of that which our loving Savior endured in the agony of his last mortal hours, when he felt as if all had left him to suffer and die alone, innocent, pure and holy as he was; when he felt that even His Father, who will He had always done, and to whom He had shown Himself an obedient Son in all things, that even He had left Him; and in the depths of His agony at this thought, that cry burst from His parched and pallid lips which has echoed all along the ages, and today touches the hearts of those who love Him, with the intensity of its expression: "My God, my God, why hast thou forsaken me?"

If the Son of God, the Savior of the world, had to meet that kind of an experience notwithstanding his obedience in all things required, by his Father, should it be thought a strange or unnatural thing that his followers would, at some time in their warfare, have the same experience? It can be safely said that every individual whose experience in the church reaches any considerable length will have sooner or later been made to feel that for some reason their prayers were unavailing; that the Lord would not answer when they called, even though the extremity seemed to be the greatest of their lives and the necessity most urgent and pressing; that God had forgotten his promise to be with them in trouble and that he would never leave or forsake them. But it is equally as certain that he has not forsaken any of his children and when they have patiently abided in the integrity and loyalty of their faith until the Lord's time came, they have seen and been thankful for deliverance. He loves his children and always works for their best good. Why then should not every child of God have as sublime a faith and confidence in the love of the Father as had grand old Job when he, in the fullness of his trust in the wisdom and mercy of God, exclaimed, "Though he slay me, yet will I trust in him."

Do not then fret or faint under trial. Paul says:

My son, despire not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God

dealeth with you as with sons; \* \* \* But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.—Heb. 12:5-8.

The Savior taught:

Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—John 15: 2.

Peter writes:

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.—1 Peter 1: 7.

Let every Saint then strive to endure even the fiery trial of their faith with patience and fortitude, in the assurance that it will work out and yield "the peaceable fruit of righteousness unto them, which are exercised thereby." (Heb. 12: 11).

## EDITORIAL ITEMS.

BRO. J. F. PATTON, Alexandria, South Dakota, nearly 72 years old, desires the prayers of the Saints that if it is the will of the Lord his health may be restored that he may be useful in the spread of the gospel, he being badly afflicted.

BRO. GEO. C. MARKWICK, 215 State street, Pekin, Illinois, writes of his appreciation of the work the ENSIGN is doing. There are but two other Saints in the place beside himself and they do not get to hear any preaching, consequently the sermons in the ENSIGN are helpful to them. Pekin is in Tazewell county, and perhaps some of the ministry may be able to call on the scattered ones during the year.

ELDER J. W. WIGHT will, for six nights, beginning Monday, June 25th, at Council Bluffs, Iowa, discuss church propositions with Elder Nephi Otteson, who affirms for the church presided over by President Snow. Time will be equally divided and they will have chairman, moderators and rules; something unusual in a discussion with Utah representatives. Elder Otteson will probably know more when he comes out of this effort than he does when he enters it.

BRO. J. P. BIERLEIN, Kiddier, South Dakota, sends the ENSIGN to a friend, an Adventist, and asks us to commence with the issue for May 24th, containing "those excellent articles on the Sabbath," etc. He says:

I just think it is grand, and just such reading as these people should have to consider. There are others here of the same persuasion to whom I intend giving my own ENSIGN for the same object. Bro. I. M. Smith's efforts are of the best, and I value them very highly as they are so easily comprehended and it seems no one can misunderstand him.

SR. E. C. LEHMAN, Cameron, Missouri, greatly desires that any of the traveling ministry going to Central Illinois, would make it a point to visit her pa-

rents and two sisters at Weldon, Dewitt county, sixteen miles east of Clinton, the county seat. It is thought some are ready to obey the gospel, although the only knowledge they have has been received through the ENSIGN, tracts, etc. Sr. Lehman says her mother told her two years ago that she was ready to be baptized when opportunity came. Elders should inquire for J. D. Brown, Police Magistrate, and say that Sr. Lehman requested them to call.

REV. DENTON COLLINS, Secor, Illinois, in the *Christian Leader* for June 12th, has this to say concerning the White-Braden' endorsements:

White is just now pressing Braden for a debate. Braden does not seem able to give satisfactory endorsement to White. White requires the endorsement of the editors of the *Christian Standard* and *Christian Evangelist* before he will meet Braden. Cannot these society editors give Braden their endorsement and let him and White proceed with their work? Do they really think White is too strong for Braden? It seems to me an acknowledgement, on our part, that White is too strong for Braden if they do not endorse him or give their reasons for not doing so, if they have any. The Mormons are making all they can out of this. It is not hurting the Church of Christ, but the societies. There is a standing notice to White, or any other Mormon, to meet your humble servant in debate. This notice is indorsed by the elders and deacons of nine congregations of faithful brethren. We hold ourselves in readiness to meet any of these indorsed men at any time after due notice. If you want some of my argument send for my tract, "The Foundation of Mormonism is revealed."

Bro. White advises that he is still without the certified copies of endorsement promised by Rev. J. D. McClure, May 25th. Among these purported endorsements which Rev. McClure had in his possession when he came to Independence was one written with a typewriter and signed with a rubber stamp, "*Christian Leader*," but no name or initials were given as authority for the paper or signature, and it was the only one so far as a hasty glance revealed, which complied with the requirements of Bro. White, certifying that Elder Braden was "an accredited representative of their church, sound in the faith as they hold and teach it, and a christian gentleman to an opponent in debate." The absence of any means of identifying the writer or authority by which this endorsement was written, made it, of course, valueless. However, we need not feel anxious about this matter. If Elder Braden and his associates really desire a fair debate, they know perfectly well how it may be had, and Bro. White has submitted very plain terms, easy to be understood; he has himself complied with them and it now remains for his opponents to do likewise.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. H. H. Robinson still continues quite ill. She desires that the Saints will continue to make intercession in her behalf.

Sr. Earl Corthell is improving nicely, and if nothing hinders will soon be out again, which her many friends will be glad to see.

Bro. Arthur H. and Frank W. Mills have again resumed their places in the book and stationery business with their father, Bro. H. R. Mills, but in a somewhat larger capacity than formerly. May they be abundantly successful.

We learn that Sr. Jennie Newton, of Cove, Arkansas, eldest daughter of Bro. and Sr. J. A. Robinson, Sr., is very ill with an attack of partial paralysis. If she can be moved she will be brought here the latter part of the week.

Sr. Fannie Lee left for Denver, Colorado, this (Thursday) morning, for a three months recuperation of her health which has been failing recently. We trust she may be successful and come back renewed and vigorous.

Bro. R. May and W. H. Garrett drove about five miles east of Buckner last Saturday on a call from Bro. M. R. Scott, Jr., for administration, he having been attacked with a hemorrhage while resting at his cousin's, Mr. Edgar Hostetter, while en route to his mission in New Mexico. He was feeling better when the brethren left. A Bro. Boswell, we believe it was, is with Bro. Scott, also assigned to the Colorado mission.

Owing to the small attendance at church last Sunday morning the effort to raise the church debt was postponed until next Sunday morning. Let each one carefully consider the matter and come prepared to give all the assistance possible, that we may present to the Lord and his church a building for worship free from incumbrance. If each does his or her part as they have been prospered, the debt can soon be cleared off.

Sunday was rainy and threatening and the attendance at Sunday School and church was considerably reduced. This was regrettable, especially at the eleven o'clock service when Bro. Joseph Luff preached a stirring and uplifting sermon on the ministry of suffering. We wish every member of the branch could have heard it. The afternoon communion service was good and comforting. At night Bro. Garrett occupied; the rain having ceased the audience was very much larger than at the morning hour.

## ST. JOSEPH, MISSOURI.

Elder S. F. Cushman and Priest Walter Smith, lately appointed missionaries to this district, addressed the Saints here Sunday morning and evening. Both sermons were edifying.

Bro. C. F. Guinand held preaching services at Elwood, Kansas, last evening. A school-house was obtained by Bro. G. W. Best for the purpose. The Brighmites have been holding forth over there for some time and Bro.

Guinand will show the differences between the two churches.

Last evening the Religio had an outing at the lake. There were twenty-three in number, making four boat loads. It was an enjoyable time.

We learn that Bro. E. T. Dobson, who has been in Dennison, Iowa, for several months, is quite sick again, not able to return home as yet.

Grandma Jones of Stewartsville, Missouri, (Sr. Wm. Lewis' mother), is very low and though standing on the brink of the dark river, she has no fear. She receives wonderful relief from time to time through administration.

Bro. and Sr. George Leach's house is quarantined. Their little daughter is said to have the smallpox, though the parents are not wholly persuaded.

Sr. Marcus Shaw had a very sick turn last week and is left in a very weak condition.

Sr. Mabel L. Douglas and Mr. John I. Lynch, were united in marriage on Thursday evening, June 14, by Rev. Henry Bullard. These are two very estimable young people and we wish for them peace, happiness and prosperity. G. L. K.

June 19.

## LAMONI, IOWA.

Yesterday, 17th, was children's day here. Several hundred were in attendance at the regular 9:30 service, and at 11 o'clock they assembled in the upper auditorium which was tastefully decorated with flags, flowers, etc., and on an arch over the platform were the words, "Are all the children in?" below which was a gilded star representing the star of Bethlehem and name of the school. Recitations, appropriate songs, birds and organ music, motion exercises and a questioning address by Elder Gunsolley was entertaining and edifying to old and young. Excellent sermons were preached at night by Elder Gunsolley at the Home, on the subject of "Anti-Christ," and by Bishop Kelley at the church. The afternoon social service was profitable to all who attended.

The preaching at the Decatur district conference held at Lucas, Iowa, 9th and 10 inst., was by Elders R. M. Elvin, Joseph Snively and Bishop Wm. Anderson. It was said by those who attended to have been a very good conference.

Two marriages occurred on the 10th inst., one here, by Bro. W. W. Scott, Mr. J. H. Kratzer, of Cainsville, Missouri, to Miss Mabel Coats, of Blythedale, Missouri. The other at Pleasanton, Iowa, by Elder M. M. Turpen, Dr. I. M. Lovett, of Lineville, Iowa, to Miss Maud Bicknell, a daughter of Bro. and Sr. Robert Bicknell, of Pleasanton, Iowa.

The seventy-ninth birthday of Elder Winthrop Blair was celebrated at his home here on the 12th by his relatives who brought presents of remembrance to his comfort.

Apostle W. H. Kelley left for his mission field in Ohio; he baptized two persons in the Home pond before his departure; one was his daughter-in-law, wife of his son Cassius.

Bro. Ed. Stafford and family moved to Texas.

Grandma Bunt, great-grandmother of Bro. Grenawalt, of Lamoni, celebrated her one-hundredth birthday at her home five miles south of here, on the 11th. She has six children living, thirty-four grandchildren, fifty-seven great-grandchildren and four great-grandchildren. Some two hundred and fifty persons attended her centenary festivities, and the old lady performed the feat of baking her own birthday cake, and, with one of her daughters, Grandma Mary A. Grenawalt, aged seventy-two, treated the crowd who enjoyed the occasion hugely.

The semi-monthly prayer and testimony meeting at the Saints' Home, on the night of the 14th; was led by Bro. M. J. Danielson; the good Spirit was present to console and enlighten.

Elder Fred M. Smith, eldest son of President Joseph Smith, besides being a counsellor to Bishop Anderson, is assistant editor of the *Saints' Herald* and editor of the *College City Chronicle*.

Elder Harry A. Stebbins has been delivering some Book of Mormon lectures at the Evergreen church of late.

President Joseph Smith started on a missionary tour to Chatham, Ontario, on the 7th, expecting to be absent a month or two.

Some building and improvements going on in the city and country, people generally healthy, weather delightful for summer time, and crops, gardens, orchards, etc., growing and yielding nicely.

A LAMONIAN.

June 18.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 724 Stony Island Ave., 8:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. and Sr. B. F. Durfee, parents of our Sr. Warlick, have been visiting in our city for some days, prior to returning to their California home where they are deprived of the church privileges.

The faithful sisters of the West Pullman branch have purchased a beautiful silver sacrament service for the branch. Are the sisters in advance of the brethren in point of diligence in the work?

Two of our brave, work loving sisters (Pitt and Penney) seeing the necessity of new paper for our hall, started out to draw on the gentle purse strings for a donation, and were happily surprised at the first application, after some explanation and presenting a recommendation from the pastor, to get a donation of sufficient paper to do the work. Bro. S. C. Good and W. F. Sanderson, expert paper hangers, will see to the putting on, and then for a grand rally about the second Sunday of July, which will be the first sacrament day for the west side.

Elder F. M. Pitt preached at branch headquarters at 2:45 yesterday, and Elder S. C. Good at 7:45 same place. Both efforts

were well reported on and proved satisfactory. Bro. Francis Earl occupied at the Lang mission in the morning, and for Bro. Graves at night, while the writer was filling his monthly appointment at West Pullman where he held two quite enjoyable services with fair liberty and good attention. We made an effort to attend the Religio, being interested in that movement, but either the Religio failed to materialize, or we failed to get there. Courage, young people, don't falter nor fail though you may have to fight the battle alone. The Religio is a good movement and is doing a grand work in the Book of Mormon study and should be encouraged.

We meet at times some noble examples of true love and devotion; we lately learned of one where a mother and son and daughter, members of the church, fast once a week for the conversion of the father and a son who are not as yet members. A beautiful example of true filial love.

Bro. O. B. Thomas called a few minutes as he passed through the city on Saturday en route to his field of labor, southern Ohio. Success to him and all the brave "ensign" bearers in the field of action.

Now we would love to see some "Jots by the Wayside." With bright hope and a cheerful heart I am yours for victory.

J. M. TERRAY.

305 Ogden Ave., June 18.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Bro. and Sr. Jos. F. Burton arrived from Tahiti last Thursday, and were welcome visitors at the Religio Friday evening, where, after the exercises of the evening, we had the pleasure of having him entertain us with accounts of his travels and experiences in the South Sea Islands. They also sang some hymns in the Tahitian language.

Sunday morning Bro. Burton was the speaker, "Christ the Redeemer," being his subject. At 12:15 we had our monthly sacrament meeting. There were two prayers offered, eighteen testimonies given, and five hymns sung. We had a nice, quiet, peaceful meeting.

At 2 p. m. Bro. Burton preached at Oakland, and again in San Francisco at 7:30, continuing his subject of the morning.

Sr. White having been baptized by Elder Chas. A. Parkin, was confirmed by Geo. S. Lincoln and J. H. Anthony.

Monday evening the branch gave a reception to Bro. and Sr. Burton at the residence of Bro. Roy Davis. His spacious parlors were filled to overflowing by Saints and friends, many of the Oakland Saints being among the number. A literary program was offered, after which shells from the Islands were distributed by our returned missionaries. A contribution was then taken up and donated to them. Speeches of thanks and congrat-

ulation were also offered. And so the evening passed.

Tuesday night a priesthood meeting was held. Wednesday night the branch held its business meeting.

Our city is somewhat excited about a scare of the bubonic plague in our China town. So far we cannot learn whether there is really cause for alarm, or whether it is only another political scheme to use the city's money and pull political wires. Our board of health is being very strongly censured by many. All is going well as far as known among the Saints.

Geo. S. LINCOLN.

June 6.

## FIRST KANSAS CITY BRANCH.

Chapel, 2324 Washburn avenue. Take 15th St. line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

Children's day is over and all voted it a grand success from start to finish. All who took part should be congratulated. The music was exceptionally good. The morning sermon by Elder G. H. Hulmes was an excellent one. The social service was spiritual and the evening exercises by the school all that could be desired, and though the evening was very warm and the house crowded, all seemed well pleased.

Our Sunday School had a visit and a short talk from our district superintendent, Sr. Eva Bailey, on Sunday.

Bro. Arthur Allen and Walter Smith have left us for their respective fields of labor.

Our missionary, Bro. J. D. White, has secured a tent for city work. We trust he may meet with results commensurate with his energy.

Notices of services in our branch will hereafter appear in all the daily papers on Saturday of each week, so that visiting friends will be able to find us.

Bro. T. Grabske, of 2380 Holly street, this city, wants to secure a small farm in this vicinity; would trade some Chicago property.

R. E. PORTER

June 18.

## LETTER DEPARTMENT.

MOUND CITY, MISSOURI, June 12.

Editor Ensign.—I send a few lines to report progress in our tent work at Mound City; good turnout as usual. We closed our meeting on the 7th for a few days, as the district conference was to convene at the Madison branch on the 9th and 10th, and we thought best for the ministry to be present. The conference was a very good one in every way; good representation of Saints, splendid meetings and the people out of the church seemed well pleased. Two were baptized and three young men were ordained, two to the eldership, one to the office of deacon. I look for good results as they are splendid young men.

The Saints of this district have decided to hold a reunion this year, the notice of which you will get soon.

C. P. Welsh, D. C. White and the writer did the preaching at conference.

I came back to take up the tent and Bro. R. K. Ross and I will look after the meeting till Bro. White gets back; then I will go to Skidmore, a place north about fifteen miles. Bro. Ross is a live man. Some of his fam-

ly were present at the tent meeting nearly every night, coming a distance of eight miles. Bro. Smith of the city and his wife have been very kind to us in looking after our wants. May God bless them.

The outlook is good in this mission this year. I must say Mr. and Mrs. Collins have taken care of us too and they are good people. They are not members of the church, but do all they can to help us with the work.

Your brother in bonds,  
J. ARTHUR DAVIS.

WASHBURN, Aroostook Co., Me.

June 9.

*Editor Ensign:*—I came to this place one week ago just in time to find the Seventh Day and Second Day Advents in a broil, and holding a discussion on the Sabbath question; they rushed at me like two mad curs, the standing man the first night I got here, and the under man the second night. The man of the first night was my old opponent (Colless), with whom I held a discussion twenty-three years ago, but I had nothing to fear from him as at that time, though I was but a mere boy, he was easily vanquished and went from the field of battle very much crippled—it was thought he was very tame and acted some frightened—his main points were the sleep of the dead and the resurrection is the birth of the spirit. Not having time to review him that evening, the following evening was devoted to that, but he and his pets with their pet theory, did not materialize—hence, like the cur, bite your pant leg and run. The under man being the one H. J. Davison used up last fall in discussion, got in the second night, and after the meeting was closed we talked for one hour, the congregation listening and laughing at him, as our easy thrusts would so quickly down him. He claimed that Moses was translated and when I told him God said Moses, my servant, is dead, that dead men are not translated, he then said Moses had been resurrected; I said that cannot be for Jesus was the first to arise from the dead, and Jesus had not yet died at the time of the transfiguration. The above is a sample of his ideas advanced.

While I am here for a short time shall hope to do all I can to advance the cause, and defend it when assailed. The Saints living here, seem to be trying to live up to their high calling; those who have been investigating are yet slowly enquiring about the work. A good congregation out on Sunday to hear the angel's message spoken of. Think it was wisdom for me to come to this place just now; it helps to encourage the Saints here and to renew the interest in those who are enquiring. Shall remain here until after the 24th, then go direct to South Rawdon, Hants county, Nova Scotia, to attend the conference to be held there on the 30th. Trust all the Saints who can will attend and make the conference a success. Saints, let's be united and make ourselves and the work an honor to all mankind. Peace be to all within the fold.

Hastily,  
S. O. Foss.

OSTERDOCK, Iowa, June 13.

*Editor Ensign:*—En route for Ohio, my new field, I am hastily visiting the Saints and friends of eastern Iowa, among whom I labored six, and again four years ago, and who are living within an easy reach from my route. I have just been reading in the late Herald the first letter of the conference year from some of the brethren, giving the account of their taking leave of home and endearments there; also the opening of the new year's work by which I also feel inspired to write a few lines to your readers, remembering that at the close of the conference Bro. Garrett arose and said, "Remember the Ensign." Also that many of the Saints where I have labored in the past take this paper who do not have the Herald.

Having determined not to take time or money for a trip home till the year's work is done, it became necessary to remain a little longer preparing home for a year's absence, than I

had intended. The urgent request to visit the Saints of Jones and Clayton counties while going east, accompanied with assurance that extra car fare would be provided for, which has been abundantly made good, together with permission from the missionary in charge, made me feel that I was not transcending the bounds of my privilege in so doing.

Having enjoyed rich seasons of heavenly grace and spiritual blessings with the Saints of the Green Valley church on Sundays, May 27th and June 3d, and splendid visits at their homes in the meantime, I came to Clayton county one week ago today, preaching once at the home of Bro. G. W. Seward in Edgewood. Thence to Elk Creek for three evening meetings in a school-house, where I had labored much with an interested people and some success.

Here, on Friday evening at the close of sermon, a stranger (to me) requested the privilege to ask a question. Without giving particulars, suffice it to say that I very soon discerned that my interrogator, and quickly, opponent, was none other than D. H. Bays, who is now pastor of the Christian church at Greely, Iowa (only a few miles distant), and had come there by the request of an enemy to oppose our efforts. The house was well filled by attentive listeners both to the discourse and following controversy. The subject was continued from the previous evening on the text, "Son, go work today in my vineyard," which not being yet finished, the conclusion was already announced for Saturday evening before Mr. Bays began. He called for evidence on the laying on of hands for the gift of the Holy Ghost from the Book of Mormon.

Having sold my marked Book of Mormon just before returning from the west, and wishing to be sure that I told him the testimony, I deferred response till next evening. He said he would be present, and asked permission to reply. This being granted, the house was literally packed on Saturday night. First the sermon, with one of the richest blessings I ever enjoyed in that house; then the controversy, unfinished, preparing the way for an organized discussion, which must be had in response to a declaration by Mr. Bays, twice stated, that he would meet any man in the Reorganization, from Joseph Smith down, on the issues between us. I have written to Bro. J. W. Wight (missionary in charge) about it, asking for prompt action. From here I met the Saints of what is still known as the Osterdock branch, in their regular place of meeting on "Updegraf Ridge," preaching three times on Sunday last; last evening here. Will preach this evening at Coleburg by the request of Bro. Hosler, priest of this branch, living there. Tomorrow on Ohio.

Before closing I wish to say to all the Saints and friends of Colorado and those just over the line in Nebraska and Kansas, in whose labors of love in the gospel work I have joined during three years past, that although I had anticipated a mission to my native state at no distant time, it is with feeling of regret and disappointment that I must so soon sever the acquaintance I have so much enjoyed, while their oft repeated manifestations of brotherly love and kindest regard have endeared them to your humble writer with ties that can never be broken. May God bless and keep them every one to inherit the celestial glory.

Yours in the bonds of the everlasting covenant,  
O. B. THOMAS.

RICHMOND, Va., April 10.

*To the Dear Saints, Brothers and Sisters in Christ Jesus, Kindly Greeting:*—Once again I take a little time to chat with you concerning the things that are nearest and dearest to our hearts, or at least should be, the things of the kingdom. Several kindly responded to my appeal for literature for that lady of the Utah faith, and as my time is so fully occupied I cannot reply to all; but I intend to write to Sr. Abbie L. Webster as soon as I can, for she has written me be-

fore and I have never replied, and if she sees this she will know it is not because of a lack of interest or of appreciation that I have not written. However, I do not think the Saints are given to judging each other harshly. I know they will not if their hearts are filled with that "love that thinketh no evil."

I will just give a glimpse of my situation, so that any to whom I owe letters may know it is next to impossible for me to write more than I am doing at present. My four oldest children are working and pay me their board (I mean of those with me; two daughters are in the north, one of whom is married), and I also have two gentlemen boarders, and three small boys beside to do for. So my time is pretty well filled up, as I have no help. And I have had sickness of late; measles visited us; first one was sick, then two, now two more have the measles and one complaining. The older ones who had it first are able to work again. I am sitting with the sick ones in my chamber tonight, and am utilizing the moments "redeeming the time" I trust.

I am glad to hear that two elders will be sent here instead of one as I think there will be more to do this year. I am hoping and praying and working in my weak way to make some little preparation in a few hearts for the reception of the good seed. Not many days go by that I do not have a chance to speak to some one, and generally to a person to whom I have not spoken before, and I trust that some little good may be done by the way of mellowing the soil and preparing the seed-bed in a few hearts.

One lady I mentioned in a former letter, whose home is near Baltimore, told me she was sorry she did not obey the admonition of the Spirit while Bro. Goodrich was here. Her address is as follows: Mrs. C. A. Clark, 212 Gaugh street, Highland Town, Baltimore county, Maryland. So if any elders or Saints are near her I trust they will hunt her up.

That lady of the Utah faith was very ill recently, and her mother came to nurse her. She is a Baptist and an excellent woman. I had many good talks with her, and believe she fully accepts the gospel as it is taught by the Latter Day Saints, which is indeed the same old gospel as taught by the apostles of old. Alas! that so few can see it! She lives among people of the Utah faith and speaks very highly of them as a people; and she said, "When Hester wanted to join them I could not say one word against it as they are good people, and even so much better than I am that I could not say anything against them. Of course they do not believe in polygamy, and Hester said their elders do not teach it any more," but I think she is getting her eyes opened somewhat. I could not help but think that if the gospel, even while weighted down and disguised with the evils of polygamy and false doctrines, can still have the power to work out so much good among those who have accepted it, what grand and glorious results ought to follow the acceptance of the pure, unalloyed gospel, the gospel itself without the heresies and abominations that have been added. Satan could not destroy the gospel, therefore he devised a plan to cover it up and darken it so its pure light could not shine through, but when its light does shine through it is the same light. They have the gospel indeed, but it reminds me of the old time tin lanterns; the light inside might be ever so good, but it was hidden and darkened by its hideous and foul covering, while with us the light is open and unobstructed, with nothing to make any one turn away with loathing and disgust.

And I wonder if sometimes there is not too much resting on our church membership, and living off of past experiences among the Saints. Past blessings will not suffice for present needs. "Give us this day our daily bread." The bread of yesterday will not do for today if the supply was over so ample.

We are told to examine ourselves whether we be in the faith. But

even if we know we are firm in the faith, yet self examination is still required, and it takes keen eyes to detect the spot of blight or the dry rot in ourselves when the outward appearance is fair and flourishing; but it may be there all the same, and if we cannot find it ourselves let us ask the Master to show us if it exists, and then let us submit ourselves into his hands even if he find it necessary to use the pruning knife. You know even the branches that bear fruit are to be pruned (cleansed or pruned) that they bring forth more fruit. And oh! how earnestly should we examine ourselves to see if there be any worm at the root, any little vice or sin that will eventually destroy our vitality, or at least, impair our usefulness.

At a prayer meeting of the Apostolic people recently (and I do so much enjoy their prayer meetings; they are what I think the Latter Day Saint prayer meetings should be), I was much impressed with the sayings of a young lady who had given her testimony, and was telling how good God was to give her his Spirit to guide her, and to correct her, too, if she needed it. She said she had a habit, as so many do, of adding some little thing to her statements to make them more emphatic, or to confirm them (such as, "true as I live," "I'll be blest, if it isn't so"), and she said just as sure as she forgot herself and indulged in any such expression, the Spirit would chide her, but oh! so gently, with "Your word is enough." Let your communications be yea, yea, nay, nay, "for whatsoever is more than these cometh of evil." "A saint's words," she adds, "needs no confirming." Oh, dear Saints, we cannot set our standard too high, and if we are ever able to come up to our standard, we can still expect to hear the Master say, "Come up higher," and the blessedness of it is, the higher up we get, the purer the atmosphere, the freer from fogs of doubt, from miasmas and malarials of earthly pleasures, and carnal desires; and instead of chilling shadows, we can bask in the sunlight of God's love, and instead of the burning, scorching breath of the Sirocco of human passions, or the chilling, blighting winds of scorn and pride, our cheeks will be fanned and our brows caressed by the balmy laden breezes that come to us from the sunny heights; breezes laden with the odors of flowers that can only grow in heavenly soil; love, joy, peace, contentment, virtue, truth, are the names of some of them.

"Come up higher!" How the words thrill me every time I see them or hear them spoken. No standing still, a constant climbing upward, if we wish to reach the goal, which is, thank God, higher up than earthly things can conceive of, unaided by the Spirit of God. No standing still, for if we stop our upward climb for a moment, how many forces are ready to drag us downward; and oh! then it is so hard to stop the downward descent, or to recover the lost ground. Let our motto be "Excelsior," and though "Try not the pass," the old man said, "let us pay no heed to his seductions, but rather give heed to the Voice that bids us come up higher, and waving our banner, marked with our tallman, "Excelsior," let us press onward and upward, nor let us ever stop short of the summit—the celestial heights. Oh, may we all attain them.

These thoughts remind me of a little dream I had a few nights ago, which I would not think worth telling were it not for the rapturous, joyous uplift of soul that was mine on awaking. I dreamed I was in a very large building, something like a framed barn, only its dimensions were immense; along each side ran a platform, quite elevated from the ground level, and through the center was not even a floor, but was a dark abyss, over which it seemed the building was erected, and where I was standing were many of my kinspeople and friends, and it was my business to climb up still higher and stretch ropes or cords, like small clothes lines, from one corner to another, and from one beam to another, far up over our heads. And I had got all stretched

along the sides and ends, then I thought I had to stretch them across, over this abyss, to the other side. It seemed the ropes were stretched in a sort of net work along the sides and ends, something like the lines of a spider's web, and the only way I could cross was to grasp hold of a rope, swing out as far as I could and grasp another; and then go hand over hand, with my body hanging over the abyss. There were a number of lights of some sort on the platform, where my friends were standing, but it seemed the platform on the other side was in a bright light, but the abyss was awfully dark and deep. My friends, as they saw me prepare to swing out over this dark pit, began to wring their hands and cry out, begging me not to cross that way; but I paid no heed, but catching hold of the slender rope, I swung off the platform out over the abyss, which yawned black and fathomless beneath my feet, then grasping another rope I began crossing over, hand over hand, shouting back to them, "The rope holds!" "Bless the Lord, oh my soul and all that is within me, bless his holy name. Bless the Lord, oh my soul, and forget not all his benefits." And just as I swung in safety on the other platform, I awoke with these words on my lips. I thought while swinging across I could see the white, upturned faces of my friends, and see them wringing their hands, and hear them crying out for my safety. And I believe the dream had a meaning for me. The ropes hold, no matter what stress and strain may be brought to bear on it. The rope woven of God's word, every strand a promise, and every fiber a truth, and it cannot break, for the words are "yea and amen." Yes, the rope holds.

ALICE R. CONSON.

3820 Fourth St., Fulton.

P. S.—I can use old *Heralds* and *Ensigns* to a good advantage, I think, especially the *Ensigns*. Also sermon tracts and leaflets, and I shall always be thankful for any that may be sent, and will do the best I can with them.

A. R. C.

NEBRASKA CITY, Neb., May 15.

*Editor Ensign:*—Our district conference was held here Sunday and yesterday. It closed at 4 p. m. yesterday. There was not much business transacted either forenoon or afternoon sessions, but what was done, was done quietly. The attendance was very small, all too busy to attend conference business.

Sunday at 11 a. m. Apostle James Caffall preached; at 2:30 p. m. Priest H. W. Belleville preached; at 8 p. m. Elder Chas. H. Porter of the Seventy preached. All was well performed; the weather was warm all Sunday. At 2 p. m. Elder Walter M. Self immersed two in the river. They were confirmed at the close of the evening sermon by Elders J. Caffall and M. H. Forscutt. The Spirit was felt at both the baptism and confirmation service. The candidates were Mrs. John Huffman of this city and Mr. Morris Crissman of Lincoln, Nebraska, daughter and son-in-law of Bro. and Sr. Jesse Ervin of this city. Both were about one age, 25 or 26 years of age. Mr. Crissman's wife belongs to the church; they were married here by Elder Forscutt in the church last July and they are one in the gospel. He is a printer by trade and a very nice appearing young man to look at; uses no tobacco or intoxicants. He came from Lincoln, Nebraska, to be baptized.

The Sunday School held two business sessions Saturday forenoon and afternoon; attendance small. They held a nice entertainment in the church Friday evening; the small girls did well and kept time to the music accurately with their marching and ringing of their bells that each had in their hands, and their innocent singing was pleasant to listen to; they had pretty voices that blended nicely together. The Daughters of Zion held their concert Saturday evening for our benefit in the church. Some of those old daughters were not as well trained as those pretty little girls were to take their part, in public; the children gained the prize in their performances Friday evening.

Your sister,  
ANNA NIELSEN.



says they had power to heal diseases and cast out devils. They had power to rule, govern and bear dominion given to them to a certain extent. They had power over unclean spirits and to heal diseases; and the evangelist Luke, as you will find recorded, I believe in the 9th chapter of his writings, also says:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases."

There the word authority is also used which means the right to bear dominion. He gave them power and authority over all devils and to cure diseases. These three witnesses agree that God, when he introduced the gospel through his son Jesus Christ, restored the dominion to men in part, in so far that they could control evil spirits and sicknesses, and thus might be protected in their efforts to rise; that the satanic power should not be strong enough to govern, that he should not deter them in their efforts to rise to their high destiny, but that they could control in this way and keep the powers of darkness from destroying them, and sickness from wasting away their physical bodies.

In the tenth chapter of Luke I read that he also gave power to others beside the twelve apostles; that this dominion was restored not only to the twelve, but to seventy. And he chose other seventy we are told, "and sent them two and two before his face, into every city and place, where he himself would come." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10: 1, 17). How glorious was their experience? They had, like the rest of mankind, fallen into that condition that error had power over them; but now they had gone forth and returned with joy, saying, "Lord, even the devils are subject unto us through thy name." We have been able to command and they obey us. Ah! that is a step towards returning to the high position from which man had fallen. Yet when men undertook to exercise that authority without command of God, they found the devils were more powerful than they, as in the case of the seven sons of Sceva, as you will find recorded in the nineteenth chapter of Acts, when they said: "We adjure you by Jesus, whom Paul preacheth" and the devil said, "Jesus I know and Paul I know; but who are ye?" Then they leaped upon the ones who adjured them, and they fled out of the house naked and wounded. The devils had power over men, but God gave to his chosen ambassadors, power over evil spirits, and when they went out they returned with joy, saying, "Lord, even the devil are subject unto us through thy name." But the Master said, "I beheld satan as lightning fall from heaven." (Luke 10: 18). Now mark you:

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by

any means hurt you." (v. 19.)

Ah, how great was that privilege! Did man ever have a greater privilege than that? Was he ever given a greater possibility than this? Yes, sir, greater still. You will remember that it was first a serpent that became an enmity with the seed of woman; that it was the first one to rebel against its natural ruler, man; enmity was established between the seed of the serpent and the seed of the woman, and from that time forth enmity has continued to grow until all the creations of God are at war with each other. There is lurking in every hiding place something to devour the life of another; and even among these higher creatures called men, there is a thirst for blood and a disposition to conquer, over-run and tread into the dust the rights and liberties of others. That spirit of war and contention and destruction is poured out upon those who ought to stand as rulers among men, and govern with equity and justice, all the creatures of God. But he says, notwithstanding, you shall have power. As I said before, the serpent was the first to exercise enmity towards man, but he says to the seventy, "And I will give you power to tread on serpents and on scorpions and over all the power of the enemy, and nothing shall by any means hurt you." Dominion is restored in part, then, to men. But, says the Master, "Notwithstanding, in this rejoice not." That is a minor thing; that is a mere commencement; that is only a beginning of your rights and privileges. Rejoice not that you may tread on serpents and scorpions and over all the power of the enemy, but rather rejoice because your names are written in heaven. Something greater than this awaiting men.

And now let me invite your attention to one thought in this connection, for I know there are honest people throughout the world who are laboring under a delusion. If God has restored dominion in part to that extent that his servants 1800 years ago had power over devils and unclean spirits and diseases, and they could tread on serpents and on scorpions and over all the power of the enemy, if his servants have not that power today what must be the conclusion? The conclusion is that we are further down than they were 1800 years ago; we are farther from our promised destiny. We have lost that temporary or partial power given to the church in the early age. And today if the power as given to the servants of God does not exist with the ministry, if they cannot rebuke and cast out evil spirits, and heal sicknesses and diseases in the name of Jesus Christ, then has the christian retrograded and not advanced; then are we farther from the dominion that God gave us in the creation than we were then, and the gospel of Jesus Christ is proving a failure. Men are going down under its influence instead of up. But if I find, as I firmly believe, that in every age, in every time when God calls men, he endows them with

power as in ancient times, that under proper conditions the devils are subject to them in the name of Jesus Christ, then is the gospel of Jesus Christ a success. Then is their hope that through this provision made by the Almighty and revealed through his son Jesus Christ, we may yet rise to the high condition from which man has fallen.

I invite your attention in this connection to a promise made to a disciple of Jesus Christ as found recorded in the nineteenth chapter of Matthew, 27th verse, where Peter had, it seems, become a little discouraged, like all of us do sometimes, and asked the question: "Behold, we have forsaken all, and followed thee; what shall we have therefore?" That was a legitimate question. They had forsaken all from a worldly standpoint. They had lost much. They had not only left their business affairs and had given their time and their talents to the work of this gospel, but they had been hated and rejected by former associates. They were looked upon as the offscouring of the earth. Their association was only among those that were ostracized and spurned in those days, simply because they had espoused the cause of the lowly Nazarene; and it was proper that they should ask the question, "Lord, we have forsaken all and followed thee: what shall we have therefore?" This is a question that every man asks often if he is sacrificing for the work of God. There are times of despondency; there are times when clouds obscure his spiritual horizon, and he can interrogate, what shall we have for what we have sacrificed in this cause? The Master answers the question (v. 28), and says: "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." There is dominion promised beyond that which is recorded in our text. In the beginning they were given power to control the beasts of the field and the fowls of the air, and the fish of the sea. Now they are told that if they are faithful they shall sit upon twelve thrones, judging the twelve tribes of Israel. Faithful men who prove themselves worthy shall be given power to judge among men in time to come, and you know the Apostle Paul said that the "saints shall judge angels." They shall be given power and judgment in time to come. They shall rise higher than they were in the beginning, and dominion shall be given to them, but only when they have proven themselves worthy of it by being pure and holy, and by having proven their faithfulness by obedience to the law of the Eternal One.

Let me give you a passage of Scripture in this connection, a further promise made by the Son of God, as found recorded in Revelation, 2d chapter, where the Lord appeared to John upon the Isle of Patmos, to which he had been banished for the wit-

ness of Jesus, and told him to write to the seven churches of Asia; and among other things he told him to write is the following: but before I read it I want to tell you that there are different translations of this passage. I shall give you two now and you can take your choice, but the one idea in each is, that man, if faithful, shall be given dominion and power to rule in the by and by, not only over all the creations of God, but over the nations of the earth. 26th and 27th verses:

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."

I will give power over nations to him that overcometh. Mark the only condition. If you can overcome you can claim the promise. If you overcome you have the promise that you shall be given power and that under God you may rule. "And he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Now the idea is that the faithful man shall be given power to rule in the by and by. I do not like this translation, however, where it refers to the process by which he will rule. I think it is contrary to the spirit of the gospel of Christ that men shall have power to rule other than by virtue of faithful adherence to laws of righteousness; a follower of the meek and lowly One; one who shall, by meekness and longsuffering and patience, overcome the world and be at peace with God and all men as he is commanded to do; then when he shall receive power over nations, they shall be broken to shivers, by him, even as I have received of my Father. It seems to me that a man who has overcome will have no disposition to break into shivers. I like this translation better:

"And to him who overcometh, and keepeth my commandments unto the end, will I give power over many kingdoms; and he shall rule them with the word of God; and they shall be in his hands as the vessels of clay in the hands of a potter; and he shall govern them by faith, with equity and justice, even as I received of my Father."

I like that. That sounds reasonable to me. That sounds like Christ to me. It sounds like a man who has learned of God. His rule would be with equity and justice. That other spirit, to break in shivers, has got too far down. It has deluged our world in blood. It has brought suffering instead of peace; it has brought lamentation and mourning throughout the world, and it goes on and on, bringing destructions and cruelty and tyranny wherever it is demonstrated by man. Here then was promised that sovereignty and dominion shall be restored to men.

Now, I want to call your attention in this connection to a prophecy made by the prophet

Isaiah in regard to the future reign of Christ, and see how nicely and harmoniously it blends with this spirit of the gospel of God's Son, who came with love to the world, and sends his rain upon the just and upon the unjust, and causes his sun to shine upon the evil and upon the good. I will read from the 11th chapter of Isaiah and I want you to mark it well and remember that man and beast are at enmity now because of the fall, and see what the difference will be.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and faling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

All these will then be at peace when the former condition of things will be restored and Christ shall reign upon the earth; then the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the faling together, and a little child shall lead them. Then not only will strong, mature men have dominion over the beasts of the field, but these beasts that now are at enmity with each other shall lie down in peace and a little child shall lead them. Dominion will be given to the child as well as the man. Control will be given to us and our children, and the wolf shall dwell with the lamb and the leopard shall lie down with the kid; and the calf and the young lion and the faling together, and a little child shall lead them because of the gentleness of the child, because of the power of the child over the beasts; and because he shall have a right to rule and direct; peace shall come upon the earth, and the beasts of the field, under his dominion, shall no longer be at war and enmity with each other. "And the cow and the bear shall feed: their young ones shall lie down

together, and the lion shall eat straw like the ox." There will be no more disposition to live upon prey: These beasts that now live upon the flesh of others, shall eat of the vegetable kingdom. "And the cow and the bear shall feed: their young ones shall lie down together. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." We will no longer be afraid for our children to play among the poisonous reptiles that now infest the land, because they will have power to control them, and dominion will be given to men, and the child; the weaned child, shall play upon the hole of the asp without danger, for the asp will be subject to the control of the child. "The sucking child shall put his hand on the cockatrice' den."

There will be a time when the children of men will be recognized as supreme rulers, and that condition of things will be restored which was at the beginning when God created man to have dominion over the beasts of the field, and the fowls of the air, and the fish of the sea, and over whatsoever passeth through the paths of the seas. It is our privilege to rise by obedience, to the heights from whence we have fallen by disobedience. Remember that corruption and crime and evil will sink us lower. Faithfulness and purity and righteousness will cause us to rise until we shall stand in the presence of God and receive the crown that he has laid up for the faithful, when we shall receive the dominion given to us in the beginning, and under God we shall rule; but we are unfit to rule until we shall have learned righteousness, until our souls are redeemed from the dominion of sin, until our whole beings shall be given to good, to virtue, to holiness, to right; and then we shall be worthy to stand at the head of God's creation, the place that God designed us to fill in the beginning. I pray that God, in his infinite mercy, will help us to understand that sin and corruption and transgression will cause us to lose our inheritance, while through the gospel of Jesus Christ we may have partial dominion restored unto us while here, dominion over the evils of this life, and by and by, if we shall overcome, we shall be given power to rule.

Then we can understand the statements of the prophet Daniel when he speaks of the dominion that God shall give to us in the by and by, and also understand the instances of which he gives a record here. You remember the story of the three Hebrew children that were cast into the fiery furnace. They had no power to control the elements surrounding them. The element of fire would destroy their bodies in a very short time for it was seven times hotter than usual; so hot that the persons who placed them in it were slain by the fire as they neared the mouth of the pit, and yet those three Hebrew children were preserved there. How was it done? Why, an angel

of God came down from heaven, and when the king looked into the fiery furnace, he saw, not three men, but four walking therein and they had no hurt; and one of them was like unto the form of the Son of God, and they testified afterwards that the angel of God was there. How was this done then? They had lost dominion; the power to control the elements was gone; they were subject to the flames. But one who had kept his first estate, one who had not lost dominion through transgression, who through faithfulness could still bear dominion over the elements that surrounded them, came and entered the fiery furnace with them, and at the rebuke of that angelic personage to whom dominion was given, and which he had retained by faithfulness—at the rebuke of that authority and power vested in the angel the fiery flames were quenched and these men were protected.

Daniel, you remember, was thrown into the lion's den. He, too, had lost dominion. He was powerless in the presence of these beasts of prey, as powerless as you or I would be. He bore dominion no longer. But while in that condition we are told that God's angel came down and in the presence of those beasts he walked with Daniel. They submitted to his command because he had dominion and had not lost it by transgression, and the beasts of the field were docile in his presence and dared not to interfere with the life of the prophet because God protected him. It gives me joy and comfort—while I mourn, while my heart aches for the condition of my fellowmen—it gives me joy and comfort to think that God sent an angel to protect those who were striving to do his will; to think of the deliverance of the three Hebrew children; of Peter when he lay bound with chains in prison, and an angelic personage not having lost his dominion and power to control, could command and the chains would fall off. I believe that God still reigns in heaven today, and that the dominion which was restored to men through the gospel of Jesus Christ anciently, will continue with the servants of God today if they are faithful and keep the commandments of God. That he is just as full of love and mercy as he ever was, and in our distresses if we need it, the angels of God will be around about us to protect us by the power that was retained, and to us will be given partial dominion so we may rise through faithfulness to the condition where devils will have no power over us, and where diseases may be controlled by the power of God and Christ through men. I believe that. If I did not believe that I could not accept the gospel of Jesus Christ as taught in the sacred word. For if men are lower now than they were 1800 years ago with the light of the gospel given to us, then that gospel has failed. I cannot believe that. I believe men will have just as much power if faithful and just as much of divine

favor now as they ever did in any age of the world, and the consummation of this will be what Daniel describes here when speaking of a beast which represents the evil power. He says (7:26):

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart."

He saw the time when judgment should sit and dominion would be taken from the evil power and be given to the saints of the Most High God and they would take it and possess it forever. There is then but one hope for man. There is but one thing he can take hold of that will rid him from the fall and place him in a position that God intended he should possess through the gospel of Jesus Christ. It is a means to that end. We have the testimony of those who went out in the name of Jesus Christ and returned, saying: "Even the devils are subject to us in thy name." They were told that these were but minor blessings. Greater blessings were in store for those whose names were written in heaven, and the time would come when the faithful soul who should keep the commandments of God, and thus purify himself and make himself right in the sight of God, when he should bear dominion, and with equity and justice rule over all the creations of God, and all the creatures of God should be subject to man; the wolf shall dwell with the kid, and the cow and the bear shall feed and their young ones shall lie down together, and a little child shall lead them, and "righteousness and peace shall cover the earth as waters cover the sea. Ah, that is what we ought to be striving for, and as honorable and virtuous men and women, ought to strive to rise by the means that God has given us until we have overcome and been made free from the dominion of sin and be worthy to dwell in the paradise of God with all the faithful that have gone before, where we may join in the everlasting chorus, Hosanna! hosanna! hosanna! to God and the Lamb; and may God in his infinite mercy and love help us to prepare for this great consummation, is my prayer.

Correct Form in Letter-writing.

POINTS FOR THOSE WHO MAY BE IN DOUBT AS TO THE BEST USAGES.

To every one outside the family circle the Christian name and surname should be written in full. A married woman writes her name, Mary Bruce Talbot, and in a business letter adds beneath it, in brackets, Mrs. John Talbot. An unmarried

woman writes "Miss" in brackets, before her full name, to a stranger when a reply is expected.

Type written letters are only admissible for business communications. In such epistles the signature should be written by hand.

Speak first of the interests of your correspondent and afterward of those which concern yourself.

Never write anything over your own signature of which you might later be ashamed.

Never allow any one to read a letter intended for your eyes alone. It is intrusted to your honor, even if not so explicitly stated.

One does not use the word "house party" in an invitation, but says, "I am asking a few friends, etc."

A letter sent by hand should be left unsealed, unless a servant be the messenger.

Business letters should begin with "Sir," "Dear Sir," or "My dear Sir," or if in the plural, with "Gentlemen," and end with "Yours truly" or "Respectfully yours"—never "Respectfully" alone, omitting the subject of the sentence. Ladies are addressed as "Madam," whether married or unmarried.—Mrs. Burton Kingsland, in the June *Ladies' Home Journal*.

We are overrun with magnetic healers, so-called, but the trouble is, they do not heal. It is said, "a drowning man will catch at a straw." Lately, two men entered my room and proposed to cure me. I said, all right, gentlemen, on this one condition: "No cure, no pay." For two months they came and manipulated my body from crown to feet. But now I am as I was in the beginning, and they are somewhere else. Humbug, yes; but some people like to be humbugged. I write this to warn others. Never pay until you are healed. Magnetic belts, the electropoise and other treatments are frauds. I have not, nor will I try, Christian Science and the faith cure that costs \$3 a week.—Rev. E. L. Armstrong, Corsicana, Texas, in *St. Louis Christian Advocate*, May 2.

We meet at the table three times a day in most families, and our best opportunity for conversation is found there. To sit at a meal in silence, speaking only about the affairs of the moment, asking and answering questions, but having no genuine table talk, is a mistake.—May *Ladies' Home Journal*.

#### CANCER OF THE BREAST CURED.

Grateful Words of Praise from Noble Women.

COZAD, Neb., Oct. 14, 1899.

DR. W. O. BYE, Kansas City, Mo.: DEAR DR.—I wish to state in behalf of all suffering humanity of cancer what wonderful work you did for my mother. About two years ago a lump began to grow under her left breast, which gave her much trouble and great fear. She was treated by our family physician but gradually grew worse, and every one told her that the only cure

#### "INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LITTLE ROCK, WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE SPECIAL TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative powers of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send free to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-four years of careful study, extensive research, and remarkable experience in treating the various ailments of the heart, nerves and lungs, which so often complicate each case, and which are the results of his complete special treatment in most cases, that he does not hesitate to freely offer all patients a trial free.

Certainly nothing could be more generous—more philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such an opportunity. No death comes more sudden than that from heart disease.

Mrs. Frank Smith, of Chicago was cured of heart dropsy after five leading physicians had given her up. A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. These include some who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to Franklin Miles, M. D., corner State and Adams streets, Chicago, for free treatment before it is too late, and please mention name of this paper.

was an operation, but to this she would not consent, she said she would prefer death to an operation. When one day I saw your advertisement in a paper, and something told me I must write to you at once, which I did, and on receiving your answer I hurried homeward with your "Message of Hope." Mother concluded to give you a trial, we sent for home treatment and applied your Balm Oils at once, she began to get better right away; she took home treatment for two months and at the end of that time the cancer became quite painful and Dr. Bye requested that she should come to Kansas City for personal treatment, which she did, and on leaving us we had grave hopes for her recovery and as her many friends bid her "good-by" more than one of them thought it was for the last time. But on arriving in Kansas City Dr. Bye informed her that the cancer would come out in a few days. She remained in Kansas City only two weeks and at the end of that time she came home cured of cancer. It is now entirely healed over, it did not even leave a scar. Mother feels like a new woman: she is sixty-three years old and does all her own housework, which is no small matter as she cooks for five men. She says she cannot say enough for Dr. Bye, and the kind and loving treatment which she received while there will never be forgotten. I shall be willing and delighted to answer any and all letters that I may receive in regard to Dr. Bye's mode of treatment, and before closing this letter I trust that God may ever bless and guide you in curing the poor suffering humanity of this world.

I remain,

MRS. G. W. ARTHURS.

Write for illustrated book. Address DR. BYE, Drawer N, Kansas City, Mo.

THE PILGRIMS' BELIEF IN REVELATION.

John and Charles Wesley are often quoted by Latter Day Saint elders to show that they believed in the restoration of the gospel with all its blessings and perfection in organization, but I do not remember ever hearing any testimony of that nature from the Pilgrim Fathers. I herewith present something I recently run across which shows the Pilgrim Fathers not only believed in revelation from God, but enjoyed it themselves.

John Robinson was the pastor to the Pilgrims, and came with them from England to Holland, intending to go with them to America, but it was decided that he go or stay with the majority. The majority remaining in Holland, he stayed there and died in four years. Of him Edward Winslow, one of the Pilgrim Fathers who came to America, said:

"He charged us before God and his blessed angels to follow him no farther than he followed Christ, and if God should reveal anything to us by any other instrument of his to be as ready to receive it as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light to break forth out of his holy word.

"He took occasion to bewail the fate of the reformed churches, who were come to a period of religion and would go no farther than the instrument of their reformation, as, for example, the Lutherans could not be drawn to go beyond what Luther saw; for whatever part of God's word he had revealed to Calvin they had rather die than embrace it, and so, said he, the Calvinists, they stick where he left them, shining lights in their time, yet God had not revealed his whole will to them, and were they now alive they would be as ready to embrace further light as that they had received. \* \* \* But withal exhorted us to take heed what we received for truth, and well to examine, compare and weigh it with other scriptures before we receive it."

Concerning John Robinson we learn that an Episcopal critic pronounced him "a man of excellent parts, and the most learned, polished and modest spirit as ever separated from the Church of England."

Edward Winslow was one of the foremost of the Pilgrim Fathers. The exhortation which he relates was in Robinson's farewell address to them on their departure for America. From what he relates it is evident that they not only believed in revelation but received divine instruction, from what he says of the Calvinists, that "were they now alive they would be as ready to embrace further light as that they had received."

It is not generally known that the Pilgrims and Puritans were distinctively separate and opposed to each other, the latter being persecutors of the former. They started out with one pur-

pose, but the Pilgrims separated themselves from the Church of England entirely, but the Puritans held to the church and tried to reform it, or at least worship according to their higher and advanced ideas without severing their connection.

This quotation from Edward Winslow I copied from *Self Culture* for February, 1896.

W. H. DEAM.

ECZEMA, ITCHING HUMORS, PIMPLES, CURED BY B. B. B.

BOTTLE FREE TO SUFFERERS.

Does your skin itch and burn? Distressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Eating sores? Ulcers? All these are symptoms of Eczema and impurities and poisons in the blood. To cure take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear and the breath sweet. B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. ENSIGN readers are advised to try B. B. B. For sale by druggists at \$1 per large bottle; six large bottles (full treatment) \$5. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle given away at our office, or send five cents, which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and medicine sent at once by return mail. Describe your trouble and free, personal, medical advice given.

Missouri Pacific Specials.

Prohibition National Convention, Chicago, Ill., June 27th and 28th. Rate \$12.50 for round trip. On sale June 25th, 26th, 27th, good for return July 2, 1900.

Yellowstone Park excursions. Tickets on sale commencing June 12th. Full particulars regarding routes, rates and hotel accommodations, apply to undersigned.

Four special Excursions. Glenwood Springs-Denver-Colorado Springs, Pueblo, Salt Lake City and Ogden. Also to certain points in South Dakota and Wyoming, at rate of one fare and \$2.00 round trip. Tickets on sale June 23th, July 9th, July 17th and August 1st, good to return on or before October 31, 1900.

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Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border. Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered. Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

Two Boxes of Quit-to-bac Cured Him.

"KIEL, Okla., March 29, 1900
"Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco.
"Yours truly,
"L. S. STALEY."
Three boxes of Quit-to-bac sent postpaid at there in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. ORDWAY, Peoria, Ill.

Broken Bric-a-Bracs.

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$7.15 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent dust on heavy Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; either kind. Free of postage.

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Same goods as suits, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Extra fine, strictly the best Oxford steel gray, heavy; worth \$18.00, price \$9.00.

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New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid.

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TIDINGS OF JOY.

BY ALEXANDER McMULLIN.

[Tune, "I am so glad that our Father in heaven."]

I am so glad that the gospel's been given, Restored once again by an angel from heaven. Light to the world is now brought back again, Glory to God for His goodness to men.

CHORUS.— Tidings of joy—to you and to me, To you and to me, to you and to me; Tidings of joy—to you and to me, Wonderful tidings so free.

The gospel so pure by the Savior was given, A token of love from our Father in heaven To free us from bondage, the fetters of sin, And give us the joy of his presence again.

CHOR.— The church has emerged from the wilderness dear, And offers her blessings to all, far and near. Her man-child from glory again is sent down To give her apostles as stars for her crown.

CHOR.— The voice of the Spirit, though silent so long, Now whispers to Israel and gladdens their song; With visions and healings again as of old, The signs are conferred as the story was told.

CHOR.— The bride of the Lamb is now clothed with the sun, Awaiting the bridegroom, our Savior, to come. Her servants are toiling o'er land and o'er sea, To bring the glad tidings to you and to me.

PASTORAL.

To All the Saints and Local Ministers in the St. Louis District in Illinois and the City of St. Louis and Suburbs, Greeting:—Having been detained on account of business, I did not reach my mission field until June 9th. No other missionary has been appointed to this mission yet, hence I trust that the local ministry will give all the assistance they can. I shall be pleased to hear from any regarding new openings and the needs of the work. The field is large, yet I feel by united and rightly directed efforts that we shall be able to accomplish much good. May God bless each member in this mission that we may feel that at the close of this conference year he has been with us and that through his aid we have accomplished much good. My mission address will be 2615 North Market street, St. Louis, Missouri.

In bonds, ARTHUR ALLEN, Sub. Mis. June 15.

To the Saints and friends of the Little Sioux and Gallands Grove districts, Greeting:—Having been placed as sub-missionary of the Little Sioux district, I desire the co-operation of all; and if the Saints or friends want preaching in their localities, will they please notify me.

As to the Gallands Grove district, on account of the serious illness of Bro. C. E. Butterworth I retained my position as assistant president of the district, at his request, and have been requested to take charge of the missionary work until he is able, or other arrangements are made; and if there is a necessity for any special work to be done, will you kindly notify me at my home address, Dow City. I hope we may be able to work together for good.

Will the missionaries and local brethren, of the above named districts, please refer again to the notice of Elder J. W. Wright, in *Harold* for April 25th, page 284, regarding our reporting; please note it and comply therewith. May God bless us all; and let us see to it that we are doing all we can. As one of the weak ones, I earnestly hope that ere long some of

the responsibility may be lifted, but till such time, I will do the best I can. In bonds, J. M. BAKER.

Dow City, Iowa, June 7.

FAREWELL.

To the Saints of Washington and Oregon, Greeting:—It is with feelings of sadness not unminged with pleasure that I bid you adieu; sadness to think of the long years that will probably pass ere we shall meet again; and pleasure in remembering the pleasant times we have spent together. Memory will often recall those occasions before me to brighten life's path as I journey on towards the better world. Three years ago I entered that field by direction of the Spirit and have never regretted doing so. Bro. Chase and I were ably assisted by nearly all the Saints of the mission. I do not now call to mind a single one who did not help some and by reason of this aid our heavenly Father we baptized over one hundred people and I preached over twelve hundred sermons, for which we feel to thank God and the Saints.

It has been thought best to appoint Bro. Chase and the writer to another field, but good men have been appointed to take our places, who I trust will meet the same warm reception and hearty support that we did, and that we will all work, watch and pray for the dawning of the perfect day. Memory will always love to linger around some of the scenes and events of the past three years.

I was sick when I left that field; got worse at conference; was unable to attend much of it; was administered to and improved enough to reach home, but took down the second day after getting there. Four weeks have past and I am still unfit for duty. My trouble is mostly with a gathering in my head that commenced some six weeks ago. Have had it lanced twice, but the end is not yet. The Saints here—of Los Angeles—have been very kind to me. How I did enjoy meeting them again after a years absence. Surely it is good to be a Saint in these latter days, and in Los Angeles two prayer meetings were mostly devoted to praying for me and a day for fasting. Surely God loves such a people and is pleased when we love each other. One evening as I lay nursing my head my wife entered the room and said, "Can you get up and go into the sitting room, it is full of Saints and if you could just see the dining room table, I don't know but what it will break if they continue to pile things on it." I was not able to go in, but as the music and song floated out from the room, I thought how good it is to be amongst the Saints even if one is sick. A warmer, more liberal hearted people than the Los Angeles Saints we do not meet these days.

I am anxious to meet my own branch, Garden Grove, for another noble band of Saints live there, Saints for whom I have preached and prayed for the last twenty years. I often wonder what the next twenty years will bring. I hope Christ and the end of this preaching.

Bro. Chase is in our field of work and it is needless to say is hard at work. I hope to be with him the middle of this month. We will be glad to hear from Saints and friends, especially those of the Central district of California who want preaching done. Mail addressed me at San Jose, California, will always reach me. The district has a new tent which we want to make good use of this summer, and to do so must have the co-operation of the Saints. So all Saints wanting tent work done in their neighborhood please write us. My home address is 1224 Wall St., Los Angeles, Cal.

HIRSH L. HOLT.

June 2.

CONFERENCE MINUTES.

The Southern Nebraska district met in conference with Nebraska City branch, May 13 and 14, 1900. J. W. Waldsmith and Jas. Caffall in charge. Sunday was devoted to preaching the word, by Jas. Caffall, I. W. Bevilive and C. H. Porter. Monday reports were read from Elders M. H. Forscutt,

J. W. Waldsmith, A. J. Myers, J. B. Gouldsmith, Jas. Thomson and W. M. Self; Priests Jas. Ferguson, H. W. Belville, E. D. Briggs, R. O. Self, H. A. Higgins, R. Meredith and Deacon Jas. Perrin; giving 1184 miles traveled, 168 sermons preached.

W. M. Self reported the Sunday School work to be gaining. New schools had been organized and good interested workers found to keep the work going. E. D. Briggs reported the work of the Zions' Religio Literary Society, and spoke of its helpful influence with the young.

The committee for reunion for 1900 reported unfavorably, and the following was adopted, Resolved, That we dispense with reunion for 1900. Further, Resolved, That the president of this district appoint two days meetings when and where his judgment shall approve.

Reports from Hebron, Blue River and Nebraska City branches were received, also Sunday School Association and Religio reports. The missionary in charge and all General Conference appointees were sustained.

J. W. Waldsmith was sustained as district president and bishop's agent, E. D. Briggs and M. H. Forscutt as Secretary and assistant secretary.

Bishop's agent's report, receipts, \$300.95; expended, \$270.07; balance on hand, \$90.88. Adjourned to meet with Hebron branch in September next.

E. D. BRIGGS, Sec.

Convention Minutes.

The Kewanee District Sunday School Association convened at J. W. Waldsmith, on June 1st at 10:45 a. m. with prayer service, followed at 2 p. m. with business session which proved very profitable to all present, and in the evening the Joy Sabbath School favored us with a very interesting program consisting of songs and declamations, addresses by Jesse M. Peck and F. A. Russell and a chalk talk by W. M. Kenk.

Mrs. Ed. LAMM, Dist. Sec. 722 N. Walnut St., Kewanee, Ill. June 11.

Eastern Reunion.

The Massachusetts reunion will open August 4, 1900, at Silver Lake, Plymouth, Massachusetts. A more delightful place cannot be found. This is the spot we have been seeking for years, and at last have found it. The pine grove cannot be excelled, healthful, cool and refreshing. The lake, with its pure water and silvery beach, surrounded with wooded hills that will resound with Zion's songs, form a picture impressive and grand, just far enough from the noise of Boston and near enough to old Plymouth to invite all who wish for a spiritual and restful season of joy; it is twenty-eight miles from Boston on the Old Colony railroad, Plymouth division, and about nine miles from Plymouth, five minutes' walk from Plymton station.

This will be largely a tenting reunion; the committee will secure a few places for aged Saints and for those in feeble health, but the rest will have the delightful experience of camping out. There will be a commissary tent on the ground and meals supplied. Tents can be secured through Bro. F. P. Bustel, 24 Melvin street, Somerville, Massachusetts, who will gladly furnish prices, etc. Your committee would be pleased to know at once how many are going, so that they can make proper accommodations.

There is a great deal of work for the committee to do, even if you all try to make it as light as possible for them. If you leave your order for tent early you will be supplied. If you neglect this until the last few days before date of opening you will certainly be looking for what you cannot find, as we cannot afford to order tents that will lie idle. More full information later.

R. BULLARD, Arlington Heights, Mass. H. D. SIMPSON, Washington St., Malden, Mass. F. P. BUSTEL, 24 Melvin St., Somerville, Mass.

June 15.

Two Days Meeting.

Two days meeting will be held at Burlington, Missouri, Saturday, June 20th and July 1st. All the Saints in Johnson county are specially invited to attend and also all others. Elder Joseph Luff will be present and perhaps others of the general ministry, together with the district authorities. Come prepared to have a good, spiritual feast.

R. MAY, Dist. Pres. ALFRED WHITE, Vice-Pres. INDEPENDENCE, Mo., June 14.

NOTICES.

The Central Illinois district, the new district organized by the late General Conference, will convene at Beardstown, Illinois, July 7th and 8th, to fully organize and officer the district, in order to put it in running order. All the branches are requested to send delegates and full reports. Come Saints, and let us have a good time.

I. N. WHITE, Minister in charge. HOOVER, Mo., June 16.

The branch at Weir City, Kansas, having erected a church building some four or five years ago which is getting damaged for the want of being finished, as being one of the building committee and one of the soliciting committee I appeal to all whom this notice reaches, to assist us with what finance they can contribute to the cause and help the good work along. Send all donations to Alonzo Peterson, clerk of the branch. WEIR CITY, Kan., June 15.

The committee of the Northern Missouri reunion, more generally known as the "Maysville reunion" met on the 9th inst. members present, T. T. Hinderks, A. W. Head, Ben Dice and C. P. Faul. The committee decided to move the reunion from Maysville. This is to give notice that Northern Missouri reunion will be held at the city of Stewartville, Missouri, commencing August 31st, and closing September 11, 1900. The citizens of Stewartville offered every inducement that we could ask for the holding of the reunion in their city. We ask the Saints and friends of the surrounding district to meet with us as in the past, and this, the eighth annual reunion will be a success.

C. P. FAUL, Sec. CLARKSDALE, Mo., June 12.

Oklahoma Saints:—At our last annual reunion a committee was appointed to consider and report on the advisability of a co-operative boarding house at our reunion this year. The committee have canvassed the ground, and after reporting, were authorized to arrange for a boarding place where all Saints who attend can get their meals at the actual cost of preparing them. Such arrangements are now in progress.

The plan is about as follows: The committee provide a place, hire a cook, provide provisions, etc. At the close of meeting the entire expense is summed up, the cost per meal determined, and those boarding pay their proportion, according to number of meals taken. The committee have made an estimate and find that meals can be furnished at about 7 cents per meal per capita (not to exceed 7c). One among the many commendable features of this plan is it relieves the sisters of the drudgery of cooking during the meeting, gives them much needed rest, and leaves them free to devote their minds and time entirely to the services.

Prospects were never more flattering for the work in Oklahoma than this year. Now, let every Saint in Oklahoma arrange to attend our fourth annual reunion, and show their appreciation of all the good things of life by "Praising Him from whom all blessings flow." If you intend coming, drop Bro. G. M. Hiles, Downs, Oklahoma Territory, a card so stating. Any information about the boarding tent you desire, write the above or the writer. Remember the time, August 3-13; place, four miles east, two and one-half miles south of Hennessy, Oklahoma.

W. S. MACRAE, Summer, O. T. MORRISON, O. T., May 29.

Committee on Histories and Encyclopedias.

The above committee met at the Historian's office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman and Frederick Madison Smith secretary.

We are trying to systematize our work and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. We will, however, need the active co-operation of all who are interested in this work; and hence we earnestly solicit the aid of Saints and friends. We shall be glad to have information of any works mentioning the latter day work issued or prospective, especially the latter; and where practicable send us copies of books. Any information addressed to either of the committee will receive prompt attention. Copies of the books should be sent to the secretary.

HEMAN C. SMITH, Box 329, Lamoni, Iowa. F. M. SHERY, 5 Montgomery Ave., Somerville, Mass. FREDERICK MADISON SMITH, Box 352, Lamoni, Iowa.

The Annual Reunion.

The general annual reunion of the church will be held at Dow City, Iowa, commencing Friday, September 28, 1900, and continue in session ten days. Further announcements will be made in due time. A. H. RUDD, Sec. DOW CITY, Iowa, June 5.

DIED.

GREEN.—Near Pionook, Wayne county, Illinois, May 29, 1900, Bro. John J. Green. He was 42 years, 1 month and 20 days old, being born April 9, 1858. Was baptized by Elder Emusley Curtis, March 1, 1895. He leaves a companion, 9 children, and a host of relatives and friends to mourn. The funeral was held in the Methodist church, Elder F. M. Slover preaching the sermon.

HAIR HELP So many persons have hair that is stubborn and dull. It won't grow. What's the reason? Hair needs help just as anything else does at times. The roots require feeding. When hair stops growing it loses its luster. It looks dead. AYER'S HAIR VIGOR acts almost instantly on such hair. It awakens new life in the hair bulbs. The effect is astonishing. Your hair grows, becomes thicker, and all dandruff is removed. And the original color of early life is restored to faded or gray hair. This is always the case. \$1.00 a bottle. All druggists. "I have used Ayer's Hair Vigor, and am really astonished at the good it has done in keeping my hair from coming out. It is the best tonic I have tried, and I shall continue to recommend it to my friends." MATTIE HOLT, Burlington, N. C. Sept. 24, 1893. If you do not obtain all the benefits you expect from the use of the Hair Vigor, write the Doctor about it. DR. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JUNE 28, 1900.

NUMBER 26.

## ZION'S ENSIGN.

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

W. H. GARRETT, EDITOR.

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## THE SCORNFUL ABOUND.

The scoffer is in numerous evidence in this age of the world, possibly more so than in some other periods. But he has always been conspicuous when a message authorized by the Lord to be delivered to the human family was being declared. He is one of the most active agents the adversary of souls has at his command; and how zealously and willingly he places himself in the hands of his master; there is no shrinking from the task; no urging is required. He is never the subject of reproof and admonition for failure to do service; he seems to be watching for every opportunity, and glad to embrace it as though it was a meritorious deed.

The chief weapons of the scoffer are derision, contumely and, if need be, misrepresentation. He may make use of the Scripture to oppose the message being delivered, but if he does, he clothes his arguments with ridicule and derision in order to, as he thinks, weaken the other side in the estimation of the hearers, and divert their attention from the truth and importance of the message being presented. But while the careless, indifferent and the weak minded may be influenced and deceived by such procedure, the thoughtful, conscientious mind is disgusted, and the side of the scoffer loses force with him because of its evident unfairness and its lack of sense and good reason.

It would probably astonish and vex some of the ministers who are always so eager to antagonize the positions held by others, to be told that they, in their demeanor, methods and manners, occupy "the seat of the scornful," and are scoffers; as much so as the man who simply uses derision and mockery as his chief weapons; but such

is, nevertheless, true. They cannot, it seems, resist the temptation to belittle and make the argument of their opponent seem ridiculous, though that argument may be the words spoken by our Savior or by the Holy Ghost.

Because the Lord Jesus Christ saw fit to sharply rebuke hypocrites, and because the Holy Ghost has occasionally condemned sin, men who have not the pure love of God in their hearts, and who are not inspired by the Holy Spirit, assume the same prerogatives, and justify themselves in using harshness and acting in an ungentlemanly, unchristian and inconsistent manner towards those who oppose them.

It is a safe rule by which to judge, that no man who truly loves God, despises his fellow-man; an excuse may be, and often is given, that it is not the individual which is despised, but the weakness of his arguments. At the same time they fail to recognize that "as a man thinketh so is he," and that his belief, to which he is entitled, and for which he is accountable to no man, but alone to God, is a part of his individual character. He, therefore, has the right to demand that his claims shall be candidly and courteously examined, and that they shall receive respectful consideration if they are at all called in question.

Nothing so quickly arouses the natural antagonism of an individual as to have his honesty, and to him, truthful opinions, harshly and superciliously attacked; and the one who does so, loses, at once, any power he may have for benefiting the other party, however erroneous he may think to be the opinions held by him; hence, he is deprived of the only legitimate and possible creditable excuse for introducing an argument, or in any way interfering with the right of his brother in the opinion which has obtained with him as being sound, logical and truthful.

The Golden Rule is the only one worthy of adoption by those who profess to be the disciples of Christ. He plainly said:

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*—John 13: 34, 35.

Under the Mosaic law, or at least the manner in which it was interpreted by the chief teachers of that day, it had been accounted the proper thing to love those who loved you, and to despise your enemies; to revile and persecute those who made themselves obnoxious to you, or if you happened to take a dislike to them either with or without cause. But the gospel law

changed all this, and the command of the Highest was, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," and adds, "That ye may be the children of your Father which is in heaven." (Matt. 5: 44, 45).

No man should be despised because he happens to comprehend things differently to even the majority of mankind. The majorities have been wrong more often than right, when it comes to a consideration of spiritual things. The despised Nazarene, hated and persecuted and scoffed at by the majority of the world in His day, proved to be all that He claimed for Himself. The despised and scoffed at Noah proved he was right in his message of warning, and so have other notable servants of God anciently. Why should not history repeat itself in this as in other regards?

We confidently affirm that the despised and martyred Joseph Smith will yet have the truthfulness of his message and claims vindicated. Though all the mighty and "honorable" of the earth scoff; though all the learned doctors of the law and of divinity deride; though the masses of the "common" people reject it now, as all refused to hear the message of Noah, and as so many despised the commandments of the Lord Jesus Christ, so shall those who today reject the angel's message delivered through Joseph Smith and his co-laborers down to the end of this age, the end of the world as it now exists, be made to realize that his claims were truthful and just, and that God the Father and His Son Jesus Christ *did* send him to restore the everlasting gospel and gave to him and his co-laborers authority to build up His kingdom for the last time prior to the second coming of Christ, scoff at it and deride as they may; but,

Surely he scorneth the scorners: but he giveth grace unto the lowly.—Prov. 3: 34.

Now therefore be ye not mockers, lest your bands be made strong.—Isa. 52: 22.

## EDITORIAL ITEMS.

EDWARD ANDERSON, Mullan, Idaho, would be pleased to make the acquaintance of any of the Saints who may reside in that region of country. He requests such to address him as above.

BRO. A. C. BARMORE advises that by an agreement between Bro. R. C. Evans and J. H. Lake he has been transferred to Canada, and his mission address will be 8 Waterloo Terrace, Toronto, Ontario. All who wish to correspond with him will be governed accordingly.

SR. NANCY BOYDSTON, Settles Station, Missouri, says she would be glad to have Elder J. M. Terry of Chicago come and preach in their neighborhood. The people all around Buckeye and Farmer school-houses think there is no elder like Bro. Terry.

ELDER I. N. DELONG is now at Portland, Oregon, and is working at the sewer pipe plant. If there are any Saints in or near Portland he would be glad to have them call and see him. He boards at 411 North Eighth street. He desires to know who has charge of that mission. Bro. G. T. Griffiths is missionary in charge of that state.

BRO. T. W. CHATBURN again makes his appearance with his faithful and appreciative "Jobs by the Wayside." If our good Bro. Terry, of Chicago, could always have his wishes so promptly gratified as they are on the occasion of the reappearance of the "Jobs," how happy he and everybody else would be, for his great, warm heart would always be wishing for blessings upon mankind, and his brethren in particular.

BRO. ALFRED WHITE and Wm. Newton continued at Merritt school-house, near Calhoun, Henry county, Missouri, until the 18th, and on 19th Bro. Newton baptized Bro. Harson Houts and wife and Sr. Bramder. They also blessed Bro. and Sr. Houts' three children. They then returned to Henrietta, held some additional meetings, and on the 23d Bro. Newton baptized Bro. Wm. M. Landon. They also blessed his child.

BRO. J. H. LAWN, Mulberry, California, commends Bro. Haw's "Sabbatarian Theories a Delusion," having carefully read it through; he finds that in many places it sparkles with a new light never before, to his knowledge, having been thrown upon that much discussed question, the Jewish or Seventh Day Sabbath. He advises every one to send for a copy, as being helpful. Copies can be obtained at the ENSIGN office, price, paper covers, 15 cents each.

BRO. J. C. FOSS says he was refused the use of a church at Richmond, Missouri, by one of the trustees, upon the plea that he "denied the plan of salvation and power of God as taught in the Bible." It is possible that Bro. Foss may have taught differently to what the trustee interpreted the Bible to teach on those questions, but one of Bro. Foss' main contentions is the necessity for the power of God to be made manifest today, precisely as it is taught in the Bible, and the opposition he encounters usually is on that ground, because men do not now believe that such mani-

festations should be in the church. Bro. Foss states that arrangements were being made by the citizens to obtain the school-house. He was at Lexington Junction, Missouri, the 26th, and reports having baptized Emma B. Graham the previous Sunday, and that others are "near the kingdom."

## EXTRACTS FROM LETTERS.

ELDER J. N. STEPHENSON, Eldorado Springs, Missouri:

The Veve conference just closed was one of the most spiritual I ever attended. Bro. T. R. White and I are now looking for an opening where we may present the gospel.

MR. J. R. HACKER, Big Cabin, Indian Territory:

I would like to have Elders Keck and Smart remember us at Big Cabin. I live three miles east of Cabin Switch. I do not belong to the church but am interested in it.

BRO. ETHAN BARROWS, 528 East 2d South street, Salt Lake City, Utah:

Elder R. Etzenhouser, Elbert Smith and wife and David Anderson and wife, after a pleasant stop over here, departed on the 12th for California, their field of labor, in good spirits, hopeful of doing good.

ELDER J. J. CORNISH, Bay City, Michigan:

Our conference at Bay Port, Michigan, is over. We just had a grand, good time; everything passed off nicely. In our preaching and our testimony meetings we enjoyed much of the Spirit of the Master. The next conference will be held at Flint in October.

SR. J. B. HOLMES, Mondovi, Washington:

We have lived here sixteen months and have not heard a sermon or seen one of like faith since we left Illinois. The Utah elders have been through here preaching, but we could not attend. Would like to have our elders come; if any are passing through we live three miles north of Mondovi. Expect to leave here, however, in three months. Would like to see a letter in the ENSIGN from Bro. James McKleran. We ask the prayers of the Saints.

ELDER H. E. MOLER, Wilmington, Illinois:

As the result of continued and repeated effort on the part of Bro. A. J. Keck and myself, I have the pleasure of reporting that during the past week eleven persons have been baptized and confirmed members of the church, seven of whom are heads of families, and all are respectable people. Others are near the door, and we look for a good work to be done here. We are to continue here for near a week yet, or until time to attend the district conference at Mission.

SR. (Mrs.) MARIA TAYLOR, CEDAR RAPIDS, IOWA:

We live two miles from the post office just on the outskirts of Cedar Rapids. We are in a measure isolated, there being only a few of us—four in all. Would like more preaching if we could have it. My nephew, J. R. Sutton, and Elder Hand held forth here for awhile, and some interested hearers. The people seem to be tired of fables. I send my ENSIGNS to as many as seem to want to read them. I hope the day is not far distant when we will have a branch here. Success to your valuable paper. May God's blessing attend it on its mission of love.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Ralph G. Smith's new house on West Maple avenue is rapidly looming up.

Sr. Earl Corthell is out of danger and convalescing rapidly. The little boy was quite low the past week but he also is recovering.

Sr. J. A. Robinson Sr., is having a new porch built to her house on West Lexington street, having moved the old one to the side. It will be a very great improvement.

Bro. Geo. Hayward has made a number of improvements in his house, repapering, painting, remodeling, etc., and everything is as neat as can be. Sr. Hayward is a continual foe to dirt and disorder.

Sr. Jessie Orrick underwent a severe surgical operation Saturday of last week, our brethren, Drs. J. W. Mather and A. H. Baldwin, being the operators. Their work was successful and Sr. Orrick is recovering nicely.

Sr. Jennie Newton and children, accompanied by Sr. Newton's mother, Sr. J. A. Robinson, Sr., arrived from Cove, Arkansas, Sunday morning last. She stood the journey excellently and has been slowly but steadily improving ever since, and we hope will soon be as active as ever.

Mrs. Mary Kurtz, daughter of Sr. Waldron, died at her home on Temple street, on Monday last. Her illness was of short duration, but severe. The skill of three physicians and the care of kind relatives were brought to bear, but failed to ward off the death stroke. The funeral service was conducted at the house on Wednesday by Elder Joseph Luff.

Sunday was quite warm but there was a fairly good sized audience at all services. Bro. R. May occupied at the morning hour giving some good instruction. At the close of the service about \$125 was collected towards liquidating the church debt. The afternoon service was characterized by splendid testimonies, strengthening and edifying. At night Bro. Joseph Luff preached with fine liberty and power.

The Hawthorne Society, of Independence, are among our most active and successful workers. They make all kinds of fancy needle work, both useful and ornamental, and have cleared since January 1st, this year, \$136.24, of which amount \$101.70 has been donated toward paying off the indebtedness of the church. Their bazaars and entertainments are always successful in their social, as well as financial features. They are doing a good work and are deserving of the patronage and encouragement given them.

Quite a severe storm visited Independence shortly before eight o'clock Wednesday evening. It raged with considerable violence, amounting almost to a cyclone, for probably half an hour, when it gradually passed away though the rain fell steadily nearly all night. Thursday morning came clear and showed the ef-

fects of the visitation in broken limbs, uprooted trees and prostrate telegraph poles. The roofs of the towers on the Saints' church suffered to some extent in the tearing off of some of the board covering; the damage was small, however. We feel thankful the damage to our city was so slight. For a time it seemed as if the storm might carry everything before it.

Sr. H. H. Robinson is still quite ill, and suffers considerably, especially in the hot days and nights which have recently prevailed. She has an occasional good day or night's rest which fortifies her for unfavorable relapses, but on the whole we think she is gaining slightly. Her malady has been pronounced by a council of physicians as a fibroid tumor, for which they cannot successfully treat. They admitted, however, that she had been wonderfully helped from some source, but gave no encouragement for recovery. She should have the faithful prayers of the Saints that the Father may continue to bless her unto final recovery.

Bro. and Sr. W. T. Bozarth arrived safely at Manitou, Colorado, June 25th, after a five weeks trip overland, weary, but in good health. Bro. Bozarth joined Brn. C. R. Duncan and J. F. Curtis in the tent at Colorado Springs, Sunday, the 24th. These brethren intended keeping up the meetings this week, perhaps longer. Sr. Bozarth says they miss the meetings enjoyed while here, and they feel it a trial to be so separated, but are striving to be contented and thankful for present blessings, and trustful for the future. A clipping from *The Denver News* regarding some archaeological discoveries in New Mexico will be given the *ENSIGN* readers shortly through the kindness of Sr. Bozarth who is thoughtfully interested upon benefiting those interested in these developments. They intend making their home in Colorado Springs for the present.

The Independence branch is blessed with good, faithful, devoted officials in the important offices of the lesser priesthood, and so far as their secular duties—the sustaining of their families—permit, are active and diligent.

Bro. J. W. Layton, a noble, large hearted servant of God, has for a number of consecutive terms, occupied as presiding priest, and before his ordination as priest, was presiding teacher. He is a man of faith, patience, charity and love, whose greatest interest is in seeing the work of the Lord prosper. He has served several terms, and still occupies, as president of the local Religio society, and is loved and respected by all. Bro. Lester Brackenbury, presiding teacher, is considerably handicapped by his duties as clerk in the post office, but is an humble, faithful and devoted servant of the Master, and has the confidence and support of the Saints in his efforts to preserve the integrity of the church. Bro. B. C. Smith, our energetic presiding deacon, has occupied for, we don't know how many years. He

is a painstaking, careful official, watching closely the financial interests of the body, and striving to promote the comfort of the worshipers, both of the Saints and the stranger who may come "within the gates" of the Lord's house. Other brethren in all these orders named, priests, teachers and deacons, render good service in their various callings, but are more or less hindered in their work by the demands incident to providing a living. Unity and harmony abound among the active workers, and we are anxious to have every member of the priesthood place themselves in line for active service, that they may be approved and found watching when the Master comes. More laborers are much needed. May the Father call them into work. Bro. George Horton, our worthy junior, is always at his post, faithful, painstaking and obliging. He always has the house of worship as comfortable as possible for those who attend, and there are numerous meetings—every night in the week being occupied, usually, except Saturday, and some of the afternoons, so that he is kept busy. The Lord bless these faithful brethren, and continue their usefulness and devoted service many years.

## LAMONI, IOWA.

Bro. George V. Brown (whose family lives on a farm south of here in Missouri) who has been ailing for some time, died at St. Joseph, Missouri, lately and was brought home for burial Wednesday of last week; Elder Stebbins preached the funeral sermon at the brick church.

Bro. Martin McKim is crippled up with a sprained knee, caused by a runaway accident.

The faculty of Graceland College for fall term is Professor Harkness, president; Professor Gunsolley, principle of the commercial department; Sr. Hatch, professor of languages and English literature; Sr. Audentia Anderson, professor of instrumental music; and Sr. Ruth L. Smith, professor of elocution.

The usual Wednesday night prayer meetings at the church and Mite Society Hall were held last week.

The Religio had an excellent and attractive program last week.

The preaching here yesterday, Sunday 24th, was by Elders Gunsolley and Stead at the Saints' church, and by Samuel Bailey at the Saints' Home. The afternoon prayer and testimony meeting was in charge of Elder J. A. Gunsolley, assisted by Elder James Allen. Good prayers and testimonies were offered.

## A LAMONIAN.

June 25.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 311 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:30 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Just arrived from our quarterly conference at Mission, Illinois. There was a large representation of the district present, which, with the local Saints

and people, made up a congregation of about four hundred and fifty. The business sessions were quite harmonious, there being but few dissenting votes.

Bro. Henry Southwick and Bro. John Midgorden were placed as presidents, with Bro. James F. Keir, of 710 Carroll street, Chicago, Illinois, as secretary, Bro. Johnson being relieved on account of ill health. On Friday the Sunday School and Religio work was presented in a routine way, and at night we were nicely entertained by local talent with some outside help. At a cost of twenty-five hundred and ten dollars the Mission Saints and friends have built a nicely arranged house, 36x60 feet, with incline floor and opera chairs, to be heated by furnace. This house was dedicated to the Lord on Sabbath morning. Bro. T. Hougas, president of the branch, in charge, opening prayer by Bro. Southwick, and the sermon of one hour and four minutes by Bro. H. C. Smith, president of the mission, the dedicatory prayer by the writer. These were interspersed by anthems and song appropriate to the occasion. The new house is elegant, commodious and with good acoustics, affording a pleasant and comfortable church home for worship. The service seemed impressive and satisfactory. Bro. Frank Russell preached on Saturday night, and Brn. F. M. Cooper and H. E. Moler on Sunday at 3 and 8 p. m. respectively, with a prayer service in the morning, constituting the services for the day.

Stella Timmons, of Essex, Illinois, and Jessie B. Smith, of Chicago, were baptized during our late conference, making an addition, as we believe, that will count for good to the cause. We welcome such to our numbers.

Though twenty-six were in attendance at the conference, yet the services in the city were well attended, Bro. P. Pement preaching at the 2:45 hour, and Bro. Wm. Strange at night. Good words for both efforts were heard by the writer on his return, and we were glad. The Sunday School is doing well and increasing in numbers.

J. M. TERRY.

305 Ogden Ave., June 25.

## ST. JOSEPH, MISSOURI.

Five children from Aspey mission were baptized in the church font Sunday afternoon by Elder Marcus Shaw. This mission is in charge of Brn. Shaw and Jeffries, and the brethren report good meetings and interest. Bro. Walter Smith, of Kansas City, has preached there several times of late, and his efforts have been much appreciated.

Bro. M. Shaw preached a funeral sermon one week ago, a grandson of Sr. Bartlett, who was drowned in the river.

Services across the river at Elwood, Kansas, have been well attended and there is a growing interest among the people. The brethren feel there are some honest in heart who will receive the gospel. Bro. Swen Swenson will occupy there each night this week.

One hundred and thirty-three were in attendance at Sunday

School Sunday, with six teachers, six officers and fifteen pupils absent. A special effort is urged to have 150 present next Sunday.

At the Z. R.-L. S. election of officers on Tuesday night, Bro. John A. Gardner was chosen president; Sr. Ida Pearson, vice president; Arthur Smith, secretary; Pearl Smith, organist; Josephine Isleib, chorister; Blair Dobson, treasurer.

The little daughter of Bro. and Sr. G. J. Whitehead was blessed Sunday afternoon by Bro. Wm. Hawkins, assisted by Bro. R. Archibald, named Bertena Harriet.

Bro. C. E. Guinand has been ill for the past week.

June 26.

G. L. K.

## ST. LOUIS, MISSOURI.

Sr. R. B. Trowbridge has returned to the city from an extended visit in Kansas.

Our district conference which met at St. Louis, June 23d and 24th, passed off nicely. Rain and mud both days prevented the good attendance we usually have. Bro. J. C. Hitchcock was the speaker in the morning (Sunday), Bro. Arthur Allen in the evening.

The reunion committee have secured the use of Normandy Grove for the reunion this year. It is said to be the "finest location in the county." In many respects it is much better adapted to our use than Ramona Park, besides we have exclusive use of it during the entire ten days which we could not have of the park.

The St. Louis, Cheltenham and Oak Hill Sunday Schools are to have a joint picnic at Forest Park, July 4th. Preparations of an unusual character are in hand. It is also reported that some of our people from Bellville are to come over.

Saints were in attendance at our conference yesterday from Caseyville, Taylorville, Bellville, Godfrey, Illinois, Oak Hill, Cheltenham and Normandy, Missouri.

Sr. Fred Johnson returned recently from a visit to her old home, Little Sioux, Iowa. She was accompanied by her sister, Sr. Fred Blair, of Lamoni.

Bro. Duncan, brother to C. R. Duncan, was in attendance at the conference yesterday.

Reunion talk is getting numerous, and it is fully expected we will have about double the tents on the ground this year as compared with what we had last year.

J. C. H.

June 25.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3019 16th street.

We had preaching here Sunday at 11 a. m. and 7:30 p. m. by Elder Chas. Crumley, missionary en route to Oregon. Albert Hays was the speaker at Oakland.

Elder Etzenhouser passed through our city this week, making only a short stay, but seeing a little of our city in that time. He is now at San Jose but will return here soon.

Fred B. Blair is at Sacramento.

Bro. D. A. Anderson and wife were also there Wednesday and are expected here every day.

We had good attendance at the Religio Friday night, at the residence of C. A. Partin, 3864 17th street. The notables present were Bro. and Sr. Jos. F. Burton, Bro. and Sr. Elbert Smith, son of David H. Smith, Bro. Chas. Crumley and nineteen others. The program was good and some of the papers excellent.

As Bro. Balshan has been seriously sick for a long time the Religio has set Sunday, the 24th, apart as a day for fasting and prayer in his behalf. They are also to invite the branch to unite with them. The last Friday evening this month, they are to hold an open meeting; a literary program is to be the chief feature, and non-members are to be special guests.

Our weather is beautiful now. We have had a little rain of late, which has cleared the atmosphere, and now it is clear, sunny and warm. Our heavy fogs have passed away for the present, fresh fruits are in the market, such as peaches, apricots, cherries, strawberries and the ever-present oranges, also vegetables in abundance, such as lettuce, green peas, sugar corn, etc. Flowers are blooming freely everywhere, and our parks are full of song birds, so all nature is gay. All is well with the Saints here now.

GEORGE S. LINCOLN.

June 14.

LETTER DEPARTMENT.

LOS ANGELES, CAL., June 18.  
*Editor Ensign:*—Will you please announce to the world that we are going to have a reunion in Southern California this summer? This reunion will be held beginning the 10th and lasting over the 17th of August. We have not fully decided on the location, but we are planning to secure Sycamore Grove, which lies within the corporate limits of Los Angeles and is one of the best places in the country. We will be able to make definite announcements as to this in a future communication. It is proposed to institute the "Co-operative Table." The experience of last year will serve us admirably this year. I believe that committees of other reunions should consider this feature, for it is such a saving both in time and means and the sisters are as free as the men to enjoy the services. We fully expect either Bro. Joseph or Alexander to be with us. Bro. Griffiths, Burton, Anderson, Smith, Chatburn, Gibson and others will be present.

Bro. Elbert Smith is at Santa Rosa; will remain there a couple of weeks. Bro. Anderson is expected here this week, likewise the Inimitable Chatburn.

Bro. Harris is better and visited here last week; he is now at Garden Grove. Bro. Holt spent a week at Garden Grove, but expects to start for his field in a few days. Bro. Dana is all ready to start for his field and only awaits specific directions.

So far as I know there is general good feeling all over this district. I know of no breach of good christian decorum.

Last week I visited Downey, calling on the few Saints there. Bro. and Sr. Van Fleet are as active as ever in the work. Preached in Garden Grove Sunday morning and returned to the city in time to attend to baptizing and preaching in the evening. We had previously announced that Bro. Burton would be in the city and, if so, he would occupy the stand; he failed to materialize. Bro. Earl supplied the deficiency in the morning, giving good satisfaction.

I would again suggest that we are in a condition to use thousands of Ensigns in our summer's campaign if the Saints will only supply them. The brethren will need them in the tent work and we can use a quantity in our city canvass. Do not destroy your church papers, but send them to my address below. Do not send *Hopes or Autumn Leaves*, for we cannot use them. T. W. WILLIAMS.  
 1014 Alpine St.

St. JOSEPH, MISSOURI, June 14.  
*Dear Ensign:*—I left Kansas June 4th and made a short visit to Holden, Missouri, to see mother and the Saints. Strange how sweet hallowed memories cluster around the place one embraces this work.

I left home the 7th for Stewartsville, Missouri, to attend the conventions and conference of the Far West district. I stopped over night in Kansas City and arrived in Stewartsville the 8th in time to see our wide-awake assistant superintendent of the District Sunday School Association, Sr. Carrie Lewis, conduct the last session of the convention.

At 8 p. m. the 8th our district Religio convention convened with a full house and good interest. The election of officers resulted in placing added responsibilities upon my shoulders in the way of district president. I appreciate the confidence of the Religians and shall labor with all my strength to prove myself worthy of this confidence.

We enjoyed a spiritual feast in the district conference which followed on Saturday and Sunday and met the missionary force of the Far West district, where I expect to labor this conference year with Bro. Swen Swenson.

I came to St. Joseph the 12th by direction of Bro. Foss to look after the interest of the Sunday School and Religio. We hope to do much good along these lines in the district this year. I am enjoying the hospitality of Bro. Wm. Lewis at this writing. Any one wishing to reach me by letter can do so by writing to Holden, Missouri. It will be forwarded to me immediately.

I am as ever your brother in the work,  
 WALKER SMITH.

BLACKWELL, Okla., June 21.  
*Editor Ensign:*—I pen my first letter to your columns. The ENSIGN is laden with good news to all Latter Day Saints, and while I have not written I have been a reader, and tried to assist in other ways to get the ENSIGN into the homes of my brethren.

Leaving home and loved ones on May 17th, en route to my new field of labor, I spent a very pleasant day in Independence, Missouri. Among the number I met was Sr. Burton's mother, Grandma Davison, also others of her relatives, with whom the writer spent a very pleasant few hours talk about experiences in those far away isles of the sea. These anxious hearted people, to learn of the safe arrival of Bro. and Sr. Burton to their native land, served as an example to the writer of the anxiety of other mothers and loved ones under like circumstances.

I entered my new field of labor on May 19th, in company with Bro. Macrae, arriving in Perry, where we met Bro. and Sr. Budworth, and on Sunday met with the Saints in Oak Grove branch. Bro. Aylor preached a good discourse to the Saints at 11 a. m. and the writer made an effort at preaching in the evening.

Monday Bro. A. and I began tent meetings at Morrison, continuing about a week, the Saints nobly assisting and caring for the missionaries. Being relieved by Bro. Davis and McFae, of our care for the tent, we went to Pond Creek and held meetings over two Sundays; four were baptized and others very much interested. By card from brethren at Morrison we learned that five were baptized same date as the baptisms at Pond Creek.

Where the scattered Saints live the doctrine we are sent out to preach, men and women are always attracted by the gospel of the meek and lowly Christ.

Interest here in Blackwell isn't very flattering, but the seed must be sown. So many are "lovers of pleasure more than lovers of God," that the attractions of this gay world demand the attention of the masses. The few Saints here who have kindly cared for us, I pray the good Lord to reward them.

Oklahoma is a beautiful country so far as I have seen. The "Free Home Bill," and the enormous crops this year, are giving the country a boom.

A gentleman remarked to me yesterday, that during the dry season here the people were very religious, but since prosperity had come they had forgotten their God. It reminded me of the history of ancient Israel. But I will say that the prospect for the work in some localities is to me, very encouraging. My co-workers are all busily at work, so far as I have heard, and there are many more calls for preaching. The harvest truly is great, but the laborers few.

We expect to move the tent to Pond Creek the first of next week, and some of the brethren will occupy in the Christian church at Nardin, ten miles west of Blackwell.

Having been appointed sub-missionary in charge of both Oklahoma and Indian Territory, I would be glad to hear from the Saints regarding the needs of the work, and desire your co-operation, faith and prayers. My mission address will be, Okarche, care of L. W. Pate.

The brethren of the missionary force in the above named territory will please remember to send in their reports promptly to me, on July 1st, October 1st, January 1st and March 1st.

Your brother and co-worker,  
 HUBERT CASE.

NEAR CALHOUN, Henry Co., Mo., June 18.

*Editor Ensign:*—According to arrangements with the sub-missionary in charge, Bro. May, I joined Bro. Alfred White at Henrietta school-house, Johnson county, Missouri, on Thursday, June 7th, he having preached there three times before I came; I preached on the same evening and continued until the 13th with a very good interest, over fifty present the last night. On the 12th I had the pleasure of adopting two precious souls unto the family and Kingdom of God's dear Son, and on the 14th two more, Sr. Nettie Heard, young Bro. Rowen Oak Landon, Bro. C. M. Starford and Myrtle M. Davis. Bro. A. White preferred that I should do the watering, but the most of the work was done by him. I find him a most congenial companion, and a fearless defender of the faith.

Bro. Alma Houts came with a spring wagon, took us to his home, the same evening we preached in the Merritt school-house in Henry county, and have held meetings every night to the present. We are going to baptize some more tomorrow, please God, as there are some who have given their names. We are having good liberty and good attendance.

Your brother in bonds,  
 WM. NEWTON.

MAINTLAND, Mo., June 21.  
*Editor Ensign:*—On the 17th inst. we closed the tent meeting at Mound City; just the amount of good done the great by and by must reveal. No one obeyed, but some few seemed almost persuaded.

We moved our tent to this place on the 19th, and open up with a fair interest; if our crowd was as large on the inside of the tent as it is around the outedges and at times in the grass and weeds, hiding for fear they will be seen, we would feel like we were doing some good. It makes us feel the day has surely come to which the prophet referred when he wrote: "Behold ye despisers and wonder and perish, for I work a work in you, a work which ye shall in no wise believe, though a man declare it unto you." We take satisfaction in the thought that Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

It's our duty to preach it, and leave the results in the hands of a merciful Father.

Bro. J. A. Davis put in a few good sermons at a private house in Skidmore; the efforts seem to take well and no doubt in time some will be gathered in there.

Tomorrow (25th) I go to Baroard, Bro. Wm. Woodhead having secured the use of the M. E. church for me one week. Bro. J. A. Davis has gone to Napier to preach at the Banks school-house, and continue for some days if there is an interest. Bro. C. P. Welsh will remain in charge of the tent up to July 2d.

There seems to be a wakening in this district among the local help, all desiring to be out doing what they can for the Master. It is cheering indeed to see those whom the Lord has called wanting to honor their standing before God and the church. Truly "the harvest is great, but the laborers are few." The cry was made by the angel to those in Babylon, "Come out of her my people that ye be not partakers of her sins;" surely that time is now at hand, for the "abomination of desolation" spoken of by Daniel, the prophet, is among the false systems and doctrines of the day.

May the Lord save his people.  
 Yours in the faith,  
 D. C. WHITE.

HOOD RIVER, Oregon, June 14.

*Editor Ensign:*—I came from my home at Condon, Oregon, on June 5th at the request of Bro. Thomas Chapman, whose home was in Persia, Iowa, but now he and his young wife have located on a strawberry and fruit farm in this beautiful valley of Hood River. We held three meetings in Bro. Chapman's house, after which I was invited to occupy the Christian Advent church; but it being inconvenient on account of distance we only used it once. Then we got the use of the Christian church. There being a body of Brighamites here, we got some posters printed and advertised to show the difference between us. We went to their place and invited them to be present. Their elder not being at home, we did not have the pleasure of meeting him; we found out afterwards that he arrived that evening, but failed to show himself. One man at the Christian Advent church got up and left when one of his brethren introduced me as speaker. I had an infidel out last night who told me to keep on as we were doing good wherever we went. He said he might have believed our doctrine had he not been raised a strict Methodist.

Well, I desire to say to the conference appointees that as usual in this part I have opened another place for them. So when you are traveling on the railroad, don't forget to stop off at Hood River and inquire for Thos. Chapman. He lives across the road from Mr. Howell's blacksmith shop, about two miles from town; he and his wife will be pleased to meet you and will make you comfortable, and in the late fall and winter this will be an excellent opening. We have made many friends so far. I leave for home tomorrow, the 15th, having preached eight times.

May the good work roll on, is the prayer of,  
 Your brother in Christ,  
 W. A. GOODWIN.

LOWER LAKE, Cal., June 18.

*Editor Ensign:*—We have a small branch way up in the mountains. There are but few of us who meet every Sunday; the branch have never all been together at one time from the fact that the members are so scattered that it is impossible for them to get together. But the few who do get together try to live as it becomes Saints. We are all poor, so we have not been able to put up a house to hold meetings in; we hold meetings at private houses, and that makes it bad, for outsiders don't like to go to a private house to meetings. But we are not all tongue tied, the people in these parts know what we teach, and the ministers of the different churches leave us alone, and some of them have closed their doors against us. The Campbellites have let us have their church a few times.

I have been a member some thirty-four years, and have never failed to unfurl the banner of truth. I have had quite a number of hard debates, some with outsiders, some with ministers and infidels. But you know truth will prevail and stand against error and false doctrine; and so long as we are on the side of God and truth we need never fear for the outcome; God will not let his cause suffer so long as we trust in him.

I wish I was able to put the ENSIGN in a hundred families, but I cannot, I am too poor and getting too old, I am in my 71st year.

J. Y. GRAUMLICH.

HARTINGTON, Neb., June 19.

*Editor Ensign:*—Under direction of Bro. F. A. Smith, our sub-missionary in charge, Bro. Oscar Case and I are running the gospel tent; we have made two new openings of late, one at this place, the other at Coleridge, points where the true gospel had never been preached.

We went to Laurel last Sunday and baptized one, Sr. Liddie Jests, a saint indeed of latter days. Others are near the kingdom at that place. The outlook is good at present, in this north part of the district, and we are hopeful in Zion's cause.

Your co-worker in Christ,  
 H. W. BELVILLE.

WALKER, Mo., June 12.

*Editor Ensign:*—I just came here from the Vv conference and must say it was the best one I ever attended; the Spirit of the Lord was there to cheer the kind Saints. I came here to baptize a man and his wife by the name of Yates, the man has been sick for seven or eight weeks, but through the kindness of the Saints who have rendered him assistance and talked the gospel to them, they made up their minds to obey the gospel. Some of the outsiders said the man would die if he was baptized, but knowing the Lord was the same today as in any age of the world, we went to the water, about a quarter of a mile away; quite a crowd gathered to witness the ordinance, the Spirit of the Lord was there to cheer the Saints, and some of the outsiders now say he looks so much better. May the Lord have the praise.

I spoke here last night to a good crowd, with fair liberty; will preach over Sunday. Bro. A. C. Silvers will join me soon. I find him to be a noble worker; I feel well in the work. Any one in the district who desires preaching write me at 17 Monroe street, Fort Scott, Kansas, or to T. R. White at Lowry City, Missouri.

Yours in gospel bonds,  
 LEW QUICK.

PACIFIC GROVE, Cal., June 18.

*Editor Ensign:*—I think the ENSIGN is doing a good work, and will try to get a few subscribers for you here, as I feel as if every Saint should have it to read.

My husband is away in his mission field, preaching every night to interested audiences and expects to baptize many this coming year.

Bro. Chase and Allen are in San Jose with the tent, this district having purchased a new one for them. I hear they are well liked there, and we hope to have them here this summer before the season is over, so that the crowds of health seekers may have the gospel preached to them also.

We are still keeping up the Sunday School and our Wednesday evening prayer meeting, holding them at the homes of the Saints; but we are looking forward to the time given us "by that sure word of promise," of a branch raised up here, and a house of our own for the worship of "our Father."

Beautiful for situation with its health giving climate, no place more desirable among the many than this, and with our hearts attuned to God's service, we hope to see the results of our labors in the saving of many precious souls. Sr. Peck, of St. Joseph, Missouri, has arrived, adding one more to our number. All are welcome.

In hope of eternal life,  
 Your sister,  
 FRANCIS KEELEB.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

NOTES AND COMMENTS.

ALICE R. CONSON.

The friend for whom I wrote my "Notes" on Christian Science wrote me that she liked my article very much, only she could not see how I could claim the Book of Mormon was meant in the passages referred to concerning the book that was to come forth any more than M. B. Eddy's book. Also she said while she would always be glad to hear from me or see me, yet she never wanted to hear any more about Mormonism; to which I replied as follows:

"My dear friend.—I am glad you liked the article on Christian Science; now, I just wish to tell you why I think the Book of Mormon is the book spoken of in Revelation rather than Mary B. Eddy's book:

"First. M. B. Eddy's book is not described, nor the manner of its coming forth, in the Bible, while the Book of Mormon is. Read Psalms 85: 1, "Truth shall spring out of the earth; and righteousness shall look down from heaven." M. B. Eddy's book did not "spring out of the earth. Also Isaiah 45: 8, "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the Lord have created it." Notice, in both verses reference is made to 'righteousness coming down from heaven,' and 'truth springing out of the earth,' and in the latter verse, 'Let righteousness spring up together' with them (truth and salvation). Now, when the heavens opened, and the angel messengers came to earth, and showed where the book was hidden, and also showed the pattern of the church to Joseph, these words concerning righteousness coming down from the skies were beginning to be fulfilled; and when the earth yielded up its treasures of truth, that part was fulfilled; and let them—righteousness from above, and truth from the earth—bring forth salvation, and let righteousness 'spring up together,' on the earth, of course, with them. Truth and righteousness to bring forth salvation and were to spring up, or to grow and flourish together.

"What then truth and righteousness brought forth, was salvation, or the revealing of the perfect plan of salvation.

"Second. The book that was to come forth was predicted by Ezekiel 37: 16-20: 'Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand.' And 19th verse

says, 'Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.' Now, God says by the Psalmist, Psalms 60: 7: 'Ephraim also is the strength of mine head; Judah is my law giver.' Now we know the Bible came through Judah, and it contains God's laws, so Judah is the law giver. And the law, when written on long rolls of parchment and rolled upon sticks, the rolls were called the 'sticks' of the law; and as the law came through Judah, was properly called the 'stick of Judah.' Now, Judah's stick was to be united with Ephraim's, or Joseph's stick, and if Mary B. Eddy's book is that book, then she must be a descendant of Joseph.

"But who were Joseph's descendants? We find several prophecies which show that Joseph was given a land other than the land of Canaan; a land that was given to the children of Joseph, that is, it was to be given to his (Joseph's) posterity, who would be the descendants of Ephraim and Manasseh, his two sons. Read the blessings promised upon Joseph by Jacob. Genesis 49: 22-26: 'Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence [that is from Jacob] is the shepherd, the stone of Israel) [that is Christ of course]; even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb [that is fruitfulness]: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they [these blessings] shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.' Now, notice Jacob says: 'The blessings of thy father' (that was himself) 'have prevailed above the blessings of my' (Jacob's) 'progenitors' (Abraham and Isaac) 'to the utmost bounds of the everlasting hills.' Then Joseph's blessing of ownership or inheritance of land was to be greater than that of Israel. And from the place where they then were, to go to the utmost bounds of the everlasting hills, would land them among the everlasting hills of America, just where the Book of Mormon describes them as being. Notice also, they were to remove the wall; what was that wall? Will the Bible tell us? I think it will. There is a prophecy concerning the vine of Sibmah, which means 'captivity' according to my Bible dictionary. Joseph had been a captive, and his posterity might

well be called the vine of Sibmah, or captivity. Isaiah says of this vine: 'They wandered through the wilderness: her branches are stretched out, they are gone over the sea.' (Isaiah 16: 8). Also Jeremiah 48: 32, Oh vine of Sibmah, 'thy plants are gone over the sea.'

"Now, turn to Deuteronomy 33: 13-17, where Moses pronounced his prophetic blessings on the tribes of Israel: 'And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, for the precious things put forth by the moon; and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. \*\*\* And they are the ten thousands of Ephraim, and they are the thousands of Manasseh.'

"But, you may ask 'what has this to do with the little book?' Much; as the book was to be the stick of Ephraim, it is necessary to locate Ephraim, and these prophecies and others plainly show that Joseph's descendants, known as Ephraim, were separated from Israel, and were 'gone over the sea,' and that their land was rich in all manner of precious things, those brought forth by the sun, the fruitage, as well as the precious things of the lasting hills, gold, silver, precious stones, and 'chief things of the ancient mountains,' iron, coal, tin, etc.

"Could a prophetic description given in a few words more plainly indicate America? Especially that part of America described in the Book of Mormon as being the place where Joseph's descendants dwelt after going over the sea, and of which it is a history; of their wars and progress in science and civilization, in arts and in religion, too. For it also gives an account of Christ's visiting them and establishing His church after the same pattern, with the same officers, having the same gifts and powers as his church in the old world 1500 years ago; and these are, no doubt, the 'other sheep which are not of this fold' (Israel). Now students of history and scientific explorers are finding out facts every year that prove beyond a doubt that the Indian of North America is of Israelitish descent. I have read much to show this and not written by believers in the Book of Mormon either, but I have not time to dwell upon that point. God is no respecter of persons, and if some of His chosen people were in one part of the world and some in another, what more likely than that He would give his word to both?

"Thirdly, the book was to have certain things said concerning it; that when it came forth people need not be in doubt. Read the 29th chapter of Isaiah, where he

speaks (9th verse) of the speech of Ariel being out of the ground, 'low out of the dust,' 'that shall whisper out of the dust,' and those descendants of Joseph were included in 'Ariel,' which was a name applied to Jerusalem and means not merely the city, but the people of the city and country pertaining to it; and how literally did they 'speak out of the ground' when those who escaped from Jerusalem at that time those judgments were fulfilled on Ariel kept a record that was buried for ages to speak as 'out of the dust' to the people of this age.

"Also this book was to be a sealed book which one was to give to one that was learned, 'Saying, Read this, I pray thee,' and the learned man replies, 'I cannot, for it is sealed.' Now this was fulfilled by Professor Anthon when Martin Harris took some of the characters for him to read. He asked to see the plates, but was told they were sealed and he replied, 'I cannot read a sealed book.' Anthon's own testimony, although desiring to prove the book a fraud gotten up by Joseph Smith, corroborates this. Then the book was to be given to one that was not learned and who says, 'I am not learned.' Joseph Smith was not a learned man and yet to him was given the power to translate the sealed book.

"Now, Mary B. Eddy's book did not fulfill any of those predictions; but here is another witness, Jeremiah 15: 16, 'Thy words were found, and I did eat them; and they were unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts.' As I mentioned in a previous article, the Book of Mormon fulfills this, for it was found and it is the joy and rejoicing of the hearts of those who believe it, the same as God's word in the Bible.

"Notice too, that three of the prophets speak of eating this book, which is accepting it, as we speak of feeding on God's word, the Bible. Now M. B. Eddy's book does not claim to be words that were 'found,' neither was it given to a people 'called by thy name, O Lord God of hosts.' So I think there are many good reasons why the Book of Mormon should fulfill the prophecies rather than the book of Mary Baker Eddy.

"Fourthly, also the book predicted was to come forth at a certain time; 'Yet a very little while and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest.' What could cause this change? Why the returning of the early and latter rains and the heavy dews which had been withheld for so many centuries that the country had become parched and barren. Now the Book of Mormon came forth in 1830 and these changes in climatic conditions did take place in 1852-3 and have continued since and Lebanon is again fruitful. M. B. Eddy's book came too late to fulfill that prediction. Again weighed in the balance of truth and found wanting.

"You say you will always be glad to see me and hear from me

the same as from any other friend who should belong to any other church than yours, but you do not care to hear any more about 'Mormonism.' Now, my dear friend, I do not wish to force my views on you, but I wish to say this: Our faith, which the world insists on calling 'Mormonism,' is nothing more nor less than pure New Testament christianity. Utahism or Brighamism is another thing and has no right to be called Mormonism; but 'Mormon' is not the name of our church no more than Ranters was the name of the Methodists—a name given them in derision; and had not B. Young and kindred spirits brought condemnation by their evil teachings and practices the word 'Mormon' today would have been more highly honored than Methodist or Baptist or any other sectarian name, for the church was growing so rapidly it soon would have become popular, and popularity was never intended for Christ's church. It would have been no test of loyalty to Christ and his kingdom to have joined it had it become popular. 'It must needs be that offence cometh, but woe unto him by whom the offence cometh.'

"The word of God must be fulfilled. Read 2 Peter 2, where he so graphically pictures Utah Mormonism; read it carefully, the description fits to a letter. And Peter says, 'Many shall follow their evil works, by reason of whom the way of truth shall be evil spoken of.' 'The way of truth' mind you. What is the way of truth? Is the way that is 'evil spoken of' on the account of the wrong doings of the wicked ones herein described? Are the other churches spoken evil of on their account? No. Are the Catholics? No. The Mohammedans? No. The heathens? No. Are the worldlings? No. Who then are thus evil spoken of on their account. Why, this Church of Jesus Christ of Latter Day Saints as reorganized in the same purity and with the same powers, and after the same pattern, and holding the same faith as the original church of Christ of former days.

"But, my friend, 'Who hath ears to hear, let him hear,' said our Savior, and what is more, the Bible—which you all claim to believe—has also told us that the Spirit would teach us all truth—guide us into all truth; then why need one fear to heed Paul's words and 'prove all things' and to use our ears to hear as our Savior said. When we stand before the judgment seat, what will our answer be if we are asked why we did not hear? Will 'I did not care to hear' be a sufficient excuse in the face of our Savior's words, 'He that hath ears, let him hear?' Truth is never afraid of error, for she well knows that finally she will triumph, though 'crushed to earth will rise again.' 'The eternal years of God are her's.'

"I hope you will at least read this carefully and 'take it to the Lord in prayer' and not cast it aside as unworthy of your consideration.

"Sincerely and affectionately your friend,  
A. R. C."

## A TRYING EXPERIENCE.

Dear Ensign:—Through my inability I have never felt competent to contribute anything of value to your pages, but this beautiful afternoon as I sit bolstered up in my bed, just recovering from a severe sickness of over six months' duration, and as my hands are lying idly upon the coverlids craving something to do, I thought perhaps I might write some of our experiences since coming to Zion, and possibly it might be of some little interest at least to those of my friends and relatives who reside in the far away land of California, who are readers of the ENSIGN.

My thoughts wander back about two years and a half ago, to when myself and husband and three little ones were comfortably situated in a cozy little cottage on the seashore enjoying the semi-tropical climate of California. But for all that has been said in praise of climate and beautiful flowers and scenery and choice fruit of that noted state, we were not satisfied; there was always an unrestful and unsettled feeling, never feeling that it was home. Our hearts and minds wandered Zionward, longing to be situated where our associations could be among the children of God in that land, for it is so much harder to live one's religion when we are compelled to go to the world for amusements and associates; there is a continual drawing away of one's mind from spiritual things. So we (myself and husband) took the case before God with fasting and prayer, telling him our desires; but that we wished to submit our will to his, and that if it was his will for us to go to Zion, that he would make his will known to us by helping us to dispose of what we possessed at a certain price, and if not his will, to bar the way, by which we would know his will. We covenanted to pay one-tenth of price received as tithing, which covenant we kept. We also prayed that if it was his will for us to come, that he would plant a love in our hearts for his land, so that when we came we might be perfectly satisfied and contented with our surroundings. Later you will find if God answered these prayers. God knew that our desire to come was for spiritual gain, though friends and neighbors tried to discourage us by telling us that it was useless, for it would be impossible to sell anything, as times were too hard. But in less than three weeks from time the request was made the last of our possessions were sold at the price set on them, and the will of God was proven; and in one month from said time, we were ready for our journey, trusting to God for what lay before us.

But a few days previous to our journey, it seemed that I had undertaken something almost more than I was able to bear to be separated from parents, brothers and sisters and loved ones, to go so far to a strange land and among strangers; it took all the strength within me to fortify myself for the last moment, but,

God gave me sufficient strength for the occasion, and after the shedding of many tears and the good-bys were said, and after four days of noise, dust and cinders we arrived in Independence, tired and weary of body, but with glad hearts; at last we were in the land of Zion.

All nature seemed to be dressed in her height of loveliness; the trees and lawns, fields and pastures were robed in their beautiful green; the air was fragrant with freshness. All was a treat to us, for when we had left our home in California, at that time of the year, all that was so beautiful in winter was dead, dry and dusty, except that which was kept green by irrigation. Here we found all was kept green and fresh by the irrigation from heaven; and oh, how delightful were those beautiful showers on a summer afternoon, making everything fresh and fragrant, after which the sun would show its face shining forth in its old glory again, making all things look so cheerful and renewed again. Many times we have been made to exclaim with joy as we looked around us, "Oh, how beautiful and grand are the handiworks of God."

We attended church the following Sunday at the stone church, and as our eyes scanned the congregation of about eight hundred we wondered, "Could it be possible that these were all Saints?" After the services were over we felt somewhat lonesome among so many strangers, even though they were Saints, for there was not a familiar face to look upon; but after we made acquaintance with a few, they were very kind in making us acquainted with others, and all seemed anxious to make us feel at home. We found the Saints to be very sociable, and we soon began to feel very much at home among them. We were delighted with the country and the Saints and soon felt quite happy. But the weather was somewhat warmer than we were used to, coming from the seashore, the month being August, and we all became very sick (soon after our arrival) from which we came very near losing our baby boy; but through the gospel ordinance we all received our health again, and felt to thank God that we were where we could receive such relief.

We were again severely tried the following winter through sickness; myself and three little ones fell the victims of the measles, and while we were all sick with this disease my husband became afflicted with Job's trials; he had thirteen large boils and carbuncles in all, and which lasted for three months. Some of the time he was unable to feed himself. I think Job could best tell what his sufferings were; though we sometimes felt that our trials were hard, yet they were always attended with blessings which gave us faith and confidence in our heavenly Father, feeling that we had a friend in him who would never forsake us, but who always came to our rescue in time of trial. The Saints were very kind to us during our afflictions which made

us feel to thank God again that he had given us the privilege of being among so many of his noble hearted children.

In less than a year we had the pleasure of greeting my parents and one brother and sister, which made all joy and blessings brighter and trials easier to bear. We were then even more contented and glad that we had come, and there was much pleasure in trying to make our loved ones feel at home, and making them acquainted with those we had learned to love. We were soon enabled to secure us a little home, and there came to us such a contented and happy feeling, so perfectly at home, with no desire ever to go elsewhere, a feeling we had never experienced while in California.

We began to put forth efforts to help what little we could in the church work in the branch, which gave us much joy, for we had a great desire to do something for the Master, even though our ability was small; there has always been pleasure in doing our little.

Though the climate here is not always just what we would most desire, yet there is so much more genuine enjoyment in the glorious church privileges to be had here, and the association of so many noble hearted Saints, that it far outweighs what is lacking in climate; and it is so much easier to climb higher when the influences around us are high and noble. We have struggled in our weakness, to live near to God each day as we promised him we would, though our trials have seemed to come thick and fast. Our baby boy was taken very sick again last September with a serious disease, and our faith was severely tried; it seemed that we would have to give him up, and during these trials, when our hearts were nearly sinking with despair, there seemed to be a voice whisper, "Now, don't you wish you had never come to Zion?" but we have always felt to say from our hearts, No, we knew that it was God's will for us to come, and if he would give us strength to bear these trials, we would try to bear them patiently; and I can truthfully say we have never desired to return, or never have regretted coming.

Through the mercies of our Father and Friend our little son was spared again, for which we gave God our praise and gratitude; but yet there were more trials awaiting us. The second of the following November I was stricken with what the physicians called *peripneumonia hemorrhagica*, a disease of the veins; the tissue of the veins and arteries break and the blood settles in large spots, some as large as ones hands, next to the skin, resembling a bruise. I began spitting blood and had hemorrhage of the bowels, kidneys and stomach, all the vital parts were bleeding, also hemorrhage of the eyes (the doctor said near the optic nerve), and I was totally blind for six days and my eyes were so painful that I could not bear a single ray of light. I had to have the room kept dark and my eyes bandaged. The doctor gave me

medicine to absorb the hemorrhage in the eyes and said that if the blood was not absorbed in twelve hours more I would be blind for life, but unfortunately for the medicine's sake, the stomach would not retain it over ten minutes after it was taken, and the elders were sent for and they were blessed greatly with the Spirit as they anointed and prayed for my eyes; and when the doctor came the following morning he was very much surprised, he said he had expected nothing more than to find the optic nerve paralyzed, but instead found the hemorrhage absorbed, but the thanks we gave to God; but the other hemorrhages continued for two months. My life was despaired of from the loss of blood; there seemed to be no chance for me, and finally death seemed to have laid its cold hand upon me. I became conscious of the fact and felt to resign my will to God's, yet it was with a struggle when I thought of my little ones and those who were so dear to me, whom I should have to leave behind, but through God's help I was able to say, Father, thy will be done. But while friends and loved ones were watching for my last breath, the elders, who had been sent for, were earnestly supplicating the throne of grace for my recovery, and through their earnest prayers I was almost snatched from the grave. Yet it seemed that Satan was not satisfied, I took a relapse with ja grippe and an abscess in my head, but was blessed again, only to be again attacked with hemorrhage and a complication of other diseases, among others a serious complaint which the doctor said nothing but an operation could remove and he wished them to remove me to the hospital that I might be built up preparatory for the operation, and said I could not live long in the condition I was then in, but while this condition was existing there gathered at the house some four or five elders and some eight or ten sisters on a Sunday afternoon. They all came fasting and the Spirit of God came with them, and after many beautiful and soul cheering hymns were sung and prayer was offered by the elders, I was then administered to, through which I received the blessing and the affliction was removed for which the operation was to have been performed; likewise the other afflictions were also removed, and O, the joy that was felt in our household that Sabbath afternoon will not be soon forgotten; it seemed that our joy was full, and many times during those blissful hours did all in the house lift their hearts in praise and gratitude to God for the wonderful blessing, and all retired feeling so happy.

But yet Satan was not content, and while all were peacefully sleeping at three o'clock the following morning I was very suddenly attacked with inflammatory rheumatism in my left elbow and from there it spread to every joint in my body; my joints and limbs became stiff, swollen and inflamed, my arm was stiff to the end of my fingers

so that it became impossible to move it, and remained so for nine days, there also broke out upon my body and limbs thirty-eight large blind abscesses; the suffering and pain I endured during those nine days was intense. During this last affliction there was not a drop of medicine taken, for on the Sunday mentioned the promise was made that we would trust God alone; but, dear readers, if ever faith was tried, ours was during those days of extreme suffering. I knew that within ten feet of me was relief, and when the pain was almost unbearable I thought, O, would God condemn me if I resorted to that relief, then I knew that the promise was given to God and I dared not, but oh, how many times during my six months of suffering would death have been sweet; more than once I have longed for it to come to my relief, but through much fasting and prayer God again came to my rescue, and it was told me through the Spirit that Satan had set all his forces together to destroy my life but that God's power was the stronger and to continue to trust him and that I should come out victorious; that although at many times I had thought my God had forsaken me, he had been looking upon me in pity, that he had been near when I thought him far away and that he would abundantly bless me for all I had endured. And now I am realizing that his promises are true; I am now fast improving, and I now see the silver lining of the cloud that was so dark. I have tried to bear my afflictions patiently and my faith and confidence in the love of God is as strong as ever.

Now, I hope that what I have written of our experiences in Zion may not discourage any one but that it might possibly convey the thought of what we are able to endure through the grace of God. I feel confident that Satan has done all in his power to shatter our faith in God and cause us to regret our coming to Zion, but he has not succeeded thus far.

I dearly love this part of Zion and also the many noble hearted Saints that dwell here, and hope that I may prove worthy to dwell in the place he has assigned for his children, and that through His grace, I may be able to be one to help to make it Zion in every deed. Praying that I, with the rest of his children, may be counted with the true and faithful, I remain,

Your sister in Christ,  
MRS. HATTIE NEWKIRK.

## MY GENERAL CONFERENCE EXPERIENCE.

Thursday morning, April 5, 1900, I left Nebraska City to attend General Conference, April 6th, at Lamoni, Iowa. I arrived safely the same evening at 8:15, and ten minutes later, was sitting in the Saints' church listening to a Sunday School business session which was prolonged till 10:30, in hopes they would have finished up their business, but they had to adjourn till 8 o'clock next morning.

I found the church packed to

the doors with Saints, Sunday School delegates from all parts of America and some from Australia, England, Honolulu and Canada. From the reports I heard there the Sunday School work had been spreading in the past two years and had advanced considerably. I noticed that those who were delegates to this convention were young men and women of culture and refinement, showing superior educational talents, and understood what it constituted to be a delegate to represent their different Sunday Schools at this general Sunday School convention. I heard many take their parts in the business in argument and vote.

April 6th at 10 a. m. the General Conference of the church opened for 1900, and all were in their places when the hymn was given out.

This conference was largely attended, the elders had come from Australia, Honolulu, England, Canada, California, and from all other parts in America, to be present, and I heard them all talk and give their experiences of the past two years in their ministerial fields.

The preaching and testimony meetings all through were good. I remained in Lamoni till Saturday, April 21st, 6:30 a. m., when I left for Nebraska City where I arrived at 5 that evening. So I heard preaching and testimony meetings in those two weeks every day. The business meetings were, to me, just ordinary all through. The next General Conference will be held in Independence, Missouri, April 6, 1901, which seemed to please all present, as nearly all voted for Independence.

The weather was changeable at this conference, snow, rain, mud, wind and sunshine; many caught heavy colds and the meetings at times were disturbed by coughing and sneezing which could not be prevented.

I met many Saints there whom I have known since 1874, the first General Conference year that I attended conference, in Council Bluffs, Iowa; they were then the young men and women in this church; now I met some of them with sons and daughters of twenty years of age along to conference, helping in Sunday school and church work, and those members of 1874, bearing their testimonies to this great latter day work, as faithful in 1900 as I heard them in 1874. This made me rejoice to hear them true and steadfast to the true gospel of Jesus Christ, and I felt glad I too could say I was in this work as steadfast as when I joined it, April 21, 1872. Twenty-eight years have wrought changes in this church, yet the gospel plan has not been changed or remodeled to suit any in the church, or to the fastidiousness of a darkened world, but the glorious light of this everlasting gospel shines out as brilliantly today as it did in 1872 to me, and I am thankful to God that I obeyed his gospel in my youth, and that today I can testify of its great power and worth to me, and that I know it is God's work alone.

I heard Apostle G. T. Griffiths

lecture from a chart on the priesthood, or the different places the priesthood occupy in the church; I heard Elder R. Etzenhouser lecture on the Book of Mormon, illustrating the hill Cumorah on a chart; I heard Apostle I. N. White lecture twice on the different gospel dispensations, from Adam, in the garden of Eden, down to Joseph the Seer, praying to God for light, when he was visited by the angel of God, and the gospel was restored through him by the angel. This chart, showing the various illustrations, must have been over six yards long, as it was attached to the church wall its full length. Noah's ark was on this chart and angels with wings. I objected to the angels with bird wings on their backs, as angels have no wings, nor are they of the bird creation, but are created as we are, without wings, though their bodies are celestial or pure, and do not come flying in the air as a bird, but come with full speed as we come in a railway train which is called the flyer, or with double speed from an ordinary passenger train in speed. So take those wings off and represent the Lord's angels in correct form, then it will be all right. These lectures were all good and easy to comprehend, and all did their best to enlighten us in the gospel and concerning the Book of Mormon.

I attended Sunday School the two Sundays I was there. In the basement I was a scholar in the Book of Mormon class with Elder A. B. Hansen as teacher, and an efficient teacher he proved to be. He made the lessons interesting by having a chart from which he explained to us concerning the traveling of Nephi, Moroni, Mormon and all the others who were included in the lessons. It was a big class of us small scholars, but we listened to his instructions and got an idea that it was not so easy to be a Sunday School teacher if we had to teach from a chart like it is in a day school, and that we should be acquainted with all the routes the ancient saints traveled. I saw at a glance that I had better be studying geography if I should be able to keep up with the new methods of the day, concerning the holy lands and who dwell there.

Though I have belonged in this city to our Sunday School twenty-eight years, and am today the teacher of the Book of Mormon, we have no chart that I know of concerning the Book of Mormon, therefore, I paid good attention to Elder Hansen's explanation of his chart, and wished we had such a teacher in all our schools to teach and explain as he did to us there. I visited every department of that large school as the superintendent told us to look it over, and I found it as well regulated as any could wish.

I also visited the college and found it nice and in perfect order for its various studies. Hope the Saints will send their children there where they can receive all branches of learning to fit them for any position in life. It is a beautiful, healthy place

for a college; it is built on the highest and prettiest ground in Lamoni; 'tis a handsome building too, and has able persons as teachers of the different branches of learning taught there. The Saints ought to patronize their own institution of learning for the educating of their children when they own a college like the beautiful Graceland college, in Lamoni, Iowa, and where tuition is as cheap as can be obtained anywhere else, and the teachers and professors are as proficient in their teachings as can be found. I think it should be well patronized by all.

I also visited the Saints' Home and found it inside like a palace in beauty. All the rooms were well furnished, the inmates all happy, and the place is worthy of the title "The Saints' Home." It is two stories high with a large basement; then it has a high tower overlooking Lamoni for miles. The grounds are level, and trees are set out, so in years to come it will be a beautiful ground; 'tis close to the church, a ten minutes walk. The first time I was there, Wednesday 11th, there was a funeral in the afternoon; a sister had died, so I attended it. Sr. E. L. Kelley led the singing, Elder H. A. Stebbins preached the funeral discourse; the sister received a fine funeral; had a beautiful casket, and she was dressed in fine nuns veiling, with beautiful flowers on her breast. The funeral was held in the fine parlor of the Home. Six brethren bore her to the hearse and we followed close by, to the cemetery, where the casket was deposited in mother earth till the resurrection morn. The Saints were her mourners. Her name was Sr. Greenwood, of California, aged 70 years.

I had a nice boarding place across the street from the church, where I received good attention for two weeks. I could not ask for it any closer or for better treatment than I got from Sr. Cave and daughter. I met Elder J. M. Terry and wife, of Chicago. Sr. Terry I had not seen since 1896 when they moved away from here. I was glad to find them as cheerful as possible under their present loss and sorrow over their only son, John M. Terry, who died March 13, 1900. Elder Terry preached here and was superintendent of our Sunday School, so we all know the family well, and sympathize with them in their sorrow.

I honor and esteem all Saints for Christ's sake, therefore, I love their services above all things.

In the gospel of Christ,  
ANNA NELSON.  
1123 3d Corso, NEBRASKA CITY, Neb.  
April 21.

#### WELTMER LOSES.

The decision of Judge Amos M. Thayer, of the United States circuit court of appeals, at St. Louis, in the application for an injunction restraining J. M. McAnnulty, postmaster at Nevada, Missouri, from returning mail to the senders under a "fraud" order, was received by the clerk of the local United States cir-

cuit court yesterday. The decision was a complete victory for the government in every way. The application for an injunction was refused and mail addressed to the school will be returned to the senders.

S. A. Weltmer and J. H. Kelley, who conduct the so-called school of magnetic healing at Nevada, were indicted by the federal grand jury several weeks ago on three counts for using the mails to defraud. The informations charged that they claimed to successfully treat all and every manner of disease through the mails. They also made a specialty of treating persons for poverty. In some instances patients died under their treatment, and the defendants, it is claimed, sent in bills to their heirs for treating them after death.

About the same time that the indictments were returned, the postmaster general issued an order directing the postmaster at Nevada, to stamp all mail addressed to the school with the word "fraudulent" and to return the same to the senders through the dead letter office. The defendants sought to enjoin the postmaster at Nevada from complying with the order on the ground that it included their personal mail as well as that relating to their alleged fraudulent business. They also alleged that the order violated their constitutional rights.

In his opinion, Judge Thayer says, in passing upon these two contentions:

"It is manifest from an inspection of these statutes that congress has in express terms conferred upon the postmaster general the power to prohibit the delivery of any and all mail matter to a person whom that officer, after due investigation, finds to be engaged in conducting through the mails either a lottery or a scheme to obtain money by false and fraudulent pretenses; and it is doubtless true that it intended to confer that power because of the difficulty which would be generally experienced in separating lawful mail matter from that which is unlawful if the postal department was only authorized to withhold and return such letters as relate to the unlawful business in which a party is found to be engaged. The first ground of objection to the order, namely, that it is too comprehensive in its terms, is untenable and must be overruled.

"In support of the second and most important objection to the order of the postmaster general, it is urged, in substance, that the right of a citizen to make use of such facilities as the postoffice department at any time affords for the transportation of mail matter, is properly within the meaning of that word as used in the fifth amendment to the federal constitution; that the acts of congress aforesaid under which the postmaster general derived his authority to issue the order in controversy devolve upon that officer the power to hear evidence and to determine in the light thereof whether a person is engaged in a scheme to defraud; that, as the result of such adjudication, a citizen may be deprived of his property by a proceeding before an executive officer, which is essentially of a judicial character; and that such power cannot be devolved upon an executive officer consistently with our theory of government. In other words, the second objection to the order of the post-

#### "INCURABLE" HEART DISEASE SOON CURED.

BY THE GREAT SPECIALIST IN TREATING WEAK AND DISEASED HEARTS, FRANKLIN MILES, M. D., LL. B., WHO WILL SEND \$2.50 WORTH OF HIS COMPLETE SPECIAL TREATMENT FREE TO ANY AFFLICTED READER.

To demonstrate the unusual curative powers of his new and complete special treatment for heart disease, short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy, Dr. Miles will send free, to every afflicted person, two dollars and a half worth of his new treatment.

It is the result of twenty-four years of careful study, extensive research, and many years experience in treating the various ailments of the heart, stomach and nerves, which so often complicate each case. So astonishing are the results of his complete special treatment in most cases, that he does not hesitate to freely offer all patients a trial.

Certainly nothing could be more generous—more philanthropic. Few physicians have such confidence in their remedies. And there is no reason why every afflicted person should not avail themselves of this exceedingly liberal offer, as they may never have another such opportunity. No death comes more sudden than that from heart disease.

Mrs. Frank Smith, of Chicago, was cured of heart dropsy after five leading physicians had given her up. A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to Franklin Miles, M. D., corner State and Adams streets, Chicago, for free treatment before it is too late, and please mention name of this paper.

master general necessarily involves the proposition that the statute under which he acted is in violation of the federal constitution, and for that reason, void.

"It is hardly necessary to observe that if the right to use the mails is a statutory privilege and not properly within the meaning of the fifth amendment to the federal constitution, then no fault can be found with the statute now under consideration, because it devolves upon the postmaster general the duty of ascertaining by satisfactory evidence if one is using the mails to defraud, and makes his right to use the mails dependent upon that finding."

Harkless O'Grady & Cryslor, of Kansas City, assisted by Attorneys F. N. Judson and David Overmyer, appeared for Weltmer and Kelly, and the government was represented by United States Attorneys William Warner and Edward A. Rozier. —Kansas City Journal, June 15.

#### CURED OF CANCER.

ONE OF MICHIGAN'S MOST PROMINENT CITIZENS, AT THE AGE OF 74, CURED OF CANCER, PROFOUNDLY INCURABLE BY SEVERAL PHYSICIANS, CURED BY DR. WM. O. BYE.

Caledonia, Mich.,

Aug. 19, 1899.

DR. W. O. BYE:

Dear Sir:—I can report my cancer as entirely healed up and shows but a very slight scar, which is more than I expected, considering the very large cavity after the cancer came out. I had shown it, previously to using your treatment, to our local physicians and they all pronounced it incurable, except one who thought perhaps the knife would help, but advised not to meddle with it, but your cure has done the job, and that without any pain, and I am sure I am very grateful.

Very truly,

J. B. PROCTOR.

This case was cured with home treatment. A free book is sent telling what they say of the treatment. Address DR. BYE, Drawer N, Kansas City, Missouri. (If not afflicted cut this out and send to some suffering one.)

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN

Dear Ensign.—After a very pleasant visit through northern Missouri, viewing the old landscape o'er, treading again her virgin soil, grasping the hand of loving Saints, with whom our tears and joys have mingled in by gone days, was a real treat indeed that ye missionary seldom meets. At the Stewartville conference we met our townsmen, Brn. I. N. White and J. C. Foss, who kindly permitted me to occupy on Sunday evening to a crowded house. The conference, under the guiding hand of I. N., was a grand success, and many say the grandest conference in the history of the district. May the good Lord continue his blessings with these brethren to the w. of Zion.

We visited F. J. Chatburn in Grundy county, found him in good spirits and striving to keep the fires burning in the North-east district, from which he had returned to receive us at his humble domicile. Bro. and Sr. Nutt are still living with him, looking well and bearing their advanced years nicely, the only trying ordeal being that Sr. Nutt is still an invalid, only able to sit in a chair. At her request we asked the Father to comfort her and her companion in the twilight of their lives.

On Friday last we arrived here in the Queen city of the plains—Denver—and since coming our eyes have been almost glued on the snow capped peaks of the Rockies that stand so fascinating on her western border. At the request of the Saints I went upon the street to hear the Brig-hamites. Six of the noble elders, with smooth faces and sleek tongues, were holding forth to about one hundred listeners, not a word, however, about Brighamism, and I never let such fine opportunities pass without trying to tell the other side of the story. It may be a little mischievous in me, but it does amuse me to see the awful consternation of the boys in about ten minutes after we open up. As soon as the "amen" was spoken I stepped into the ring, and modestly asked the indulgence of the crowd, inviting the elders to remain and reply; for nearly two hours we had a running fire, they trying to answer my arguments, to the amusement of the thrice doubled crowd. One of them seemed to want to be pugilistic, but the police gently reminded the elder that a "cop" was watching him; the enthusiasm of the crowd was indeed un-corked, and the elders "trekked" off with an understanding that we renew the contest tonight.

June 18.

FOR SALE.

Two lots 25x127 feet, in Kansas City, Missouri, about six blocks north east of Budd Park. Has east front and is on nice rise. Will sell at a bargain or trade for improved independence property.

H. C. BALLINGER, 25-4t. Box 422, Independence, Mo.

"THE FALL OF MODERN BABYLON, AND HOW IT WILL BE ACCOMPLISHED." Read the Prophetic News, a live, fearless and progressive monthly journal of religious, social and scientific truth. Three months 10 cents. 121 Federal St., Providence, Rhode Island. 25-2m.

RHEUMATISM.

A BLOOD DISEASE AND CURED BY B. B. B.

BOTTLE FREE TO SUFFERERS. Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. John M. Davis, of Tyler, Texas, had been subject to attacks of inflammatory rheumatism since ten years of age, yet he was permanently cured, with no trace of the disease left, by eight large bottles of B. B. B. To further convince you that B. B. B. cures the most obstinate case, we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer?

You will find large bottles for sale by all druggists for \$1.00, or six bottles (full treatment), \$5.00. For free trial bottle enclose five cents, which pays exact cost of postage (the medicine is free), and address BLOOD BALM CO., 86 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free medical advice.

Missouri Pacific Specials.

Annual reunion Roosevelt's Rough Riders Association; Oklahoma City, Oklahoma Territory, July 1st to 4th. One regular fare round trip. On sale June 30th and July 1st, good to return July 5, 1900.

Annual International Convention Baptist Union People's Union of America; Cincinnati, Ohio, July 12th to 15th. One fare and \$2.00 round trip. On sale July 10th, 11th, 12th, return July 17th. Upon payment of 50 cents joint agency fee ticket will be extended to August 10, 1900.

Yellowstone Park excursions. Tickets on sale commencing June 12th. Full particulars regarding routes, rates and hotel accommodations, apply to undersigned.

Four special Excursions. Glenwood Springs-Denver-Colorado Springs, Pueblo, Salt Lake City and Ogden. Also to certain points in South Dakota and Wyoming, at rate of one fare and \$2.00 round trip. Tickets on sale June 24th, July 9th, July 17th and August 1st, good to return on or before October 31, 1900.

Now on sale specially low round trip tickets to points in Colorado and Utah, with final return limit Oct. 31, 1900.

For full particulars of all the above, see F. A. MILLARD, Agt., Telephone 17. Missouri Pacific Ry.

Books and Pamphlets

PRICE LIST

- "FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 444 pages; cloth bound. \$1.25
"THE BOOK OF MORMON VINDICATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, 2 for .60; each.
"SPIRITUAL GIFTS AND THE SEER OF PALMYRA," by Elder M. H. Bond, of the Seventy; 58 pages, paper bound, with fine engraving of the author. \$1.25
"THE BOOK OF MORMON," by Elder R. Etzenhouser; paper binding, 5 for \$1.00; each. \$1.00
"THE BOOKS AND UTAH MORMONISM IN CONTRAST," by Elder R. Etzenhouser; paper cover; 20 for \$1.00, 3 for 25c; each. \$1.00
"THE CREEDS LAID BARE," by Elder R. Etzenhouser; paper cover; 3 for 25c; each. \$1.00
"THE RESURRECTION OF THE WICKED," by Elder W. J. Smith; 32 pages; paper cover; 3 for 25c; each. \$1.00
"WHO WAS JOSEPH SMITH?—WAS HE A FALSE PROPHET?" by Elder J. W. Peterson of the Quorum of Seventy; 39 pages; paper cover; engraving of author; 3 for \$1.00; each. \$1.00
"THE BOOK OF MORMON," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c; each. \$1.00
"THE LEGAL SUCCESSION," by Apostle J. W. Wight; 90c per doz.; 3 for 25c; each. \$1.00
"APOSTOLICAL FAITH," by Apostle J. W. Wight; 40 pages, paper cover; 3 for 25c; each. \$1.00
"THE JOSEPH SMITH INTERVIEW;" Elder Joseph Luff's answer to Elder R. J. Parker; by E. H. Kelley; 32 pages; 90c per doz.; 15c per doz.; 10c per doz.; 5 for 25c; each. \$1.00
"IS WATER BAPTISM ESSENTIAL TO SALVATION," by Elder Joseph Luff. 90c per 100; 15c per doz.; 3 for .50; each. \$1.00
"WAT WAT WAT," by Elder J. W. Wight; 32 pages; 90c per doz.; 15c per doz.; 10c per doz.; 5 for 25c; each. \$1.00
HISTORICAL ENGRAVING, U. S. 20x28 inches; postpaid in size 5c. of Canada. \$1.00
"EVANGELIA LOST," a duet for soprano and tenor; words by J. Cole Moxon; music by W. H. Lieb. \$1.00

SERMON PAMPHLETS.

- The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen.
"Signs of the Times." Revised and Enlarged, by Elder J. S. Roth; 70 pages; Illustrated.
"The Book of Mormon; Evidences of its Divinity," by Elder B. C. Evans; 58 pages.
"The Law of Life," by Elder E. M. Cooper; 35 pages.
"The Restoration of Israel," by Elder S. W. L. Scott; 46 pages.
"A Retrospective View of the Reorganization," by E. C. Briggs; 36 pages.
"Gospel Message," by President Joseph Smith; 64 pages.
"Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages.
"Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 35 pages.
"Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages.
"Joseph Smith's 'Was He a Prophet of God?'" by Elder R. C. Evans; 40 pages.
"Sign Seekers," by Elder I. M. Smith; 32 pages.
"Gospel Antiquity," by Elder Joseph Luff; 39 pages.
"God is Light," by Elder W. H. Kelley; 48 pages.
"Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages.
"The Marriage Relation," by Elder J. W. Wight; 41 pages.
"The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages.
"Save Yourselves," by Elder I. M. Smith; 34 pages.

We also fill orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, Box B. Independence, Mo.

IT'S WORTH YOUR WHILE.

Advertisement for horse-drawn carriage with illustration of a horse and carriage. Text: "WE DO NOT SELL... through agents or dealers, therefore we do not have to pay for the privilege of being sold. We save you the profits that are lost to you by the manufacturer and the consumer, by selling direct to you from our factory. This is the best method of selling for the twenty-seven years we have been in business. Our factory is located in the world-famous city of Peoria, Ill., where we have the finest facilities and the latest styles of harness and buggy for sale. We guarantee the quality of our work, and we guarantee the price. Write for our latest catalogue. Send for it free. It is worth your while to see it. Wm. C. Cummings, Peoria, Ill. ELKHART CARRIAGE & HARNESS MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana.

LAMONI ACRES.

Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border. Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered. Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

Two Boxes of Quit-to-bac Cured Him.

"KIEL, Okla., March 29, 1900. 'Bro. Ordway'—I have been unable to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco. 'L. S. STALEY.' Three boxes of Quit-to-bac sent postpaid anywhere in the United States or Canada for only \$1.60, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. ORDWAY, Peoria, Ill.

Broken Bric-a-Bracs.

Mr. Major, the famous cement, of N. C. Fork, is the very best cement made, and is the most interesting article known to date. The multitudes who use this standard article know that it is many hundred per cent. better than any other cement for which similar claims are made, but they do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$75 a ton, and another costs \$25 a gallon, while a larger share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water, and another, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials. Major's Cement retails at fifteen cents and twenty-five cents a barrel, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profits. The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$25,000 a month throughout the country. Establish in your mind. Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy and you will be liked and that you are a good deal more so than you imagine, you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; their kind. Free of postage.

I CAN save you from 25 to 50 per cent on the following goods: Bicycles, \$12.50 to \$25.00, new; secondhand, \$5.00 to \$10.00, sent with privilege to examine before taking. Sewing machines, Banjo and Violins, \$2.00 to \$5.00, good; secondhand. Sewing Machines, second hand, but in order; Domestic, White, Singer, Wheeler and others, \$1.00 to \$5.00. Organs, good makes, secondhand, \$10.00 to \$25.00. Pianos, secondhand, Square \$25.00 to \$40.00, boxtop, upright \$30.00 to \$40.00; New \$40.00 to \$200.00. I want agents for my celebrated Excelsior Twin Bed Springs. Single sets to Saints at wholesale price. Will answer correspondence with name in enclosed. Can save you money on anything you want. With all orders of \$1.00 or more I will give article worth 10 cents, used by everyone; something new, and will last a lifetime. Write me. Wm. C. CUMMINGS, Room 181 1/2, 491 Madison St., Chicago, Ill.

Quick time, good connections, low rates to all points. Rates, time cards, etc., cheerfully furnished on application. F. A. MILLARD, Agent. Telephone 17.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, earthenware, and many other wares that are breakable. Be sure to mention to whom, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address, J. H. McMULLIN, Independence, Mo. Lock Box 4.

COMMERCIAL BANK,

LAMONI, IOWA. Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

Cumorah Leads New York.

No other firm can make these things and prepare all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say. CLOTHING. Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. PRINCE ALBERT SUITS. Same goods assacks, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$12.00. Prince Alberts, worth \$25.00, \$13.50. Extra fine, strictly all wool Oxford steel gray, heavy; worth \$18.00, price \$9.00. MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in side of pant leg, your height and weight. New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid. Make all drafts, express and money orders payable at Seymour, Mo. Send for all communications, orders and registered letters to Cumorah, Mo. THE E. T. ATWELL CO. Cumorah, Mo.

R. R. TIME TABLES.

Table with multiple columns listing Missouri Pacific Main Line Depot, Trains West, Trains East, and Chicago & Alton. Includes train numbers, destinations, and times.

Appointment of Bishop's Agents.

To the Saints in Nova Scotia:—At the request of Bro. J. W. Dimmock, of Ardoise, Nova Scotia, to be relieved from the duties of bishop's agent for the district of Nova Scotia, and upon the recommendation of Bro. Dimmock and others in Nova Scotia, Bro. Robert Newcomb, of Delhaven, Nova Scotia, has been appointed bishop's agent for said district of Nova Scotia for and in behalf of the Reorganized Church of Jesus Christ of Latter Day Saints.

Bro. Newcomb is well known to the Saints in Nova Scotia, and we earnestly hope and trust that they will give him material sympathy and support in the performance of the duties of this office, putting forth in every time of need a helping hand in order that the gospel may be preached in the Province and the worthy poor cared for according to the wisdom manifest in the law of the Lord.

All tithes and offerings of the Saints in the said Province, or district of Nova Scotia, should be sent to Bro. Robert Newcomb, at Delhaven, who will issue a receipt for all offerings of every description so placed in his hands. Remember, the Lord helps those who make an effort to help his cause, and that all who put forth a hand to help move the cause of Zion will be strengthened and blessed in their efforts, and finally receive the reward that belongs to the faithful doer of the word of life.

Ever confident in the full fruition of the promises made in Zion's behalf, I am,

Hopefully in the faith, yours,

E. L. KELLEY,

Presiding Bishop.

LAMONI, Ia., June 19.

DISTRICT OF MONTANA.

The Saints in the Montana district of the Reorganized church will please notice the change in the agency of the district by the death of Elder J. E. Reese of Bozeman, Montana. Bro.

Reese was a worthy and faithful servant of the Master, and answered the call to the other side while striving for the truth here, and we miss him in the financial work as elsewhere; his son, Gomer Reese, of Anaconda, Montana has been appointed bishop's agent in his stead for the Montana district by advice of the Montana Conference, and we trust the Saints will give to the new agent their hearty support. Let each help, now the Master calls for workers, for it is but right to serve the Lord and we will desire the reward of the well-doer by and by. Remember the address of the new agent, Bro. Gomer Reese, and send him some help. Hopefully working for the Master's cause.

E. L. KELLEY, Presiding Bishop. LAMONI, Iowa, June 23.

General Church Recorder's Notice.

I again call the attention of those whom it may and should concern that from several districts the branch reports have not come into my hands up to this 12th day of June, some of which are long overdue, and I now give a summary of the situation throughout the church:

The thirty-one branches on record as existing in the South Sea, or Society Islands, have not been corrected by reports of gains and losses since 1896, but I hope that progress is being made by the officers there toward perfecting their records, and with the purpose of supplying the general recorder with full details of changes of all kinds.

The church in the Hawaiian Islands was reported up to December 31, 1899, as were also the branches in the Victoria district of Australia. The last reports of the branches in the Sydney district of New South Wales (Australia) brought their records up to March 31, 1899, those made during the past year not having arrived.

Bro. James Baty, clerk of Manchester district, England, sent reports up to December 31, 1898, but those for 1899 have not yet arrived.

The records of London, England, were brought up to March, 1900, and those of Sheffield district to December 31, 1899.

April 2, I received from Bro. Caton and Walton a summary of the Birmingham district, England, but no details of names and of births and baptisms have yet arrived, nor accounts of deaths and other losses during several years past. I am hoping that the brethren are doing faithful work toward soon supplying me with complete corrections.

Eastern Wales' branches have been corrected up to April 30, 1900, which is good, but Western Wales has not been properly reported for a long time.

In America nearly every district was brought up before my annual report was made to General Conference. For some cause September and February reports of Kewanee district did not arrive and have not yet.

The Central California district was to meet April 13, but the branch reports have not yet come to hand. Hope they will soon.

The May conferences appointed were: Alabama, Florida, Pottawattamie, Western Maine, Northern Nebraska, and Southern Nebraska, and the reports have already arrived from Pottawattamie and Northern Nebraska. The others are looked for.

Conferences have been appointed for June in the following districts: Chatham, London (Ont.), Mobile, Northeastern Illinois, Kewanee, Nauvoo, Southeastern Illinois, Decatur, Des Moines, Fremont, Galland's Grove, Little Sioux, Northeastern Kansas, Spring River, Eastern Maine, Eastern, Northern and Southern districts, Michigan, Nodaway, Far West, Clinton, St. Louis, Northeast Missouri, Montana, Southwestern Texas, Northern Wisconsin and Southern Wisconsin, being in all twenty-seven districts holding June sessions. That their officers will be prompt in sending reports forward is expected.

Some conferences adjourned to meet "on call," and the following have either published no notices yet or their

dates are unknown, namely: Eastern Colorado, Indiana Southern, Massachusetts, Central Nebraska, Oklahoma, Pittsburg, Philadelphia and Northwestern Texas.

July conferences are to be held by Kentucky and Tennessee, Southern Missouri, Central Texas, and Northeastern Texas and Choctaw.

August conferences are: Pottawattamie, Northwestern Kansas, New York, Ohio, West Virginia.

September conferences appointed: Eastern Iowa, Independence, and Northern California.

October conferences: Central and Southern California districts, and Kirtland, Ohio.

The Nevada conference adjourned to meet in November.

I again urge promptness in copying upon the district records the names and items, and forwarding of the reports to me, according to the provision in the "Rules of Order," sections 173, 174.

Upon the subject of district records my idea is that a complete and perfect record of every branch within its bounds should be kept by each district, for the use and satisfaction of district officers, and also in order that district clerks may see that imperfect reports when presented shall be corrected before being sent to the General Records. Where this is done and district clerks are faithful and zealous, very much aid is given in perfecting the General Records. The district secretaries are upon the ground, so to speak, and can see to details that the General Recorder cannot attend to, or if he tries to do it he may be ignored, or he is too far away to accomplish the work needed to be done among local records. There are repeated contradictions arising in regard to birth dates and places, baptism dates and places, and as to who baptized and confirmed, and as to ordination items, and other facts and details; hence each district needs a live and active district recorder to keep reports and records well in hand; and in this there is a great lack in the church, only a portion of the districts having any record of names and items, at least in an "up-to-date" manner, such as will aid those who need information, district presidents, the General Recorder and others. Respectfully submitted for consideration.

H. A. STEBBINS, General Church Recorder. LAMONI, Iowa, June 13.

CONFERENCE MINUTES.

The conference of the Clinton district assembled at Veve chapel, near Eldorado Springs, Missouri, June 9, 1900, district president, Elder A. Lloyd, in chair. The clerk being absent, Sr. A. C. Silvers was chosen secretary pro. tem., with Sr. Vina H. Goff assistant.

Elders reporting: S. C. Andes, A. I. Roberts, T. R. White, P. M. Sharrock, A. A. Goff, H. L. Kinning, W. R. Lowe, C. P. Welsch, Lee Quick, Joseph Sterling, and G. W. Beebe. Priests, A. S. Leeper, A. C. Silvers, John A. Silvers, Joseph N. Stephenson. Teacher, M. M. Leaton.

Branches reported: Rich Hill, 150, loss 3; Wheatland, 63, no change; Taberville, 30, no change; Lowry City, 79, loss 2; Walker, 24, gain 2; Lebanon, 48, gain 4; Veve, 120, loss 4; Eldorado Springs, 181, loss 6; Tebo, 32, loss 6; Nevada, 52, gain 1; no report from Deepwater.

It being reported that a member of the disorganized Butler branch had been sent to the penitentiary on confession of guilt, the president of the district was requested by the conference to correspond with the president of the branch nearest the said member for action.

Letters of removal were granted to Sr. Haley North and Bro. James Stoumbaugh from the disorganized Butler branch to the Rich Hill branch.

Bishop's agent, G. W. Beebe, reported receipts since last conference, \$238.96; disbursements, \$202.77.

On request of the Wheatland branch, Bro. Jessie W. Paxton was ordained to the office of priest.

The executive committee of the

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes — palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

next reunion reported that it would meet at Nine Wonders, near Eldorado Springs, on August 3, 1900. Bro. C. Budd was added by the conference to the executive committee as selected at the last reunion.

It was voted that we request Bro. Alexander Smith, patriarch of the church, and his stenographer, to attend our next reunion throughout, and that we pay their expenses from Lamoni here and return.

The election of district officers resulted in the choice of Elder T. R. White, as president, and Sr. Vina H. Goff, as clerk.

Elder W. H. Lowe was granted a new license to replace his former license lost by fire.

A request from the district Sunday School association for one whole day and one hour of each other day at the next reunion for Sunday School work was granted.

Adjourned to meet at Rich Hill in the light of the moon in October.

VINA H. GOFF, clerk.

Spring River district conference convened at Weir City, Kansas, June 8th, A. M. Baker, chairman, T. S. Hayton, clerk.

Visiting Saints granted privilege of taking part.

Report of ministry: Elders, F. C. Keck, sub-missionary in charge (baptized 7), S. D. Love, J. W. Thorpe, O. P. Sutherland, Noah Karahoo, W. H. Smart, Z. Decker, E. E. Bradley, F. L. English, E. A. Davis (baptized 2), W. S. Taylor, A. M. Baker, J. T. Riley, W. H. Previtt (baptized 1), A. H. Herke (baptized 1), J. M. Richards (baptized 5), T. S. Hayton, J. C. Severine. Priests, H. T. Curtis, H. E. Jones, W. B. Hillen, J. S. Young, M. A. Love. Teachers, L. H. McCull, Bullard and Bird.

Branch reports: Blendville, 138; Columbus, 57; Webb City, 177; Weir City, 94; Pleasant View, 131; Trav-

erse, 45; Fairland, 46; Maysville, 82. Bishop's agent reported balance last report \$54.35; receipts \$137.33; expenditures \$152.50; balance \$39.18. Audited and found correct.

District treasurer reported balance in treasury \$46.05. Audited and found correct.

E. A. Davis was elected president and T. S. Hayton, secretary and treasurer of the Spring River district.

On petition of the Fairland branch J. D. Kelly was ordained to office of elder. The time of holding our reunion was changed from September, and it was decided that the district reunion be held, beginning Friday, August 10th, on Cherry Creek, about two miles west of Sherwin Junction, on the St. Louis and San Francisco R. R.

The next conference will be at Blendville, Missouri, beginning Friday before full moon in October, 1900.

T. S. HAYTON, Sec. GALENA, Kan., Lock Box 493.

Conference Notices.

The Northeast Texas and Choctaw Nation district conference will be held at Manchester, Texas, July 28. We hope all Saints who can will be in attendance, and most especially the delegates from each branch. Remember God blesses the earnest, faithful laborers.

The district Sunday School delegates will meet Friday, 27th. Now, come, let us boom this feature of the work in Arkansas also.

EARL D. BAILEY, Dist. Pres. J. COLE MOXON, Dist. Sec. COVE. ARK., June 20.

BORN.

CRAWFORD—At Kirk, Colorado, March 31, 1900, to Bro. and Sr. R. E. Crawford, a son. Blessed June 17th, by Elder E. D. Bullard, and named Lorin Looan.

PASSING Look in your mirror today. Take a last look at your gray hair. Its sure-ly may be the last if you want it so; you needn't keep your gray hair a week longer than you wish. There's no guesswork about this; it's sure every time.

AYER'S HAIR VIGOR After using it for two or three weeks notice how much younger you appear, ten years younger at least.

Ayer's Hair Vigor also cures dandruff, prevents falling of the hair, makes hair grow, and is a splendid hair dressing. It cannot help but do these things, for it's a hair-food. When the hair is well fed, it cannot help but grow.

Write the Doctor. If you do not obtain all the benefits you desire from the use of the Vigor, write the doctor about it. Address, DR. J. C. AYER & CO., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 5, 1900

NUMBER 27.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.

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New subscriptions can begin at any time. It is possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth about one cent on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to  
ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## SIGNS IN EVIDENCE.

At one period in the world's history the Lord moved upon one of His servants to make this prophetic declaration:

Surely the Lord God will do nothing, but He revealeth his secret unto his servants the prophets.—Amos 3: 7.

This is a promise in every way consistent with our heavenly Father. It is natural to think that as He has in the past, and all along the history of man, manifested His interest in their welfare, that He would not take any important action in those matters in which the welfare of His children is concerned, without first advising them in ample time to give them opportunity to make whatever preparation might be needed to meet the exigencies of the occasion.

Even an earthly parent who loved his children as it has been abundantly proven God loves those who make the effort to do His will, would not for one moment permit them to be distressed unnecessarily because he failed to provide them with the means of self-protection beforehand. Universal indignation and condemnation would be surely visited upon so unnatural a father. How much more can we not depend upon our heavenly Father to amply supply the information from time to time, by which His children may be delivered from any suffering which is to be visited upon the ungodly? Consider this testimony carefully:

Or what man is there of you, whom if his son ask bread, will give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?—Matt. 7: 9-11.

But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not

have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.—Isa. 49: 14, 15.

Surely in the light of the experience of every Saint, there is no room for doubt, nor for denial that these promises will be fulfilled to the letter; not alone in the ages past, but now, in this present time, and as long as there shall be left a faithful Saint upon the earth, down to the end of time; no limitation of time attaches to these "good gifts" of the Father in heaven; hence the statement of Amos that ["God will do nothing, but [until—Inspired Translation] he revealeth the secret unto his servants the prophets," is as fully applicable now as in any age since its utterance, and no amount of sophistry and fallacious reasoning can alter the plain statements of the Scriptures to that effect.

When the government of the United States was about to be rent with the strife of civil war in 1861-65, the Lord, through the latter day seer, Joseph Smith, gave warning to the nation as early as December 25th, 1832; and not only that, but also declared that by "sword and by bloodshed, the inhabitants of the EARTH shall mourn, and with famine and plague and earthquakes and the thunder of heaven, and the fierce and vivid lightning, also shall the inhabitants of the earth be made to feel the wrath and indignation, and chastening hand of an Almighty God until the consumption decreed hath made a full end of all nations;" or until the Lord Himself shall assume the reigns of government over all the earth, and put an end to all strife and contention.

Is this revelation being fulfilled in our eyes today? Think of the war between the United States and Spain covering a vast distance and fraught with questions of deep importance in the opportunities for the spread of the everlasting gospel. And now comes the contest with China, which from a movement to release the representatives and citizens of various governments in China, appears to be rapidly developing into a bloody war, with probable unpleasant and difficult after-complications between allied powers engaged in the present conflict over division of territory or the effort to prevent division presents a possible breadth of contest that none may foretell what or where the end will be reached, nor what great changes may be made.

The Boer conflict, the mutterings in India, Egypt, Turkey, Italy and many other countries show a spirit of deep unrest, and that there is an undercurrent working, which, like a volcanic fire, may burst forth at any time and cause misery and destruction.

The dreadful famines in India of late years, the Bubonic plague, the fierce and vivid lightnings, tornadoes and cyclones; the tidal waves; the appalling fires, on sea and land, all testify in unmistakable language that the message of the latter day prophet was true and inspired of God; and appeals strongly to the candid, reasoning mind to carefully examine and weigh the evidence regarding the restoration of the everlasting gospel with all its powers and prerogatives through him, by obeying which, a joy and peace unattainable under any other plan, may be realized.

The Savior said:  
Take heed that no man deceive you. For many shall come in my name, saying I am Christ, and shall deceive many. And ye shall hear of wars, and rumors of wars: \* \* \* For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places.—Matt. 24: 4-7.

Thus in the mouth of two witnesses the Lord has established his word, that he will reveal the secret to his servants the prophets before taking action where the interests of his people are concerned, and when any are overtaken unawares it is evident they have not been wise in heeding the information imparted; but have been heedless and unconcerned, therefore they suffer with the uninformed.

But this claim for the present fulfillment of this promise of the Lord through Amos, the prophet, makes it necessary that there should be prophets of the Lord in this age, which the majority of christians dispute; but they are certainly inconsistent if such claim of the Scriptures are to be accepted as a safe guide. The language of Amos is plain and unequivocal, and agrees with the Apostle Paul who distinctly states that "God hath set some in the church, first apostles, secondarily prophets, etc. (1 Cor. 12: 28). This, then, is God's plan; it is safe to follow. The signs are here, the end is approaching, "What I say unto one, I say unto all. Watch."

## EDITORIAL ITEMS.

STUDENTS of the Book of Mormon (and all Saints should be) should follow carefully Bro. S. W. L. Scott's article, "Chords From the Harp of Ephraim." Much useful information will be gained thereby, and good points noted.

Bro. J. C. HITCHCOCK, 2511 Slatery street, St. Louis, Missouri, always watchful to recognize capabilities for god in others and to speak encouragingly of his brethren, sends us a copy of the *St. Louis Republic* for June 24th, containing pictures of the Washington University class of 1900, among them being that

of Bro. Samuel A. Burgess; and in a letter to the editor of the ENSIGN, Bro. Hitchcock referring to this fact says, "Bro. S. A. Burgess, General Treasurer of the Religion, and son of S. R. Burgess, is No. 12 in the picture, but of the eighteen young men in his class 'Sammy' stood first."

We are glad to note the efficiency of our young brother and the bright prospects for his future. He is said to be a very close reader and persistent in his studies, which together with the blessing of the Spirit will in time to come give him grand capabilities in the work of the Lord in which himself and parents are so deeply interested. They are gifted people anyway.

REV. CLARK BRADEN expressed the ENSIGN office, this week, from Exchange, Illinois, fifty copies of a seven page pamphlet which he has entitled "Christianity vs. Mormonism," and requests us to distribute the same to the "ministry" of our church. We take pleasure in complying with this request as being the very best means to show what Mr. Braden has accomplished in his efforts to get himself "endorsed." The similarity of wording in the endorsements by a number of "State Boards" of the Christian church has the appearance of being dictated by the same party, though the signatures are, of course, all different. But it does seem strange that Mr. Braden would go to all this trouble to get what no one has asked for, and yet so signally fail to obtain the simple endorsements asked for by Bro. I. N. White. It begins to look as if he cannot comply with Bro. White's conditions, with which Bro. White has himself complied, and puts up this document to make it appear that he has fulfilled these demands. He states he has had fifteen debates with prominent representatives of the Mormon church, and yet has the assurance to say our people are afraid to meet him. Thinking people will conclude in the light of this record that there is certainly some good reasons for Bro. White's laying down some specific rules upon which to base an endorsement, especially when he has himself complied with them.

If Elder Braden and his like would try to compute the results they have accomplished in their desperate efforts to oppose the work of the Lord, as represented by the Reorganized Church of Jesus Christ of Latter Day Saints, the paucity of results for their side should lead them to consider seriously if it is not possible they are doing just what Saul of Tarsus was

doing before the Lord Jesus appeared to him while on his way to Damascus.

Elder Braden, we understand, is about seventy years old, and must, in the natural course of life, soon appear before the bar of God to answer for his stewardship, and we fear from the record he is making, and has been making, he will not receive just the recognition there which it is natural to suppose he is anticipating.

Elder Braden's manner of conducting debates, from all accounts, is not such as commends itself to fairminded, candid people, and it is for this cause and for no other that any of our people may have refused to meet him, and not because they fear his prowess, much as he would like to make it so appear.

We should like to comment upon some statements Elder Braden makes in his pamphlet, but space will not permit it here. We may possibly take it up in the future if it seems necessary.

## EXTRACTS FROM LETTERS.

BRO. O. J. CHILDS, 17 Dary street, Titusville, Pennsylvania:

I would like to have some of the elders come this way and stop with us and give us a few sermons. I will try to get them a place to preach. Myself and wife are the only Saints in this region that we know of, and we are hungry for a good, Latter Day Saint sermon.

Bro. C. Ed. Miller, have your district president make a note of this opening. Titusville is a fine little city and there should be good accomplished by a fair effort there.

SR. MYRA MCANINCH, Bachelor, Missouri:

The ENSIGN is a comfort and a joy to me in my loneliness, as there is no church near me and there are no Saints in this country except myself. People here have never heard our faith preached. I thought there was an elder going to preach in a church not far from me; there was a good crowd out to hear, but it was a Brig-hamite, so every one was disappointed. I think if some of our ministers could come here they could do some good; but on account of opposition I am not situated so that I could have them come to my home. I give my ENSIGNS to any who will read them.

ELDER W. E. PEAK, Galien, Michigan:

We had one of the most spiritual and harmonious conferences at Coldwater, Michigan, June 9-11, that I ever attended. Bro. J. H. Lake and Columbus Scott, besides those of the district, were present. Bro. Lake was cheerful, confident of Zion's success and happy. Bro. Columbus was called on to make several short speeches, besides preaching one sermon, and as usual he was equal to the occasion. It does one good to meet such thorough, conscientious Saints as we met at this conference. The missionaries of the district, branch and Sunday School officials, are worthy of commendation. We are feeling well and alive in the work.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Presiding Bishop E. L. Kelley was in the city Sunday and Monday, departing Tuesday morning.

Bro. and Sr. Harry Hatty are to be congratulated over the advent of a pretty little daughter, June 11.

Bro. and Sr. L. P. Caldwell are caring for a young son who took up his abode with them Friday night, June 29th.

Sunday morning at 11 o'clock Bishop E. L. Kelley was the speaker, much to the satisfaction of the Saints. At night Bishop Ellis Short presented some thoughts on the resurrection, receiving good attention throughout. The afternoon service was also profitable.

Bishop Hilliard and his son-in-law, Mr. Miller, from Illinois, arrived Monday evening. It is possible Bro. Hilliard will comply, next Sunday, with the special request of the local Daughters of Zion Society, and preach upon a subject selected by them. Everyone should hear it; let there be a large attendance next Sunday.

Judge G. E. McConley, of Sterling, Colorado, was in the city Tuesday, and called on the ENSIGN for a few moments. He is a delegate to the National Democratic Convention which is holding its sessions since the 4th. Bro. McConley hopes to have the elders with them this summer, and to make an effort to get the work opened up there.

Bro. J. W. Layton, who has been employed at the Nut & Bolt Works, Sheffield, between here and Kansas City, for some time past, has leased the blacksmith shop of Mr. Hangst on East Lexington street, where Bro. A. J. Cox does business, and will hereafter be found at that stand. We are pleased to have Bro. Layton so centrally located.

Those who allowed the storm clouds to keep them at home missed a very interesting session of the Religio last Friday night. In addition to the regular lesson study two good papers were read, one by Bro. C. M. Mills, subject, "Patriotism;" the other by Bro. Howard Daniels, subject, "The Problem of Our Existence." It was also decided to give a musical and literary entertainment in the near future, proceeds to be used in paying the church debt.

While the great Convention Hall in Kansas City, with its fifteen thousand perspiring Democrats, was almost alive with political commotion, and the streets of that city were thronged with pedestrians, ventilating their patriotism by fizz and snap and bang and blaze of explosives, in noisy celebration of the "Glorious Fourth," another event—quiet in its way, but in its importance to the main participants, eclipsing for the time all 16 to 1 or gold standard, or national independence considerations—was transpiring at the pleasant home of Bro. and Sr. Clark of that place. A few immediate friends of the family had assembled to witness the

ceremony which made Sr. Clara L. Clark and Mr. Homer B. Curtis life companions under the marriage bond. It was a "jolly happening." Elder Joseph Luff officiated, and the observance of the rite was followed by congratulations and refreshments in royally characteristic style and order. The groom looked proud and happy over his acquisition, as well he might, and Sr. Clara looked the pink of contentment and joy. At 6:20 p. m. they left for their home at Memphis, Missouri, where Mr. Curtis expects soon to open out in the practice of medicine, he being now a student in the closing term of the college at Keokuk, Iowa. Sr. Clara has many acquaintances in and out of the church and all will join us in heartiest congratulations. Mr. Curtis, though a stranger to us, has excellent endorsement in the fact that he is Sr. Clara's choice. May their days be many and full of divinely appointed happiness.

## ST. JOSEPH, MISSOURI.

Bro. Walter Smith was the speaker here Sunday morning, and Elder Swen Swenson at night.

Preaching services were held every night last week at Elwood, Kansas; as a result one name was given for baptism. Bro. G. W. Best has worked faithfully to make these meetings a success, and if it be only one precious soul that obeys now, the gospel seed has been planted, and those who heard Elder Swenson we believe will never be able to forget the words of eternal life.

Bro. M. Shaw baptized and confirmed a middle aged man near Avenue City, on Sunday.

Bro. Walter Smith preached at Aspey Mission Sunday evening.

There are some who are sick, but the sickness yields to the marvelous power of God through the administration of the elders.

At the Sunday School last Sunday the following officers were elected: D. J. Kralh, superintendent; Sr. D. H. Blair, assistant superintendent; Harry Clay, secretary; Ruby Jackson, assistant secretary; Martin McKim, treasurer; Alvin Christensen, librarian; Mabel Brooks, assistant librarian; Amy Winning, organist; Viola Blair, chorister.

Two names are given in for baptism at the church next Sunday. G. L. K.

July 3.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 311 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 568 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Our union service passed off very pleasantly. There was in attendance a first cousin to President Joseph Smith, a lady about the same age. She has never met Bro. Joseph nor heard much of the work he has in hand, yesterday being her first attendance at any of our meetings. She expressed herself as very much interested in the meeting, which was a sacrament and testimony service. She is anxious

to meet her cousin, and expects to about the 15th of this month, when he will visit our city. She is a cousin on the mother's side. She was accompanied by another cousin by marriage.

R. Sena Nayaka, a native of the Island of Ceylon, India, attended our services yesterday. He had met Brn. R. C. Evans and Pres. Smith at Tilberry, Canada, a few weeks ago. In listening to Bro. Lang upon the street he recognized the gospel sound and so fell in with him. He is bright and intelligent, stating he was converted to our faith. He may be one to carry the glad tidings to his far off home to which he expects to return in the course of time.

We are getting in some excellent work on the streets. Brn. Lang and Pement on Cottage Grove; Brn. Graves and Fuller, on State; Brn. Good, Pitt, Keir, Terry and others on Madison and also Forty-eighth avenue; Brn. Strange and Henley in the region of 63rd and Halstead. Let the good work go on, not forgetting to keep before the people the permanent places of meeting. Don't waste your ENSIGNS, nor send them all to the T. W.'s in California, but divide up with Chicago. Send to E. J. Lang, 3411 Cottage Grove, or the writer.

Bro. H. E. Moler preached at the mission yesterday morning, Brn. Pement and Lang on the street near by at night. Bro. A. J. Keck occupied at church headquarters at the evening hour on "The Kingdom." Bro. F. M. Pitt preaching at 2:45 p. m.

Bro. F. J. Mottashed, of London, Canada, rejoiced with the Saints in worship yesterday. He may remain with us for a time.

Bro. J. Midgorden has been in the city for a few days, attending the services yesterday. Bro. John was ordained high priest at our late Conference by Bro. H. C. Smith and the writer; the new office fits well on his shoulders.

Yours ever for victory,  
J. M. TERRY.  
305 Ogden Ave., July 2.

## FIRST KANSAS CITY BRANCH.

Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

The rain on Sunday morning caused a small attendance at the services, but those in attendance were interested and profited. Elder F. C. Warnky spoke to the Saints.

At 2:30 p. m. a few gathered at the tent, at 18th and Cherry, and held a Sunday School session. If an interest can be created, regular sessions will be held every Sunday at 4:30 while tent work continues. The attendance at the preaching services at the tent has been very good, and some seem to be interested.

The sisters of the 1st Kansas City branch have organized a Hawthorne Society, with Sr. Geo. Hidy as president.

Sr. J. F. Winn has gone to

Macon, Missouri, for a visit with relatives.

At the regular monthly business meeting Bro. and Sr. Warnky and family, and Sr. Burch and daughter, Maggie, were admitted by letter as members.

Tent meetings every evening at 18th and Cherry until further notice.

R. E. PORTER.

July 3.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

At a business meeting Monday night, June 25th, the Religio elected the following officers: J. A. Koehler, president; George Edwards, vice president; Amelia Koehler, secretary; Margaret Kienevy, treasurer. This good work is moving along, but more could be done. Who will do it?

The Sunday school elected the following officers last Sunday: Fred Koehler, superintendent; John Grainger, assistant; Amelia Koehler, secretary; Ada Koehler, treasurer; George Edwards, librarian. Efforts are being made to obtain a new library, and there are hopes that a better appreciation of the value of the library will obtain among the scholars. Bro. Edwards is competent to manage this.

At the prayer meeting last Sunday a condition of peace and love prevailed, the Lord speaking words of admonition, instruction and prophecy. The Saints were exhorted to adhere strictly to the Word of Wisdom that they might be free from the plagues and pestilences that are shortly to be poured out upon the earth among the children of men, for the great and terrible day of the Lord is nigh at hand.

Bro. John D. White has been successful in obtaining a tent for gospel work and the voice of warning has been lifted for the past few weeks at corner 18th and Holmes streets. The tent will be down this week until Saturday night on account of the danger from fire works.

The National Democratic Convention is occupying the attention of many, and it may hinder the Lord's work for a time, but He will never let it stop.

Two pure little spirits went to the Master from this branch last month; George C. Koehler, age eleven months, son of Bro. and Sr. Fred Koehler, also Harriett E. Grainger, age seventeen months, daughter of Bro. and Sr. John C. Grainger. Through this means a greater degree of love and unity has been brought about to the glory of God among the Saints of this branch.

JOHN C. GRAINGER.  
2124 East St., July 2.

## ST. LOUIS, MISSOURI.

Another rainy Sunday yesterday. Mud, rain and street car strike rendered publicly serving the Lord here a little difficult; yet many of the faithful faced the conditions bravely.

Bro. Bert Dawson, of Kansas City, surprised his parents and friends by suddenly putting in his appearance Saturday evening. We are pleased to see his smiling features in our midst again.

Bro. Allen went to Belleville Friday and spoke there yesterday. Other appointments for the day were: Bro. Barraclough, Caseyville; Bro. Christensen, Oak Hill; Bro. Davis, Cheltenham, evening; Bro. Hitchcock, Cheltenham afternoon, St. Louis night.

Bro. O. O. Randall has returned to St. Louis for a short visit. One would judge from the many "I do wish you would stay with us" expressions heard addressed to him, that he has numerous warm-hearted friends here. He is also a very much alive Latter Day Saint.

Bro. S. A. Burgess, general treasurer of the Religio society, graduated from Washington University recently. To those who know him best it is perhaps useless for us to tell you that out of eighteen men in the class he stood first. Education makes some men wise, some foolish, but we are pleased to say "Sammy" unquestionably belongs to the former class. He don't allow his "worldly wisdom" to warp his religion out of joint either.

The soul harrowing problem of securing new quarters for holding our services here in the city continues to successfully undermine the perfect peace of the faithful. A silver lining has, however, commenced to show a little.

J. C. H.

July 2.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather, for a week past, has been very warm, the mercury registering near the one hundred mark several days, but the nights are cool so one can sleep and get the needed rest preparatory to the next day's heat and labor.

Since last writing Bro. Chaburn paid us a visit, and interviewed the Brighamites two evenings on the streets; good attention, whether good was done in any other way or not.

Bro. J. W. Gilbert, who has been working extra in the post office, begins regular work the 2d inst.; his hours from 1 to 10 p. m., will deprive us of his usefulness for the Sunday night service.

Sr. Brennan and family have arrived in the city and are settled at 2416 West Thirty-third avenue.

Srs. Ranie and Sylvester, of Omaha, stopped over Sunday in the city; they are making a tour of the west, their final destination being Portland, Oregon.

Sr. Emma Hamlin is quite poorly, and the doctor says a change of climate is necessary to her recovery; of course he does not take into consideration the promises of God to the faithful.

Sr. Bellrose is spending the summer with relatives near Fanning, Kansas. Bro. David will follow a little later.

The branch deacon is in Colorado Springs to better his fortune financially.

By postal card from Bro. G. T. Griffiths we learn that he will Sunday in Denver the 8th.

At the Sunday School election of officers, Sr. L. A. Schmutz was again elected superintendent, with Sr. Lou Fishburn, assistant.

At the semi-annual business meeting of the branch Monday, the 25th ult., the following officers were elected: E. F. Shupe, president; S. H. Eye and O. A. Westland, priests; Elder J. W. Gilbert to act as teacher, Les Shupe; secretary; and Sr. Blanch Lewis, treasurer.

Last Friday evening the Z. R.-L. S. gave a lawn social at the residence of Bro. J. Schmutz, 1846 Lincoln avenue; the attendance was not as large as it might have been, but a good time was had and a substantial addition to the treasury was made.

The last program rendered by the Z. R.-L. S., the 22d, was one of the best in the history of the society.

Preaching Sunday morning at the church by Elder E. F. Shupe. Elder J. W. Gilbert conducted the service at Lakewood in the afternoon. Sacrament service at 8 o'clock p. m., quite a large attendance and a good degree of the Spirit present. No evening preaching.

Bro. Mansel Williams, a book-binder formerly in the *Herald* office, is in the city seeking employment.

Sr. Stuart, formerly of California, who has been visiting in Independence, has come to Denver. Bro. Stewart is employed in the Globe Smelter, and they were in attendance at the sacrament meeting Sunday evening.

S.

**SAN FRANCISCO, CALIFORNIA.**

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Preaching Sunday at 11 by J. F. Burton. His discourse was much enjoyed, and he was greeted by a full house. A number of visitors were present; among them we noticed Wm. O. Clark, an old time elder; also Mrs. Tupper and Etta Cooper, from Santa Rosa; also Bro. Mehrens, recently arrived from Honolulu.

After the sermon Bro. Chas. E. Crumley, missionary to Oregon, was called to the stand and presented with a Bible. Chas. A. Parkin making the presentation speech, to which Bro. Crumley replied with grateful and touching remarks.

At 2 p. m. Bro. Burton preached at Oakland. Bro. Crumley spoke for us in the evening. The attendance at all services was good.

Wedding bells have been ringing in our midst, and Saturday evening Bro. Chas. A. Parkin united in marriage Miss Ettalyn Broback and Roy N. Douglas. A happy band of about fifty persons were the favored guests at the residence of his mother to witness the ceremony. The festivities continued until near midnight.

Our pleasant weather still continues. We have a little fog and wind, but we don't mind that so long as we have warm sunshine most of the day.

All generally well with us.

GEO. S. LINCOLN.

June 23.

**LETTER DEPARTMENT.**

URRICHVILLE, O., June 28.

*Editor Ensign*—Since leaving Independence, the center of the Zion of God, I have labored in Cleveland, Akron and Blakes Mills, Ohio. At the last two places named have been ably assisted by Bro. H. J. Davison.

Since last Monday we have been trying to obtain a hearing here in a hall, but the people are not in a hurry to enter halls this hot weather; so we concluded, like the great prophet Mohammed, "If the mountain won't come to us, we will go to it," hence, we obtained permission of the mayor to preach on the street, and the Parson and "Daron," as the report has us in the daily, are developing into street preachers. We preach on the street and then invite the people into the hall and then we preach again.

One thing sure, we have quite an audience on the street, but few we have been able to persuade to enter the hall. We continue this week and will know later on, whether we like street preaching or not, as a business.

May peace and love prevail in Zion.

A. H. PARSONS.

MAYSVILLE, MO., June 22.

*Dear Ensign*—I am a reader of the "Silent Preacher" and having seen nothing from this part of the vineyard I thought I would contribute a few lines. Gospel Hill has a fine little church 28x40, located three and one-half miles east of Maysville, Missouri; it is well finished from top to bottom and not a cent indebtedness on it. It is backed up by as good a country as is in Missouri, and all we lack to make it the most pleasant place to live, is a few more Saints; however, I suppose we should not complain for we are gathering in a few sheaves along the line.

Bro. J. N. York and J. D. Flanders were up from Stewartville June the 17th; we had a fine time, for after preaching we went to the water where four noble souls were baptized by Bro. York and confirmed by Bro. J. D. Flanders. Three of them heads of families; they were Bro. and Sr. Lewis Linn and Mrs. Cora Veerkamp and a daughter of Bro. Linn's, age twelve years; they are fine people and will make good Saints. By the way, I wish to say that Bro. York is coming preacher of the day, and if faithful will be a grand instrument in the hands of the Master in bringing people to see the light of this blessed gospel. I pray the Father to send more laborers like him in the field.

Bro. York and Flanders will hold regular meetings at Gospel Hill for the next three months, and as we expect to organize a branch here before long, I think the work can be revived here again; as to the country it is a fine place, good water, and wood for fuel, good soil and fine people, and I would say to any of the Saints who wish to come to Missouri, this is as good a place as I ever lived; land reasonably cheap, and some can be bought at a bargain. This part of the country is adapted for the raising of all kinds of grain and tame grass, and fruits of all kind do fairly well here; and as it is only about sixty-five miles to Independence, I think we are in the regions round about. I will answer all letters of inquiry about land, and if any of the Saints wish to locate here, I will assist them all I can.

In gospel bonds,

T. L. FLANDERS.

EAOLE GROVE, Ia., June 17.

*Editor Ensign*—I have held four nights debate with Elders Hawkeswood and Mortenson, of the Utah church, and to say the least I was disappointed in the fight they made; I expected more. They positively would not touch upon their doctrines to make a fight, but the last speech upon the last night Hawkeswood lunched out upon the Adam-God doctrine. This is the only evidence he presented that Adam is God; Adam or Michael is to lead one army and the devil the other, and "then shall be the battle of the great God." So you see Adam is not only a god,

but "the great God." Profound, isn't it? Lord Roberts leads the armies of Great Britain, therefore, Lord Roberts is Great Britain.

Their claim was, as usual, that the presidency does not come down from father to son, but that it fell upon the Twelve. But Elder Mortenson did say that if Joseph of Lamoni had presented himself to the church (in Utah) he, no doubt, would have been given the presidency, but he never even presented himself to the church, so how could they receive him or make him president. Well, I had to be so rude as to ask the question why, if Joseph held no right to the presidency, but it devolved upon the presidency of the Twelve, they would have taken the office from the Twelve and given it to Joseph when he was not a member of the quorum of Twelve, to say nothing about its president.

The result of the debate is evidently good, as it pointed out distinct differences between us, and also in brightening the Saints up some in regard to what is in the books.

As far as I have been able to judge since entering this district, the Saints are anxious to assist in moving the work along, and show that they are alive in it. Our conference held with the Richland Creek Saints, passed off very pleasantly, and I believe it was a profitable gathering. I will probably remain in this region the remainder of this month and will probably reach Bro. Kephart's part of the field and assist him some during the coming month.

Permit me to say to the kind Saints and friends of the last four years in Nebraska, that I remember your kindness and trust my labor with you will be blessed to the good of all. My health has been much better this year than for the two years preceding.

By way of pastoral to the Saints and ministry in the Des Moines district, I only say, Let each one do what they can to live, as well as to teach the gospel. Let me hear from you if you desire labor done, and we will do our best to see that your call is answered. My permanent address is Dow City, Iowa. Address your letters there and they will reach me.

In bonds,

D. M. RUDD.

RIVERSIDE, Cal., June 14.

*Dear Ensign*—Although I am nearly two thousand miles away from your home, yet I find you on the table, where I am stopping with my son and family, full of news from home and the doings there. I hope the increase of your numbers will double until you are found in every nation on the earth.

Riverside is located twelve miles from San Bernardino, my old home, where I united with the Reorganized church when Bro. A. H. Smith and Wm. Anderson first came to California. When I lived at San Bernardino this locality was looked upon as a desert, and it would be now were it not for the water that runs through it in a cemented Sanka about eighteen feet wide. The San Bernardino folks were silly enough to sell lands that they thought were no good, and the Riverside folks sank wells, sapping the water from San Bernardino lands until San Bernardino is nearly dry, and Riverside has made the desert blossom like a rose in very deed.

It is the nicest town I was ever in; fine houses, streets covered with asphalt, all kinds of fruit. My son's team hauled off 450 bushels of oranges and dumped them out on the ground; they were good but would not do to ship. This an every day job, and that is only one team; from three to five teams do that every day. They will be done gathering the last of this month; there are young oranges and blossoms on the trees, also ripe oranges now. I do not like the climate, cold nights and mornings, and hot in the middle of the day, or it has been since I have been here. When I lived at San Bernardino, some forty years ago, it was not so. I was married there forty years ago; I find but few now, and but few old homes, that were there then. I am not as young as I was then. The home folks write

me that you had a good time rally day.

I preached in San Bernardino branch once since I came here. Bro. Jones is presiding elder now. Sr. Cross I met here; she is visiting her son. This sister, Lute, my son, and myself are all the members who belong to the church that I know of here. My son and family will visit Independence this summer to see home folks. He has been out here about fourteen years, has a nice home here, and a good business.

May God bless his people and the ENSIGN employees.

Yours for truth,

J. W. BRACKENBURY.

INDEPENDENCE, Mo., June 19.

*Editor Ensign*—In your issue for 23 inst., is an article from the pen of Sr. Anna Neilson, of Nebraska City, Nebraska. The sister makes serious objections to that part of my large, pictorial dispensation chart, where angels are represented as wearing wings. The sister says: "So take those wings off and represent the Lord's angels in correct form." Did the good sister forget the explanation that the lecturer gave in regard to the angel wearing wings? He said the wings were no part of the angel, they belonged to the apparel, the clothing, equipment, dress, with which the angel was decked, to distinguish him from other personal characters which appear on the chart, such as Moses, Christ, Paul, etc., etc. Both men and women wear hats, being part of their equipment of dress, but the distinguishing features are in the wings attached to the apparel, not to the person themselves. I, too, object to "bird wings" being made a part of the angels; also object to the "bird wings" being made a part of the good lady that wears them. So take those wings off and represent the good women in correct form, then it will be all right. I make this explanation to assist us, to see eye to eye. Many copies have been taken from my chart, and it is liable to be heard from at many points in this wide world, and the foregoing explanation, which our good sister has inadvertently drawn out, will no doubt assist others in making their explanations of why angels are represented as wearing wings by Latter Day Saints.

The sister's article was good and tasty, and no doubt much appreciated all around, though she did fail to catch my point upon angels' wings at the time of my lectures at Lamoni, where I was crowded for time to do justice to the chart.

I. N. WHITE.

LOS ANGELES, Cal., June 27.

*Editor Ensign*—"Hot" for California, but not to be compared with the eastern humidity. The thermometer has a happy faculty here of scaling the heights, but somehow it does not get excited as with you, but keeps a close mouth generally so that even its intimate friends would not know how "hot" it is unless they took a close survey of its face. The protracted drought is showing its effect. Much of the deciduous trees are barren if not wholly killed; all crops are short. I do not think that any other state could stand the strain that Southern California has been passing through.

I occupied at Garden Grove, June 10th, being called there to preach the funeral of Bro. Carter who was recently burned to death in this city. I returned to the city in time to conduct the Religio, of which I am president, and at 7:30 preached on the "Resurrection" theme.

Bro. D. L. Harris occupied at Garden Grove in the evening. Bro. Harris has been making a round of the branches, and it is a pleasure to the Saints to behold his genial countenance again.

Bro. and Sr. J. F. Burton arrived in the city on Thursday, the 21st, and hid themselves away to the "Green Meadows," to visit their daughter Dora. After a two days' sojourn, Sr. Burton went to "the Grove." Bro. Burton remaining here over Sunday morning, giving a touching recital of his Island experiences, then on to the Grove for the evening service.

I was called to San Bernardino on Friday to preach the funeral sermon of Sr. Ridley, and remained until after the Sunday morning service, preaching there, and returned to the city for the evening. Bro. Harris delivered the evening sermon at San Bernardino. Bro. D. A. Anderson reached the mission June 23d. They are the first to arrive. Bro. Chatburn, we learn, is in a fight with the Brighamites in Denver. Bro. Elbert Smith and wife were helping in the northern district at last accounts.

As evidence that we are not idle in this western metropolis, will say that aside from the Sunday services we have meetings announced in different parts of the city for four evenings this week. Tonight I addressed a body of school teachers on the theme, "Environments: their effects on the lives of men." Thursday night we begin a series of informal meetings for the general information of the entire branch. It is intended to take up general church polity. Bro. Jones and Wixom, of San Bernardino, are filling regular appointment at Cuernavaca, and they report fair success.

T. W. WILLIAMS.

1014 Alpine St.

GURNESEY, Cal., June 22.

*Dear Ensign*—We have had very little preaching in this part of the Lord's vineyard during the last year, but trust there will be an elder sent this way at no distant day.

We have sacrament meeting in Tulare City the first Sunday in each month, and in the Linder neighborhood the third Sunday in each month.

Last Sunday, as the Saints were gathering at the home of Bro. Kraskie's for sacrament meeting, the sad news came that Sr. Mary A. Twaddle had met with a serious accident. She and her mother (both lived in Tulare City) had started out to Bro. Kraskie's place (about nine miles from Tulare City) to attend sacrament meeting, the horse became frightened as soon as they started, throwing them both out of the cart. Sr. Twaddle lived about four hours after the accident; her mother received some injuries but nothing serious.

Sr. Twaddle was a noble Saint, was willing to make any sacrifice, for the cause she loved, willing to share anything she had with those who were in need. She will be greatly missed by the Saints, but we do not mourn as those without hope, but our hearts are cheered with the thought that if faithful, we shall again meet beyond this vale of tears where sorrow, sickness and death will be no more.

The funeral services were conducted by Elders Joseph and Ebenezer Burton in the Methodist church in Tulare City.

O, does it not stand us in hand to live as Saints, for we know not what a day may bring forth. May we so live that we can have God's Spirit with us to enable us to overcome the evils by which we are surrounded in this world.

Our trials at times seem hard to bear, but when cast down with the cares of this life, let us think of what our Savior has suffered for us, and with renewed courage let us press on.

Oh, that we might, under all circumstances in life, be able to say, "Thy will be done," but how often we murmur and think our lot is hard. Be firm and fixed in my our Lord, Thy trials shall all drop remove, Temptations shall love for me prove.

I have a sister who has been afflicted with spasms for about twenty-five years, she has been a great care to us; we have besought the Lord that he would heal her, but as yet the affliction has not been removed from her, and I do pray the Lord will give us patience to endure all things for his sake, and if it is not his will that she shall be healed, we may be willing to say, "Thy will be done."

Sr. Jennie Page, let us hear from you; may our Father in heaven bless you as my prayer.

Ever praying for the prosperity of this great latter day work, I remain,

Your sister in Christ,  
MOLLIE A. FLORY.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

CHORDS FROM THE HARP OF EPHRAIM.

ELDER S. W. L. SCOTT.

PART II—NO. 1.

As we have before noted, the message of the sealed book, given to the English speaking world in 1830, does not "seek its own glory." In striking harmony with the message and spirit of the Bible, it "speaks that which it has heard of God," whether it suits or non-suits the fastidious taste of the times. Its speech is robed in the "gentleness" of the "wisdom which cometh from above." Like the true teachings of God, which do not conform to the alienated condition of the world's worship, but seeks with spirit familiar to the doctrine of Christ, to entice to do good, and live righteously, in order that the great "bar of God"—the reminder of just judgment—may be "pleasing" when brought to stand before it.

Were the terms of its message in exact accordance with the range and standard of modern literary or classical criticism, we would have some ground for the belief that it "seeks its own glory." Did it conform to the creeds and dogmas of "mystery Babylon's" imposing, or vary in the least to justify the departures from the primitive and divinely constructed system of salvation laid down in the record of Judah, we could entertain doubts of its claims. We are informed in discussion sometimes that it contains some "popular campmeeting expressions used by Sidney Rigdon;" expressions characteristic of an extremely excitable and "sensational religion." But we have never been able to find expressions within it, that were not made alive by the "breath of life," similar to Bible expressions. Moreover, the "current reformation" with which Sidney Rigdon stood identified as a bold and eloquent defender, and in which he received a strict discipline, educated its adherents out of the "sect language," as the following will show:

"The style of speech indicated the change of thought. Sect language gradually gave place to scripture terms and phrases, as more appropriate and correct and authorized by the sanction of the Holy Spirit. Instead of 'relating a christian experience, converts now began to confess their faith in Christ. Church records assumed the scriptural designation of disciples.' The spirit of research was fully set free. It peered into everything to sift out what was erroneous, and to make all things according to the pattern shown by the apostles in the New Testament. Even from the hymns and prayers were eliminated objectionable terms and forms of speech, carrying in them thoughts and petitions unanctioned by the Word of God. The dialect of the Holy Spirit in the language of apostles and prophets, it was urged must be substituted for the corrupt language of

the great apostasy which still pollutes the tongue of Christendom. \* \* \* From the language of Jews, the language of Ashdod must be expurgated. Thus many terms that were trite and dear from their familiar association in religious life, were objected to as improper, and rejected as misleading."—Hist. of Disciples in Western Reserve, pp. 54, 55.

With Rigdon's lengthy experience and critical schooling, in a system of religion which "expurgated" sect language, eliminated the "relating of a christian experience," "sifted out what was erroneous," even from hymns and prayers, characterizing the "trite and dear" terms "rendered familiar by association in religious life," as the "language of Ashdod," "objected to as improper, and rejected as misleading," it is very inconsistent, not to say improbable, to charge him with the retrograde work of supplying those "campmeeting expressions," or Campbellite-meeting-objected-to-rejected terms.

But we cite you to a prophecy of the sealed book unsealed—given to the world in English, 1830—of which the foregoing and similar characterizations seem the fulfillment. The prophet Moroni, by inspiration, foresaw the days when the record would be among the people; also the religious condition of heart and mind toward the "marvelous work":

"And I said unto him, Lord, the Gentiles will mock at these things, because of our weakness in writing; for the Lord has made us mighty in word by faith, but thou hast not made us mighty in writing; for thou hast made all this people that they could speak much, because of the Holy Ghost which thou hast given them; and thou hast made us that we could write but little because of the awkwardness of our hands."—Book of Ether, 5: 16.

This purported prophecy given almost 2,200 years B. C., affirms without qualification, that when the gentiles should be confronted with the revelations of the book, they would "mock the things written." Webster defines the word "mock," to deride, to laugh at, to make sport in contempt, or to speak jestingly. In view of this definition, how often is the public called upon to laugh and enjoy the sport made by mockers at the expense of simplicity, when Moroni has a "rent" containing "writing" hung on a "pole" as flag of truce, advancing to the opposing army? How often do opposers fulfill the prophecy when criticising the "writing" of the Book of Mormon! But the Lord informs Moroni, in verse 20, saying, "Fools mock, but they shall mourn; and my grace is sufficient for the meek."

The Bible asserts that a certain class of "scorners delight in scorning, and fools hate knowledge." (Prov. 1: 22). They have "said in their heart there is no God." (Psa. 14: 1). They hate the "knowledge" given by the revelation manifested in the "sealed book" unsealed, for its purpose is to "convince Jew and gentile that Jesus is the Christ,

the eternal God, manifesting himself unto all nations."

It is these manifestations of the eternal God which are so obnoxious to this class. It is this class "that makes man an offender for a word;" that lays a snare for the Lord's ministry; that "turns aside the just for a thing of naught." (Isa. 29: 20). And the sad part is, "the scorner is consumed." "Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear my voice; hearken and hear my speech."—Isa. 28: 21, 22. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power." (1 Cor. 2: 4). From the foregoing we learn that it is a sad goal awaiting those who "mock and scorn" the Lord's doings because they do not conform to the wisdom of the world, nor to the advanced standard of the higher criticism. But the prophetic statement receives ample vindication in the progress of the great work, daily, and the entire "Spaulding Story" regime is urged as proof.

In certain discussions with other church representatives, we have been confronted (yet not abashed) with the soap-bubble theory that Spaulding, Rigdon and Smith concocted the sealed book. That Spaulding, a graduate of Dartmouth college, was author of the historical portions; and Smith and Rigdon of the religious portion. Also detached sentences, phrases and words—all thrown away from connections in which they stand and make sense; lifted away from natural and logical relations, and in conglomerate masses hung up on the wall back of the sacred desk, to prove? the point. Such words and phrases as "somewhat," "the enormity of our number," "it supposeth me," "the more part," "stabbed by a garb of secrecy," and "no affliction save swallowed up in joy."

And yet all of these grammatical blunders—this murdered synthesis—these incorrect literary productions are found in the historic portion of the book. Who wrote the historic portion? Solomon Spaulding, a graduate(?) of Dartmouth! Is it a fact that such illiterate, ignorant words, phrases and sentences of such unusual verbosity, are the production of the classic(?) brain of a graduate of Dartmouth college? Just think of such words and phrases as "the more part," "it supposeth me," etc., originating with the well-moulded, rounded-out mind of a graduate of Dartmouth! Compare these inaccuracies of Spaulding's with the eloquence, wisdom and accomplishments of Nelson Dingley, leader in the House of Representatives, who also graduated from Dartmouth, classed in high rank, as scholar and debater, in 1855.

Dartmouth holds back the "sheepskin" from such a student as would cause his associates to brand his Alma Mater with such "bungling absurdities" and kill the reputation of its faculty.

No, the fact is, the prophecy is true, the things written are mocked by the gentiles.

A great ado is made over the statement of the book, that the language of the Jaredite colony to this continent was not confounded. "And it came to pass that the brother of Jared did cry unto the Lord, and the Lord had compassion upon their friends and their families also, and they were not confounded."—Ether 1: 9 large edition. "There," says the school of opposition, "is a contradiction to the Bible statement which says, 'Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth.'"—Gen. 11: 9.

While the Bible affirms the confusion of the language which the earth used, our opponents try to make it appear that every individual was also confounded. But it is not fair to the dialect of Scripture, to argue from this, that every single man, woman and child had their language individually and indiscriminately confused. The word "confound" is from the Hebrew *balal*, and signifies to mix, to mingle. So the language of the earth was mixed or mingled. Not a total confusion of individual tongues, but a confusing of the prior clearness with respect to speech.

We are told in the tenth chapter of Genesis that the descendants of Japheth, of Ham, and of Shem were divided "after their families, after their tongues, in their lands after their nations." Is it not very significant to find them described as peopling the earth "after their tongues," and this description given before the one language of all the earth was confused? The statement is made *anticipatively* for the multiplicity of tongues (plural) existed *after* the confusion at Babel. Hitherto or before that, the whole earth was of one language and one speech (Gen. 11: 1), and the descendants of Shem, Ham and Japheth being divided "after their tongues" and after their families, argues quite strongly that the confusion of language was systematic and orderly, and that families' tongues were not confused.

The Rev. W. Fraser, LL. D., says on this point, "It would have been inconsistent with the method of divine government, so far as we can judge, to introduce a multitude of dialects, and make each man unintelligible to his companion; and it appears from the record itself that the confusion was orderly or regulated."—"Blending Lights," page 255. Seeing then, that the non-confusion of the Jaredite tongue is so probable, if not possible and certain, where is the ground for such a colossal objection and denial.

Again, we are told that the book is false, for it states that Lehi's company, on leaving Jerusalem came into "the wilderness in the borders which are nearer the Red Sea \* \* \* and pitched his tent by the side of a river of water, and they called the river Laman and it emptied into the

Red Sea."—1 Nephi 1: 19, 20-22, and it is alleged no river can be found emptying into the Red Sea from the Jerusalem side. Suppose the river named cannot be found at the present time, does that prove that such a stream of water did not exist six hundred years, B. C., or upwards of twenty-five hundred years ago.

We read of cities existing at that period of the world, in both sacred and profane history, yet they do not *now live*, save on the gilded page. The terrestrial disturbances of 600 years B. C., and subsequent periods, it is very probable, changed the face of things, and especially in Asia Minor. In the year 464 B. C., there happened the most dreadful earthquake that had ever been known; in several places the country was entirely swallowed up." In the year 373 B. C., "a great shock did fearful damage for Greece during the night; the inhabitants of the Peloponnesus waited for the morning. Dawn showed that the two beautiful cities of Bura and Helice were no more. The sea rolled above. Long after, on calm, clear days, Helice, once an inland town, could be seen at the bottom of the Corinthian Gulf, silent and beautiful in its marble ruins." "By the same shock the lake in Oomi, in Japan, was created."

In 217 B. C., cities in Italy fell and lakes and streams were "tumbled from their beds." "In the year 115 A. D., during the reign of Emperor Trajan, an earthquake threw down mountains, turned rivers from their courses, new streams were created, old ones disappeared" throughout Asia Minor. In the year 1202, "All the cities of the Mediterranean coast were shaken to pieces. The valleys of Lebanon were upheaved and altered throughout their whole extent.

Indeed, in our own country, "during the year 1663, many streams were dried up, and the channels in which some had run were so altered as to be unrecognizable," by the earthquake at that period in New England. (See "Great Disasters in the World's History," page 480." If, then, Asia Minor has been the victim of such extraordinary change in its physical as well as all other features, why may not the wondrous change explain the absence (if it is a fact) of the "river Laman?"

Smith's Bible Dictionary says, "The land about the head of the gulf [of Suez] has risen and that near the Mediterranean become depressed. The head of the gulf has, consequently, retired gradually since the Christian Era." (Peloubet edition, page 556.) May not the same cause which contributed to "retire" the gulf and raise the land, be the explanation as to why the river Laman has retired? Besides this, we must allow some changes to occur by reason of the curse which was to "make your land desolate."—Lev. 26: 39. The book affirms that such a stream of water existed six hundred years B. C. and it devolves upon the school of the opposition to prove that it did not then exist.

Another proof that the sealed book, unsealed, is fraudulent, is the statement that the inhabitants of this continent possessed a monetary system, and coins of specific denominations and value are named, as "a senuim of gold, a seon of gold, a shum of gold and a limnah of gold. A senuim of silver, an annor of silver, an ezrom of silver and an ont of silver" (Alma 8:38, 39), together with comparative value. And yet, with all of the ancient American research, in all the antiquarian findings, diggings, explorations and discoveries, not one piece of money, gold or silver, has been exhumed to attest the truthfulness of the narrative.

Well, if that be true, we want you to notice how the failure to bring up coins attests the truth of the statement with more force and convincing logic than to succeed in finding them. Remember Jesus has said, "This, I have told you, before it came to pass, that when it comes to pass ye may believe." And we call your attention to a prophecy of the sealed book, unsealed, which is strikingly against the disclosure of ancient American money—as money.

In the eighty-fifth year of the Judges of the ancient American Israelitish nation, the people waxed strong in wickedness and pride. They were false at heart; lost their steadfastness; forgot God, who prospered them in silver, gold and all manner of precious things, and who delivered them out of the hands of enemies. They did not desire God to rule and reign over them; they set at nought the counsels of God and were "quick to do all manner of iniquity."

On the other hand the prophet tells them of the goodness and power of God; that at his command even the dust of the earth moveth hither and thither, the hills and mountains quake, "and if he say to the waters of the great deep, Be thou dried up, it is done. And if he say unto this mountain, Be thou raised up, and come over and fall upon that city that it be buried up, behold it is done." "And behold, if a man hide up a treasure in the earth, and the Lord shall say, Let it be accursed, because of the iniquity of him who hath hid it up, behold it shall be accursed; and if the Lord shall say, Be thou accursed that no man shall find thee from this time henceforth and forever, behold no man getteth it henceforth and forever."—Helaman 5:51-54.

The foregoing is a prophecy of Nephi in the 85th year of the Judges. In the 86th year the people still remained in wickedness, and so great were their sins, and so widespread their abominations, that Samuel, a Lamanite prophet, came among them preaching repentance, and predicted a curse upon the land, and a part of the prophecy is an affirmation of Nephi's, before quoted.

Samuel, without qualification, prophesies "that whoso shall hide up treasures in the earth, shall find them again no more because of the great curse of the land, save he be a righteous

man, and shall hide it up unto the Lord, for I will, saith the Lord, that they shall hide up their treasures unto me; and cursed be they who hide not up their treasures unto me; for none hideth up their treasures unto me, save if be the righteous; and he that hideth not up his treasures unto me, cursed is he, and also the treasure, and none shall redeem it, because of the curse of the land. And the day shall come that they shall hide up their treasures because they have set their hearts upon riches; and because they have set their hearts upon their riches, I will hide up their treasures when they shall flee before their enemies; because they will not hide them unto me, cursed be they and also their treasures."—Helaman 5:13, 14.

This prophecy discloses the fact that "wickedness shall not deliver those that are given to it" (Ecc. 8:8), and even their "riches," "treasures," "silver and gold," were "cursed," "hid away," and unredeemable henceforth. Hence, when the ability to disentomb the "treasures" (riches) of the people on this continent, is foiled, another evidence of the divinity of the record is added to the long roll. For the terms of the prophecy are clear and unambiguous, that because of wickedness and abomination the "land should be cursed," and the "riches" or "treasures" of the people shall never be found.

It is not to be considered marvelous then, if with all the archaeological findings, buried cities, temples, glyphs, statues, ornate instruments, astronomical instruments, coal-slate tablets, gateways with hinges, platforms and porches made of single stone, bronze, copper, tin, lead, gold and silver, etc., there has been no money, "treasure," coins. All "hid" by the Lord, says the book, and "found no more," because of the curse which was pronounced upon the "land," "people," and "treasure."

In the archaeological explorations of Bible lands, coins have been brought to light, of great antiquity, the Egyptian, Assyrian, Roman, the copper coin of Cossyra, and the Tyrian coin. All these have been urged against the skeptic as monumental evidences in favor of the divinity of the Bible. But suppose the Almighty should have pronounced against the finding of their coin, and none had ever been exhumed, would not that fact, coupled with such statement, be urged just as strongly in the faces of the infidels? Yet that is precisely the case with the sealed book unsealed.

"For it shall come to pass in that day [the day in which the book comes forth] that the churches which are built up, and not unto the Lord, when the one shall say unto the other, Behold, I, I am the Lord's; and the other shall say, I, I am the Lord's. And thus shall everyone say, that hath built up churches and not unto the Lord; and they shall contend one with another; and their priests shall contend one with another; and they shall teach with their learning, and

deny the Holy Ghost, which giveth utterance."—2 Nephi 12:3, 4, large edition).

This prophecy foretelling the religious condition of professed christendom, when it should come to the English speaking world, is like all the prophetic terms of the Book of Mormon—clear and unequivocal. The multiplicity of churches existent then and now, are not built up unto the Lord, else they would exist according to the Lord's pattern, be built by commandment of God; would progress by inspiration of the Holy Ghost, to be legitimate and divine. They each say to the other "I am the Lord's," "I am right, you are wrong."

Even the buildings wherein they execute their ceremonial, formal, powerless and spiritless worship, are dedicated "to us and us alone"—clearly not unto the Lord. The spirit of the "golden rule," which found a bottom stone in the foundation of the lowly Redeemer's religion, finds no place in these superstructures built up "not unto the Lord." "Closed doors" is the inscription hitherto, upon the portals of these buildings. Could we enumerate the number of times the popular Babylonian seal has been attached to these sepulchres—the stone of seclusion rolled to the entrance—since the above prophecy was given to the world in 1830, we would perhaps stand astonished.

Even the poor to whom the message of life is especially sent, are overlooked, not recognized, because unable to pay pew rent. If the popular societies were "built up unto the Lord" they would conform to the Lord's way, and he says, "the poor have the gospel preached unto them." (Matt. 11:5). "The priests," leaders and representatives do "teach with their learning," and they do "deny the Holy Ghost which giveth utterance," and which Jesus says "shall teach you all things," "shall take of the things of the father and show them unto you."—John 14:26; 15:26; 16:13, 18.

Present the leaders of these churches with the doctrine of Christ—"the laying on of hands" for the gift of the Holy Ghost—and note how quick they will deny it. Present the spiritual gifts, as laid down by Paul, to be in the church which is "built up unto the Lord" in our day, see how quick they will deny it. Bring to their notice the account of "signs following the believer," or being done in our day, and mark how quick they are to deny it. Preach to them the doctrine of continued and immediate revelation by the Holy Ghost and watch the fulfillment of this prophecy: "For behold, at that day shall he (Satan, devil) rage in the hearts of the children of men, and stir them up to anger against that which is good." (v. 18). For a vindication of this item of prophecy we cite you to the war of opposition waged against the Book of Mormon from the time it was given to the world, and a little while before, until the present.

When the bard of Israel saw "truth spring out of the earth,"

he exclaims, "The Lord will give that which is good, and our land will yield her increase." (Ps. 85). The Book of Mormon declares, by prophecy, that when "truth shall spring out of the earth," "Satan or the devil, will gain entrance to the hearts of the children of men and stir them up to anger against that which is good." The Book of Mormon, the latter day work, promises "good" to the house of Israel, and also the righteous among the gentiles, and the devil and his emissaries are "stirred up to anger against it."

How did the youthful translator of the book, who was surrounded with the religious sentiments of "The millennium is being ushered in" (when Satan would be no longer at liberty, would be bound by a strong angel), "Morality and religion are flooding the earth," "We will all recline under our own vine and fig tree, mortals and immortals dwelling together, none daring to molest us, or make us afraid." (See Hist. Disciples, Hayden, p. 185): I ask, how did the boy, educated into the teachings of these sentiments, know the devil would wage such a relentless warfare "against that which is good?"

To thus reverse the sentiments of the time and commit himself to a prophecy directly opposed to the teachings of the day, with probabilities against its fulfillment, is a little more than human or boyish sagacity. See the vindication of this item of prophecy down at Hiram, Ohio, in 1831, with the introduction of the restored gospel at that point, Satan was so stirred "up against that which was good" that he took possession of the hearts of a company of religious(?) people who, failing to down the doctrine by argument, was so "angered" they stepped over the limits of constitutional rights and applied some "tar and feathers." Right here in this goodly land of ours where the rights to worship God, discuss doctrine, preach the word, and receive protection, has come down to us sanctified by the blood of revolutionary fathers; even here did the prophecy before us receive vindication.

They preached nothing but "good," as is attested by "History of the Disciples," page 252. "It [Mormonism] then [1831] gave no sign of moral abomination" say they. Oh no, 'twas "good" and the devil raged in their hearts and through them opposed it. Ministers of later date may gloat over the event and parade the good character of the actors therein, but this infringement upon the rights of men, this stab of the noblest sentiments of the great christian religion, this strike at the consecrated charter of human liberty, has stamped upon the brow of those pious(?) and devotional(?) men what they would do if they could stand invested with prerogatives of law making "unto others as they wish others to do unto them?" "And others will be pacify, and lull them into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well."

Kind reader, when this proph-

ecy is touched by the proper interpretation, it predicts the most popular song to be found on all the sectarian keyboard—that which is preached to the people and voiced to the congregations of the twentieth century in polished tongue and rolling instrumentation—the delusive, the siren song, the phrasing of which is "the world is growing better, growing better every day," or in the prophetic terms, "Zion prospereth; all is well in Zion." The book discerns that this sentiment would be prevalent in the day when its words would be revealed and that old Satan would be the author of such deceptive sentiment.

Comparing this with the lesson found in the stick of Judah—the Bible—we see in inspired words that false prophets have in the misty past seduced the world by flaunting the banner of "peace" when it perched not in any quarter. The Lord says (Ezek. 13:10) of those who "see vanity" and "divine lies," "They have seduced my people, saying, peace; and there was no peace." False prophets or teachers the devil inspires to deceive by educating to the theory that "all is well in Zion," "yea, Zion prospereth." The Bible denominates the principle "seduction" and that is one of the chief wiles of the enemy of all righteousness. The Bible predicts the "right about face"—just the grand opposite of the "world-growing-better theory:

"As it was in the days of Noah, so shall it be in the days of the coming of the Son of man."—Matt. 24:37. "Because iniquity shall abound [be abundant, increase], the love of many shall wax cold."—Matt. 24:12. "Evil seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. 3:13. "In the latter days perilous [dangerous] times shall come."—2 Tim. 3:1. "The earth also, is defiled under the inhabitants thereof; \* \* \* therefore is the earth burned up and few men left."—Isa. 24:5, 6. Both the Bible and Book of Mormon condemn the popular delusion that "the world is growing better" or that it will be converted before Jesus comes.

Satan's wiles and craft is further predicted and denounced as involving the usual unscriptural and unphilosophical tenet of "faith alone," "only have faith," "simply believe." There is nothing in all the world calculated to "lull men away into carnal security" with so little burden to conscience as the adoption of this delusive dogma. Salvation and rewards in a future world are based upon "good works," "good deeds" being performed. "I know his commandments are life everlasting."—John 12:50. "And behold, I come quickly and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments."—Rev. 22:12, 14.

By doing his commandments comes the transformation of character, the development of nobility of spirit, magnanimity of soul, the putting on of the divine nature, the moulding of disposition and the manifestation of the "new man in Christ Jesus,"

without which a passport through the "gates" of gold into the beautiful city cannot be obtained.

The arch enemy seeks to have men lose their reward and salvation—going about seeking whom he may devour—by foisting these deceptive teachings upon the world that "he may thus cheat their souls and lead them away carefully down to hell." Satan is very crafty. "And behold, others he flattereth away and telleth them there is no hell; and he saith unto them, I am no devil, for there is none."—par. 10. How strange it seems to read the above prophecy in the sealed book unsealed as to the infidelity of the times when the words come forth and *hear* as well as see the fulfillment thereof in the decrease of faith in the great world almost every day.

This could not have been the product of Joseph Smith, Sidney Rigdon or Solomon Spaulding, for before the everlasting gospel was recommitted they were enveloped and permeated in and by an atmosphere of fire, flames and demons. They were educated religiously under the "horns," "cloven feet" and two-time fork of creedology in the hands of sectarianism, and were accustomed to smell brimstone in the air and listen to the deafening wails of captive souls in fiery torment after the popular sermons of their day were delivered.

But the angel restored message reversed this sentiment in the convictions of Mr. Smith and S. Rigdon and moulded their lives in the justice of God's dealings. The sagacity of the youthful translator of the Book of Mormon would have led him to incorporate a different reading into that book. If he had been an impostor he would never have jeopardized his future success and glory by predicting such a departure from the only method a majority of churches had, to convert(?) the masses and augment their following. But faithfully translating the records of the primitive inhabitants of America, he gives the English speaking world the prophecy before us, which since its revelation has received ample vindication.

The Universalists say, "there is no hell" and all the punishment men will ever receive is in this life. The Universalists say, "there is no devil." The Christian Scientists say, "there is neither hell nor devil." The Re-incarnationists say, "there is no hell, there is no devil." The Spiritualists say, "there is no hell, there is no devil," and about time certified by St. Paul when Satan comes with "all power, signs and lying wonders, and with all deceivableness in them that perish" (2 Thess.), millions will have adopted the seductive dogma—"there is no devil."

If the denials to the old gentleman's existence now is not sufficient to demonstrate the divinity of the prophecy before us, surely at that time when nations enlist under his fiery banner and pay for the ticket to his Saturnalia after the tedious march with blood, tears and death, Armageddon will furnish a preponderance. For "the kings of the

earth" with their armies are to be identified with this *negative* movement, and the three unclean spirits "have already raised the issue—"there is no devil"—and are far on the way of engulfing the myriads who "receive not the truth."

[TO BE CONTINUED.]

#### THEY TALK DEBATE.

*Editor Ensign.*—Sometime during last April Bro. Matheny, of Bellair, Illinois, wrote me about one, Rev. Brown, of the Christian church, lecturing against the Latter Day Saints at that place, attempting to make quite a stir in regard to the position held by the Saints on Mark 16, and 1 Corinthians 12.

They expressed themselves as wanting to debate our people on some of the differences named. On April 26th, I sent them two propositions which were acknowledged by Mr. Brown as being logical and fair, and properly representing the difference between us. Rev. Brown asked for a week or ten days time in order to write to Rev. J. B. Neal, of Kentucky, to get him to hold the debate, as he did not care to meet me himself. Time asked for was granted, but I urged Rev. Brown to secure Clark Braden if possible as I would rather meet him on account of his ability and notoriety.

I waited three times ten days before I heard from Mr. Brown, and was informed that Rev. T. H. Popplewell had been chosen to meet me, and the propositions would be signed and sent me in a few days. Again I wrote them that Popplewell would do, but I was sorry that they had failed in getting Braden, and urged upon them to try him once more. I told them to make up a purse and offer it to Mr. Braden, and I could guarantee their success, as I believed he would debate any one if there was money enough in it. I put in another long wait, and presently they sent me from Elder Popplewell a new set of propositions, three of which involved our church, and one the Christian church.

I at once wrote them asking if they wanted it to go out to the public that they had gone back on themselves, having now been converted to my side of the issue. If that was true I had no disposition to further crowd the issue upon them for debate; but would drop it if they would say in writing that they were converted to my side of the two propositions which had been agreed upon before.

In answer to this I was informed that Rev. Brown would sign the two propositions for his church, provided I would change the wording of the first one a little. This I readily agreed to and forwarded the same to them yesterday, telling Rev. Brown he was at liberty to secure any of his ministers to do his debating, just so they came endorsed as accredited representatives of their faith. But I still urged upon him to get Mr. Braden if possible.

I understand Braden has gone from Dan to Beersheba in his church to secure endorsements of himself, which will soon

be placed before the public in pamphlet form. It will certainly be a pleasure to know that Braden has secured endorsements to the effect that he is an *accredited* representative of the faith taught by the followers of Alexander Campbell. We will soon learn from this "much endorsed man" just what the Campbellite creed is.

We promise the Campbellite church now, that when Braden is endorsed as "*sound* in the faith as they hold and teach it," that we propose to put into print the Campbellite creed from manuscript and writing we have in our hands from Braden, their creed maker.

They have attempted to "ride in" on a false hobby by saying, "that they speak where the Bible speaks, and are silent where the Bible is silent." They have completely failed to ride in upon that hobby, when meeting the Latter Day Saints in debate. It is gratifying to the Saints, if to no one else, to learn that there is a shadow of hope of getting Braden saddled up with endorsements from his fraternity that he is an *accredited* representative, and *sound* in the faith as the followers of Alexander Campbell hold and teach it, in order to make a creed campaign for the so-called Christian church. We welcome Braden to the list of "creed makers," and hope the Campbellite church may profit by the experience.

#### I. N. WHITE. INDEPENDENCE, Mo., June 25. TOMB OF THE QUEEN OF AMERICA.

Allegheny, Pa., June 7.—The institutions of learning and archaeological societies of Pennsylvania are much interested in the news that an English institute has appointed a committee, consisting of nine delegates, to make a trip to this country for the purpose of deciphering the inscription on the tombs which have been unearthed in western Pennsylvania.

It is now two years or more since these excavations began, and the excitement which they aroused to fever heat has not died down in archaeological societies. What was before a matter of interest has become one of intense curiosity, and instead of solving itself by modern methods of hieroglyphics, the strange writing remains as impenetrable as ever.

It has been ascertained beyond question that three thousand years ago there lived in the country, now known as the western part of Pennsylvania, and the eastern part of Ohio, a beautiful woman who ruled this vast territory as its queen. There is record of her in the ancient mounds, and there are references to her in the archaeological findings of Northwestern New York, yet who she was, what she was, of what race, color, style or description, there is no record other than that to be gathered from her ashes and those of her husband, which were found standing in the urn by her side.

That this queen was tall, and that she was pretty are known. Her skeleton is long and sym-

metrical, and her fingers taper toward the tips like those of an artist. It is likely that she was talented and loved beauty, for all the details attending the tomb are those of a woman whose taste for the beautiful was well developed.

When the remains of this queen were discovered, all the credit was given Professors Gerredette and Harper; the former of the Carnegie Museum, and the latter, a well known scientist of the state. But, since then, the work of excavation has been carried on by others until traces of the mysterious queen have been found as far north as Buffalo, on Lake Erie, and as far west and further than Cleveland.

The theory is that once upon a time, probably about three thousand years ago, there lived here a queen, not an Indian as we now know the Indians, but a queen of a pre-historic race. This personage owned and ruled the vast tract of country extending from Buffalo to Pittsburg, and from Allegheny about to Sandusky. This gave her a vast square tract of land which could not have been traversed, in the methods of those days, in less than three weeks of travel north and south, and over which the queen probably traveled not more than once a year.

That she divided her time between the north and south of the country is proven by the inscriptions found on the tablets of the north. One, deeply buried and discovered on the shores of Lake Erie, told a story, it is presumed, of triumph, for it is exquisitely decorated with immense leaves, something like the laurels of today. Another in the southwest, just east of Columbus, told a tale of sorrow, for it had inscriptions which in all the tablets of those days spoke of woe.

But by far the most important of all are the excavations which have been made near Pittsburg and which at the time attracted so much attention. The hieroglyphics have never been fully deciphered, nor have the puzzles of their buried state been solved, but the tracery was so important and so positive that it left little room for doubt on the important details.

The story, as now believed, is that the queen who traveled so constantly from north to south, found at last that the country was not suited to her and to her people. As early as three thousand years ago oil began bubbling from the ground and when the people dug for stone they found instead, a curious black substance too brittle to be used for building and too dirty to be handled. It was coal, but little did they know its value.

The queen desiring to find a new and better country, traveled further south and west each time, ever on the search.

On one of these expeditions it is presumed that the queen was taken ill and that she died before she could be taken home. The mound which holds her remains has no traces of her personal possessions or of her clothing, such as they used to bury with

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Mrs. Frank Smith, of Chicago, was cured of heart dropsy after five leading physicians had given her up. A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their wives will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them incurable.

Send at once to Franklin Miles, M. D., corner State and Adams streets, Chicago, for free treatment before it is too late, and please mention name of this paper.

the dead, nor are there any of her household implements. No, the queen died unexpectedly, and in a way not in her calculations.

When the scientists broke open the mound and came upon the bones they were touched at the pathetic sight; for, in the arms of the woman was tightly clutched a child, a tender infant not over a few weeks old, and around the child was wrapped a thin sheet of stone, delicate as though a bit of cloth or the skin of an animal had petrified there.

The queen and her baby had been buried together, and at her feet stood an urn, a great handsome thing, probably that of her husband, for none but he could lie so near the queen in death. Around her lay many large skeletons, probably of her braves who died after her and were buried as an ever silent body-guard.

The English societies have read of this remarkable find, and after much thought and delay, have decided to send delegates over to investigate it, hoping to be able to read the tablets which have baffled Americans. It is likely, from the difficulty of deciphering them, that they are planned on the Chinese method of appointing a sign or character for each word. But that has yet to be determined. Meanwhile our ever interesting country receives an added note of interest.—*The St. Joseph (Mo.) Weekly Herald*, June 21.

#### Oil Cure For Cancer.

Dr. Bye has discovered a combination of oils that readily cure cancer, catarrh, tumors and malignant skin diseases. He has cured thousands of persons within the last six years, over one hundred of whom were physicians. Readers having friends afflicted should cut this out and send it to them. Book sent free giving particulars and prices of Oils. Address Dr. Bye, Drawer N, Kansas City, Missouri.

Roberts is Fined.

Salt Lake, U., June 24.—In the case of B. H. Roberts, found guilty of unlawful cohabitation, the judgment of the court was that he pay a fine in the sum of \$150, or in lieu thereof that he be imprisoned in the county jail for a period of 150 days.

A thirty-days stay was granted in order that the defendant might file a bill of exception.—The Kansas City Journal, June 25th.

The head of the recent Philippine commission, in his report to the President on the status of the islands, recommended that the christian denominations of this country should unite their efforts, and if they sent missionaries to the islands, should see that they were all of the same denomination. "The multiplicity of denominations among the Protestants," said this gentleman, "is a source of perplexity and confusion to the unsophisticated islanders who imagine that Methodists, Presbyterians, Baptists and others are really of different religions." At the time, it was freely predicted that no attention would be paid at all to the gentleman's recommendation, and the actions of several religious bodies in making preparations to be represented in our new insular possessions, have demonstrated how little practicality there was in Mr. Schurman's advice. Only last week a Methodist Conference in Philadelphia adopted a paper which was virtually a call for volunteer missionaries to go to the Philippine Islands. Similar action has been taken by several Methodist bodies and by the authorities of other denominations, and it is safe to predict that within the next three years every large denomination in this country will be represented by missionaries among the islanders.—St. Louis Christian Advocate, May 2, 1900.

Don't Drink Ice-Cold Water.

Ice-cold water is not so good as iced water—that is, water cooled by ice without coming in contact with it. The less of either the better. It is an excellent practice to drink water—an abundance of it—just before retiring, also the first thing in the morning. It is a cleanser of the system, and is a good diuretic.—July Ladies' Home Journal.

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New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid.

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R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. No. 65—Wichita and K. C. Mail. 1:24 p.m. 9—Kansas & Nebraska Lim. 4:24 a.m. 93—Texas, Joplin & K. C. Ex. 8:15 a.m. 3—St. Louis Express. 6:33 a.m. 73—Lexington Branch Pass. 8:35 a.m. 7—Fast Mail. 10:40 a.m.

TRAIN EAST. No. 96—K. C. & Wichita Mail. 2:52 p.m. 72—Lexington Branch Pass. 6:53 a.m. 6—St. Louis Mail. 7:33 a.m. 92—K. C. Texas & Joplin Mail 8:37 a.m. 2—St. Louis Through Mail & Pass. 10:17 p.m. 74—Lex. Branch Passenger. 3:10 p.m. 4—St. Louis Through Mail & Pass. 1:37 a.m. 94—K. C. Tex. & Joplin Ex. 7:40 a.m. 8—St. Louis Through Mail & Pass. 9:30 a.m.

LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. 71—" " 8:40 p.m. TRAINS EAST. No. 72—Lex. Branch Pass. 8:56 a.m. 74—" " 8:15 p.m. Tel. 17. F. A. MILLARD, Agent.

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EAST BOUND. a.m. 101—Loop Way Freight. 7:40 a.m. 47—St. Louis & Chicago Mail 8:27 a.m. No. 51—Chicago Limited. 9:38 a.m. 49—St. Louis Flyer. 9:38 a.m. WEST BOUND. a.m. 50—St. Louis Limited. 8:58 a.m. 52—Chicago Limited. 8:58 a.m. 102—Loop Way Freight. 9:20 p.m. 48—Chicago & St. Louis Mail 5:50 p.m.

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CONFERENCE MINUTES.

The Northwestern Kansas district conference was held at Scranton, Kansas, June 9th. Phineas Cadwell was chosen president; Bro. M. T. Short, assistant, and James W. Burns, clerk.

Thirty minutes was given for prayer and testimony and the time was well occupied. Ministry reporting: High Priest, Phineas Cadwell. Seventy, M. T. Short. Elders, Samuel Twombly, district president, Wm. Gurwell, A. L. Gurwell, James W. Hudgens, of the missionary force, J. B. Jarvis, Henry Green, Wm. Menzies. Elders, Alexander Cherry, James Baillie, Robert Warnock. Priests, John Cairns, Harry Thomas, Charles Tillinghast.

A paper on "The Benefits of an Organization," by Harry Thomas, and an essay on "Duties of Parents to Children," by Wm. S. Hodson were read. Wm. S. Hodson, the assistant district superintendent, having moved to the Western Kansas district, tendered his resignation and F. J. Pierce was chosen in his place.

The chairman was empowered to appoint a committee to prepare a program for next convention. He appointed Sr. Lillie Munns, of Netawaka, James Baillie, of Scranton, and James W. Burns, of Atchison.

We agreed to meet the day before, at the place of next conference. At 7:30 p. m. the Scranton School gave an entertainment which was both elevating, instructive and interesting.

Adjourned to meet at time and place designated. JAMES W. BURNS, Dist. clerk.

P. S.—The Fanning Sunday School report, and also the treasurer's report were overlooked, we regret.

The Sunday School workers of the Des Moines district met in convention at Richland Creek, June 8, 1900, Superintendent H. A. McCoy in charge.

The following schools reported: Charter Oak, Des Moines Valley, Okatoosa, Inolite, Clear Creek, Des Moines, Head Grove, Grinnell, Perry Hope, Eden, Boonesboro, and What Cheer. Most of the schools show an increase in attendance, and several new schools have been organized since last convention, which is encouraging to those in charge.

The matter of Sunday School libraries was presented by the secretary and a communication read from the general librarian in compliance with which request a district librarian was elected, Sr. Mattie Hughes being the choice.

Treasurer's report shows amount on hand February 11, \$6.80; June 8, \$15.95.

The question, "What good, if any, has the district association done your school?" was discussed by Sr. Mattie Hughes, Superintendent H. A. McCoy, Elders C. E. Hand, J. F. McDowell, D. M. Rudd and Geo. Shimel.

Adjourned to meet the day previous and at the same place as the next conference, which, it was decided later, will be during our reunion at Colfax, in September.

BESSY RICHESON, Sec. STATE CENTRE, Ia., June 20. St. Louis District Reunion.

Arrangements have been made for holding our district reunion August 2d to 12th inclusive.

We have secured the use of Normandy Grove, a beautiful place for holding such meetings. Conditions were such as to render it inadvisable to again secure the use of Ramona Park, but so far as we can now see, Normandy Grove is much better adapted in almost every way for our purpose. It is located on the Suburban street car line, about eight miles from the city, two miles from Wellston. Fare from the city this year only 10 cents.

Tents to be furnished for the entire ten days, put up and taken down, 10x12, \$1.10; 12x14, \$1.50. Those desiring tents will please write Bro. J. E. Dawson, 2510 Garrison Ave. He will arrange for you a tent. Cots and

camp chairs same as last year, 25 and 10 cents respectively.

Arrangements have also been made to conduct an eating house for the benefit of those coming. The same will be in charge of the reunion committee, 15 cents per meal, seven for \$1.00. This for the accommodation of those who do not wish to do their own cooking. Extra tents will be arranged for those who only want to stay one or two evenings, charging so much per day, probably about 15 cents per night or less.

We expect two or three speakers from abroad, and it is to be hoped that every Saint in the district who can possibly arrange to come without too much inconvenience, will be present. If there are difficulties in the way that we could consistently remove, write us. Possibly we can help you out. Please advise about the tent as soon as possible.

Very Respectfully, ARTHUR ALLEN, J. E. DAWSON, J. C. HITCHCOCK. } Com.

2511 Slattery St., St. Louis, Mo. July 2. Oklahoma Reunion.

The fourth annual reunion of the Oklahoma mission will be held in W. D. Frakes' grove, four miles east and two and one-half miles south of Hennessy, Oklahoma, August 3-12.

Present indications are that this will be by far the best and most largely attended of any reunion held in the mission.

Arrangements are being made to furnish board to all at cost. Pasture for stock, straw for bedding, etc., will be arranged for.

Hennessy is on Rock Island R. R., sixty miles south of Caldwell, Kansas. Four passenger trains daily to Hennessy, two from north as follows: 11 a. m., 10:30 p. m.; from south, 6 a. m., 4:30 p. m.

Those coming by rail should notify the undersigned at Hennessy. Any information desired, write as below. Some visiting clergymen and Saints are expected.

Let every Saint in Oklahoma come. R. W. DAVIS, T. M. MALONEY, W. S. MACORR, } Com. BLACKWELL, O. T., June 25.

Notice of Appointment of Bishop's Agent. DISTRICT OF MINNESOTA. The Saints and friends of the Reorganized Church in and for district of Minnesota please take notice that Bro. W. W. McLeod, bishop's agent, has duly resigned his position as agent in said district, and that by recommendation of the district conference Elder Florence D. Omans of Perham, Minn., has been appointed agent in his stead.

Bro. McLeod resigns the agency on account of his age and inability to travel in the district and perform the work necessary in the office. He has been a faithful and competent agent for a number of years. The Bishopric feel that he has done a creditable work and has faithfully cared for the finances of the church which have come into his hands. We extend special thanks to him for his aid to us in this work and also bespeak good word for the new agent, Elder Florence D. Omans. Trusting in the direction of the Lord in this work as in the past, I am, in behalf of the Bishopric,

Very Respectfully, E. L. KELLEY, Presiding Bishop. LAMONI, IOWA, June 20. Two Days Meeting.

There will be a two days meeting held in the Shelton branch, Central Nebraska district, on the 14th and 15th of July. It is expected that some of the general missionary force will be present to assist.

LEVI GAMET, Dist. Pres. WOLBACH, Neb., June 23.

Two days meetings will be held at the following named places, on dates named: Chicago, July 28th and 29th, in charge of J. M. Terry and Henry Southwick. Sandwich, August 4th and 5th, by

Henry Southwick, Thos. Hougans and Frank Izatt.

Ladd, August 11th and 12th, by Henry Southwick and John Midgorden.

Mission, September 8th and 9th, by Henry Southwick, Henry Atkins and George Howard.

Cortland, September 29th and 30th, by John Midgorden and F. T. Haynes.

Wilmington, October 13th and 14th, by H. E. Moler and A. J. Keck.

By order of district conference. HENRY SOUTHWICK, J. MIDGORDEN, H. E. MOLER, } Com. SENECA, Ill., June 26.

ERRATA. In the middle of the fourth paragraph, page 7, issue of June 21st, in Bro. Deann's article, "The Pilgrims' Belief in Revelation," read "a misery much to be lamented," instead of a "nursery," etc.

Conference Notices. The Massachusetts district conference will convene August 11, 1900, at Silver Lake, Massachusetts. The above date is the second Saturday of the reunion, so we expect a large gathering, as both sessions of the work can be attended at the same expense.

As I expect to be away from home much of the time between now and the 1st of August, I would ask the branch clerks to kindly assist me by having their statistical reports with me not later than July 15, 1900.

Let as many as possible come to the reunion and remain to the conference. M. C. FISHER, Dist. clerk. 39 HUDSON ST., SOMERVILLE, MASS., July 2.

NOTICES. To the Saints of Northeast Texas and Choctaw district:—As our district conference convenes July 28th, at Manchester, Texas, we hope you all will feel a deep interest in this meeting, and as many attend as possible. We think there will be a good representation of the ministerial force

present, so come prepared to stay three or four days if necessary. Bring the spirit of peace with you, and the result of our meeting will be favorable. I shall make a strong effort to be with you.

ELLIS SHORT, Bish. N. E. Texas and Choctaw Dist. KANSAS CITY, Mo., June 29.

The White Eagle branch will have meeting at Eliza, Ill., in the hall on Sunday, July 15th, and basket dinner; services at 10:30 a. m. and 2:30 p. m. and 8 p. m. Hope to see a large crowd, all are invited.

J. W. ADAMS, Dist. Pres. VIOLA, Ill., June 28.

To the ministry and Saints of the Gallands Grove district I wish to say that by the time this notice reaches you reader I will, by the help of God, be able to resume the discharge of my duties so far as correspondence is concerned. I will respond to calls for preaching as health and strength will permit. Any information with reference to the needs of the work and opportunities will be gladly received from Saints or friends. Bro. James M. Baker is still acting as assistant president of the district and will answer any communications addressed to him.

C. E. BUTTERWORTH, Dist. Pres. DOW CITY, IOWA, July 2.

DIED. GRAINGER.—At Kansas City, Missouri, June 28, 1900, of measles and pneumonia fever, Harriet Elizabeth, infant daughter of Bro. and Sr. John C. Grainger, aged 17 months and 2 days. Interment at Union cemetery, June 29th, Bro. Joseph Emmett officiating.

KOEBLER.—At Kansas City, Missouri, June 17, 1900, from effects of measles, George Cleveland, infant son of Bro. and Sr. Fred Koebler, aged 10 months and 17 days. Funeral sermon by Elder Joseph Emmett; interment in Union cemetery, Kansas City, Missouri.

MAIR.—Drowned at Twin Lakes, Wisconsin, in a tub of water, June 1, 1900, Ida Gladys, daughter of Mr. and Mrs. Dave Mair, aged 1 year, 4 months, and 23 days. She had been absent but a short time when her grandma, Mrs. C. E. Weeks, who had cared for the child ever since its mother's death, missed her and found her dead.

DR. PRICE'S CREAM Baking Powder

Dr. Price's Baking Powder is the true friend of all the people, rich and poor alike. It supplies a pure, wholesome leavening agent, which makes the biscuit and cake of highest healthfulness at medium cost and protects the food from alum, which is the greatest dietary danger of the day.

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# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 12, 1900.

NUMBER 28.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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## HOW ARE WE SEEKING?

The majority of those who live in what is held to be civilized nations, have a strong desire to improve their condition from a temporal standpoint. With the greatest number it is a struggle to meet the ordinary demands of life. The lesser number have a competence and some are beyond the point where they need to work, or to have any anxiety concerning how they shall provide for their recurring wants. But it does not seem to make any difference how much of this world's goods a man may possess, there is generally a desire manifest to increase the store, even if some one else has to be deprived and suffer in obtaining it.

It is an exceedingly unwise thing for any one who has acquired a sufficiency of this world's goods to place himself and family beyond the reach of poverty, to continue in the sordid pursuit of worldly wealth for his own selfish interests and aggrandizement. The Savior has said, "Where your treasure is, there will your heart be also" (Matt. 6: 21), and exhorted his hearers that they should lay up treasures in heaven, rather than upon the earth. One of the most mandatory commands of the Lord is, "Thou shalt have no other gods before me," and no one may violate this instruction without incurring a severe penalty; hence the foolishness of placing all one's energies in the acquisition of something which will bring condemnation in the obtaining because of a greater love for that which is perishable than for the Creator of all things.

Without question it is the paramount duty of every one to "seek first to build up the kingdom of God, and to establish his

righteousness," for in so doing true riches are secured which shall never perish, and of which no one shall deprive him. Think for a moment of the import of this instruction of the Savior as found in Matthew 6; to build up the kingdom of heaven and establish the righteousness of God means, first of all, to honor and love Him above all things else; it is to love one another and to do unto others as we wish they should do to us under similar circumstances; it is to use every energy, faculty and power of our physical and spiritual being to promote peace, happiness and love among the children of men; it is to subdue every selfish propensity by which our own individual interests are enhanced, to the undoing and hurt of our brother; it is more: it means to cultivate a disposition to make sacrifice if necessary to aid the needy, those who have shown themselves as worthy, earnest and sincere in their deportment and efforts.

Christ the Lord did all of this and much more. Like the poor widow, He gave not only of that which He possessed, but He gave all that, as a man, he possessed, not even refusing to lay down His life to make it possible that through that sacrifice all might come forth in the resurrection; every one, whether they loved or hated Him; whether they believed on Him and followed Him, or whether they opposed His work and did everything in their power to make it a failure; every one, both great and small, will be resurrected. "As in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 22). Though "every man in his own order;" and thus it is shown that as "the disciple is not above his master, nor the servant above his lord," so every one who takes upon them the name of Christ, thereby covenants to also take upon them the character of Christ, and by doing the things which He did, to make themselves like Him.

Now, the question should present itself to every Saint, "How am I seeking to build up the kingdom of God and to establish His righteousness?" Through His servants He has declared, "Be ye clean." How is this command obeyed? There are some so unfortunately wedded to their idols, that notwithstanding God has said, "Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle" (D. & C. 86: 1), and again has said later, "Avoid the use of tobacco" (D. & C. 119: 3), yet will they not give up its use; and some men of fine qualifications and talents as workers in the establishment of righteousness, are debarred from service on

that account; their weapons of warfare are rusting and cankered; their treasury is being depleted, and they are laying up for themselves a weight of woe in the time to come, simply because they will not comply with that which God has revealed as His will, to crucify their unnatural appetites and sacrifice a useless, filthy habit for the opportunity of being workers with God in building up His kingdom.

Others are placing barriers of different kinds to their progress, allowing themselves to be engrossed in worldly treasures, some, at least, of which are sinful; not heeding the Lord's admonition, "Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18: 4). Others are careless and indifferent, not realizing that they are thus preparing themselves for use in the hands of the adversary, the devil, who, the apostle says, "as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5: 8), and in a moment of weakness may do some thing which will both disgrace himself and cast reproach on the name and cause of Christ. Some are willing to work actively providing they can have their own way, not being sufficiently humble and unselfish as to be subject to "the powers that be" in the church, and if they are not permitted to follow out their own plans, they do not work as willingly or cheerfully as they should if their eye was "single" to the glory of God. Happily there are but few of this class and they are growing less.

But the effort to "build up the kingdom of God and establish his righteousness" is not confined to spiritual lines alone; that is, to preaching the gospel and administering its ordinances. It should and must be employed in every business transaction by the Saints, whether such dealing is with Saint or sinner. A just weight; an honest, painstaking fulfilling of a contract; doing, in fact, exactly as Jesus would do, and as He would have you do, no matter whether you think it is appreciated or not, or whether you have been yourself treated unjustly. The gospel law does not say render evil for evil, but expressly says, "render good for evil;" and in doing this, no matter in what department of work your service may be assigned, "the kingdom of God" is being built up, and "His righteousness" is being established, at least so far as you are individually concerned, and the church is composed of individuals.

But seek ye first to build up the kingdom of God, and to establish his righteousness, and all these things shall be added unto you.—Matt. 6: 33, I. T.

## EDITORIAL ITEMS.

THE many friends of Elder C. E. Butterworth will be glad to learn that he is fast getting well. He was able to attend church twice last Sunday and if no backset comes upon him he will soon have strength to be about his duties.—Daw City (Ia.) Enterprise.

A SISTER asks if our offer to send our Historical Engraving for 25 cents when accompanied by subscription to the ENSIGN one year in advance, is still good. Our offer holds good until further notice, so send in your orders and subscriptions promptly; our small stock is rapidly diminishing.

Mrs. D. E. WILSON, Adel, Cascade county, Montana, who is not yet a member of the church, but is a reader of the ENSIGN and Church History expresses the hope that she may soon be able to meet with the Saints and hear an elder of the reorganized church preach, not having as yet had that privilege. She asks the Saints to pray for her.

BRO. W. A. PEARSON, Saffilo, Arkansas, earnestly requests the Saints to remember him in their prayers that he may be restored to health. A severe attack of typhoid fever two years ago has left him bedfast, and his family have had a hard struggle to obtain the necessities of life. The spirit of humble trust in the mercy of God in which his letter is written, evidences his worthiness. Let your petitions be offered in his behalf.

BRO. S. J. HINKLE has changed his address from Stillwater to Blackwell, Oklahoma Territory, where he should be addressed, until further notice. He desires the Oklahoma Saints to know that the funds in his hands for the support of the Lord's work are quite limited and he desires to urge upon the Saints the necessity of doing their duty in the payment of their tithes that the work may be carried forward to its accomplishment. All should respond promptly to this appeal.

THE editor acknowledges with thanks the courtesy of a complimentary season ticket for himself and lady issued by Mr. Palmer L. Clark, assistant secretary to the entertainments at Lake Contrary, St. Joseph, Missouri, which includes the First Annual Chautauque, from the 14th to the 22d of July, and the Fair, September 3d to 9th. Such lecturers as Hon. Henry Watterson, Rev. Sam Jones, Dr. A. A. Willits, Col. Geo. W. Bain and a number of other celebrities have been engaged for this course. Besides these, S. M. Spedon, who illustrates his talks by drawings; Elias Day, "character-

izations, mimicry and stories;" Benj. Chapin, dramatic reciter, and Estella Merryman Clark, dramatic reader, have also been engaged for this occasion. The musical program is varied and of a high order, so that a pleasant as well as profitable time is assured those who may attend.

## EXTRACTS FROM LETTERS.

ELDER J. J. CORNISH, Coleman, Michigan, July 5:

Everything moves on fairly in Michigan. Our conference at Boyne City, which closed two weeks ago, was among the best we ever had in Michigan. Six baptized.

BRO. JOHN D. TENNEY, Bartlesville, Indian Territory:

There are but two of us in the faith here and we have tried to make others understand the everlasting gospel as we understand it. We are surrounded with Baptists and other denominations, and we talk our faith to them whenever we have an opportunity. We have had no elder to talk to us for four years, would be glad to have one visit us. We are unable to pay his way here but would try and take good care of them while here. Who is our nearest elder, to Bartlesville?

SR. (MRS.) MARY M. POOL, Clear Rapids, Iowa:

I have become a member of the Latter Day Saints' church by reading your paper and reading the Bible; I believe it is the true gospel. Myself and a sister were baptized last November at the same time. There is no branch of the church here; only a few of us, but I know if we are faithful and ready to do our Father's will, he will show us what he wants us to do. I want to do something for Jesus, and oh, I do praise Him for what he has done for me. I have to go through trials and the evil one is doing his best to run me away from the truth, yet I am glad I have something to endure for the Lord. My husband is bitterly opposed to the Latter Day Saint church, and won't let me have any of the elders about, and don't want me to go to the meetings; we must come up through tribulations if we are his followers. Elder Sutton, who was here preaching last winter, baptized my sister and I; some others are interested and I hope some elders will come with a tent; it is hard to get people out to hear preaching in a house. I hope those who are honest in heart will see before it is too late.

SR. ESTHER CRAMER, Oatesville, Indiana:

Our ENSIGNS are handed around from one to another of our neighbors after we have read them, and hope, in connection with the good preaching we have had, that they may become partakers of the gospel. My brother, Alma C. Barmore, has been preaching here for some time; we had a grand meeting last Sunday. Bro. Alma baptized our two youngest sisters at 9 a. m., and had confirmation meeting at 11; there was an attentive congregation present, and our sisters are rejoicing in the truth, and wondering why others do not accept it. We have one brother yet out of the fold, in his behalf. We feel sad over brother Alma's call to Canada so soon after his return from California, but hope some other elder or elders of this district will call on us as I feel there is good to be done here. There are several Saints in this part but they are so scattered that there is no branch organization here. May God speed the time when we will have a branch here. I have two boys and a daughter, and with the help of the Master I intend training them up in the way of truth and righteousness.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Srs. H. H. Robinson and Jessie Orrick are improving nicely. Mrs. D. D. Hicks, of Pittsfield, Illinois, is visiting her daughter, Sr. H. E. Mills, and family.

Bro. D. Hougas and daughter, who have been visiting Bro. and Sr. Wm. Pitt, left for home Tuesday.

Bro. I. M. Smith and daughter, Gertrude, arrived Tuesday evening, and are guests of Bro. and Sr. G. H. Hilliard.

Sr. G. E. Harrington is suffering severely from a complication of ailments. It is hoped she may have a speedy recovery.

Bishop G. H. Hilliard has consented to continue next Sunday morning his subject of last Sunday, "The Duties of Parents to Children." At night Elder I. M. Smith, of the Iowa mission, will be the speaker. There should be a large attendance at these services.

Lack of space crowded out a number of items last week, among them being the account of the celebration of the first anniversary of the marriage of Bro. and Sr. J. A. Robinson, Jr., at the family home, July 5th. A large number of invited guests were present, and a very enjoyable time was had.

Bro. Milton Bohall, of Nogales, Arizona, came on an important mission to Independence last week, and left for home on Monday, brimful of happiness over his success.

Sr. Margaret Bailey, daughter of Bro. and Sr. Milton Bailey, changed her name to Bohall meanwhile, and departed with him. The transformation occurred on Sunday evening in the presence of about fifty invited guests, at the home of the bride's parents. Bro. Ralph Joseph Luff spoke the magic words, and what with smiles, osculations, congratulations, presentations and alimention, a truly royal time was enjoyed. May the current of joy that thrilled the hearts of the newly wedded pair never be turned, is the wish of all who know them.

Sunday last over four hundred were in attendance at the Sunday School. At 11 o'clock Bishop G. H. Hilliard addressed an audience which comfortably filled the Saints' church, on "The Duties of Parents to Children," as previously especially requested by the local "Daughters of Zion Society." It was a good effort but the time was too limited for the scope of the subject and our brother will continue it next Sunday morning. A good testimony meeting was enjoyed in the afternoon, and at night Bro. W. O. Clark, of Drytown, California, lectured on Temperance. He has spent some fifty years in lecturing for the temperance cause, having traveled extensively over the old countries including Palestine, Egypt and other Bible lands. He is eighty-three years old, and was baptized in 1835, by Morris Phelps, in Illinois, but has never identified himself with any of the different organizations since the dispersion and apostasy. He al-

so lectured Monday night on his travels in Palestine before the "Young Men's Educational Society," his effort being much appreciated by all present.

LAMONI, IOWA.

Elder Stebbins filled his regular appointment at Davis City, 1st inst.

Bro. F. A. Cochran and J. P. Anderson spoke at Ellston, Iowa, same date.

Elders Weld and Clapp have been holding a series of meetings at Allendale, Missouri, recently.

Apostle J. W. Wight returned home on account of the serious illness of his wife last week. She is improving.

Bro. D. F. Lambert, editor of *Patriot*, went to Kansas City, Missouri, last week, he being a delegate to the convention there.

Sr. Lydia Campbell, age 52, wife of Elder Duncan Campbell, died at Pleasanton on the 3d.

Elder Thomas France, age 67, died here same day, the funeral sermon was preached at his home on the 4th, by Elder H. A. Stebbins.

President A. H. Smith has returned from his missionary tour.

The nation's holiday was duly celebrated in this vicinity, at Davis City and Evergreen.

By letter to Bishop Kelley, President Joseph Smith is expected home shortly.

Professor Harkness addressed the school institute at Decatur City, Iowa, lately, in behalf of Graceland College.

At the last regular business meeting of the branch, held on the 8d inst., the following members were granted letters of removal, David O. Harder, D. Worden and family, M. E. Williams and family, Sr. Emma Oriley and her children, Alice M., Della, Frank H., and Emma, also Bro. J. A. Gillen, about ten in all.

The Religio reported one hundred and thirty-six members and the finances in good condition.

At the Saints' Home last night, 8th, Elders Jas. Allen and L. Gaultier entertained and instructed the inmates in the principles of the gospel of peace, as taught by the Master and his servants.

A very edifying discourse was delivered at 11 a. m. at the Saints' church yesterday, by Apostle H. C. Smith (Doctrine and Covenants 85: 8), wherein the way of righteous living was clearly elucidated, and the duties of Saints and officials plainly expounded. The spirit of peace, love and union has been enjoyed at the social meetings here of late, which is evidence of progress in the right direction. President and Patriarch A. H. Smith was announced to be the speaker at the church last night.

A LAMONIAN.

JULY 9.

ST. JOSEPH, MISSOURI.

Elder J. Arthur Davis visited our city yesterday and was the speaker at morning and evening services.

Our Religians report an excellent prayer meeting on Tuesday evening.

Three young people from South Park were baptized yes-

terday by Elder G. J. Whitehead. Bro. G. W. Best and D. J. Krahl met with the city council of Elwood, Kansas, Saturday night, and secured the use of the City Hall for Sunday evening services.

After nearly nine years of service as superintendent of Zion's Star Sunday School, of this city, Bro. D. J. Krahl yesterday offered his resignation, change of location thus necessitating.

Bro. G. J. Whitehead was chosen superintendent of the Sunday School, and Sr. Pearl Smith assistant organist.

Bro. D. H. Blair has accepted a position with Frankel, Frank & Co., of Kansas City. He will be greatly missed in the Sunday School.

Bro. C. E. Guinand was in attendance at the prayer meeting yesterday. Bro. Guinand has been quiet the past few weeks, but we are pleased to note the prayer of faith has prevailed.

G. L. K.

*Mr. Editor and Dear Readers:*—Owing to circumstances taking us from the city I will be unable to further act as correspondent for St. Joseph. For the many kind words of appreciation I have received I thank you one and all, and now as we turn our faces Lamoni-ward, we bid you adieu.

GRACE L. KRAHL.

JULY 9.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. at Zion Mission, 3411 Cottage Grove, 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Park-side Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

There being two picnics held by Saints on the Fourth, one at Washington and one at Lincoln parks, vishing neither to be partial nor neutral, we attended both. We found a happy, loving band at both places, enjoying the beautiful parks and the association. We dined with those at Washington where was spread a "table" about forty feet long which was laden with good things even after about sixty had partaken. At Lincoln park such athletes as Alma and Clare and Fred and Walter and James and Simon and William and others gave evidence of their suppleness and life by various means, resulting in much amusement and sore joints, the sisters also participating and sharing in the results.

The new paper and paint, together with the new white curtains, give our hall at 716 Van Buren street, a very neat and tasty appearance, and the services yesterday partook largely of that nature. The Sunday School was good, Bro. Fred giving the candle illustrated lesson which was interesting and instructive. The preaching and sacrament service was attended by a good spirit, Bro. Strange and Good being in charge of the latter. The attendance was fair.

Bro. E. J. Lang has invented and made a folding stand for a torch for light, etc. It will be a decided advantage, and it is easier to address and hold a

crowd from a slight elevation. We are sorry to lose Elder P. Pement from our active and efficient working force. He contemplates returning to his Missouri home on the 16th. We hope this will be a long step toward entering the field of constant gospel labor, for which he is fitted and to which he is called. We love Philemon for his earnest integrity for the latter day work, and feel loth to part with him.

We are very hopeful that President Joseph Smith will be with us next Sunday. If here and able he will occupy at Lang mission in the morning, at which place former announcement will be made.

Bro. Charles Blakeley and wife, of Plano, were visiting in the city last week and enjoyed the picnic with the Saints.

Sr. Stella Burwell, the Religio president at West Pullman, is visiting in Zion. She may catch the "gathering fever" as some others have upon visiting there. This fever won't hurt any one if the "system" is in proper condition.

We were informed that a daughter of the president of the Utah church was in attendance at our afternoon service yesterday. Unfortunately we did not meet her. We hope the impressions upon her mind were good.

The street work continues. Bro. Lang and Pement held the people at 39th and Cottage Grove last night. Bro. F. M. Pitt preached on Saturday night on the west side of city. Bro. Henley's stentorian voice will soon be heard in defense of the work.

Bro. F. M. Cooper occupied at West Pullman yesterday in his usual able way.

J. M. TERRY.

395 Ogden Ave., July 9.

FIRST KANSAS CITY BRANCH. Chapel, 2324 Wabash avenue. Take 15th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m., prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

At 11 o'clock Sunday morning Bro. Robt. Winning, of St. Joseph, Missouri, delivered an excellent sermon. He is in the city on business, and like all other active Saints is always ready to work in the cause of the Master.

The tent, which was taken down during the Democratic convention, is again located at 18th and Cherry. At 4:30 on Sunday the Sunday School was about three times as large as at the previous sessions and interest good. Bro. Fred Koehler was chosen assistant superintendent.

At 8 p. m. Elder M. B. Williams discoursed to a good sized audience.

Bro. Walter Smith, of the Far West district, spent Independence day with Kansas City friends, and Bro. Bertram Dawson visited home folks at St. Louis.

Bro. D. H. Blair, formerly of St. Joseph, Missouri, has taken a position with Frankel-Franks, of this city, and was a visitor at one service on Sunday.

R. E. PORTER.

JULY 9.

SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

The souls of the Saints were made to rejoice because of the abundant outpouring of the Holy Spirit last Sunday. Bro. and Sr. Weedmark, of Lamoni, were present.

On Monday evening, July 28d, at the above named hall, the local Religio society will entertain all who will attend, with refreshments and other things. Children 10 cents, adults 15 cents. Everybody welcome.

There is a movement started to have a union Sunday School picnic soon, for the Chelsea Park, Armstrong and First and Second Kansas City branches. The children and members of the four branches will have an opportunity to become better acquainted, besides it is good for the health.

Work on the basement of our chapel is progressing. The branch may be able to invite all to assemble with them in their own quarters by Christmas.

JOHN C. GRAINGER.

2124 1st St., July 9.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our Sunday morning sermon was delivered by Chas. E. Crumley, and in the evening we had the pleasure of hearing from Fred B. Blair. At one o'clock a number of the Saints attended a meeting at the "Holmes mission," to hear Mr. Holmes preach on "Prophecs," it being his reply to remarks of J. H. Anthony. Those who heard the reply say he did us no harm by his effort.

There was a good attendance at the Wednesday evening prayer meeting, Bro. Blair and Etzenhouser being among the number. The Sisters' Prayer Union also held its session with good attendance Thursday afternoon.

Eldert Smith and wife are visiting relatives at Ukiah. T. W. Chaburn, the "Jots" man, spent a few days in our city, but has now gone to Los Angeles. Chas. E. Crumley has gone to Oregon, his field of labor. D. A. Anderson is expected in the city any time but has not shown up yet.

GEO. S. LINCOLN.

June 30.

LETTER DEPARTMENT.

ORCHARDVILLE, Ill., June 29.

*Editor Ensign:*—I came into this, my field of labor, according to conference appointment, May the 12th. On the way I tarried a week at St. Louis, spent the time there profitably to myself, and I trust in some degree to the work. The kindness of some of the brethren and sisters who cared for "ye missionary," is gratefully remembered. I had the privilege of seeing the magnificently large Forest Park, Westmorlands aggregation of wealth in platinal residences, the street car strike, etc. I could not sympathize with the violence of the laborer on the one hand, more than I could the greed of capital on the other.

Isalah said of the condition that is now developing and will have its climax, "It shall be as with the people, so with the priest: as with the servant, so with his master: as with the

maid, so, with her mistress: as with the buyer, so with the seller; as with the lender, so with the borrower," etc. (Isa. 24: 2). All equally guilty, none good who remain in Babylon, no not one. Shall we who are enjoined by a perfect law to "resist not evil," do so by even sympathizing with violence on the part of either labor or capital?

The spirit we are of, says, "And unto him who smiteth thee on the cheek, offer also the other; or in other words it is better to offer the other than to revile again. And him who taketh away thy cloak, forbid not to take thy coat also, for it is better that thou suffer thine enemy to take these things than to contend with him. Verily I say unto you, your heavenly Father who seeth in secret shall bring that wicked one into judgment." (Inspired Translation, Luke 6: 29, 30). Babylon is falling. There is no remedy except in Zion through faith.

On account of the strike, I was not sorry to get away from the scene of it. At Parrish, Illinois, I found Bro. F. M. Slover awaiting me, and we occupied in the Saints' church over Sunday by the aid of the Spirit encouragingly to ourselves and others. From Parrish we went to Tunnel Hill, the home of the Kelleys, W. H., E. L. and T. C., also of Bro. I. M. Smith. Many of the people being away from home strawberry picking, our audiences were light. Turning back northward we held a series of meetings at Springerton, and still northward another short series at Dry Fork church, thence to district conference at Brush Creek, where Bro. John T. Davis met us.

Bro. Slover and myself are now holding meetings according to announcements in the church papers. We are feeling well in the work, and by study, prayer and continued effort, expect to reap as we sow. We are striving to live by "every word that proceedeth out of the mouth of God," and expect to declare the "whole counsel of God," in the fear of God, and not of man. I am pleased with this field thus far. It is ample in territory and numbers for several missionaries. Some of the branches lack officers, which is the greatest drawback I have noted. We are hopeful of good in our work this year. Asking the prayers of the Saints.

Your brother,  
M. T. GOWELL.

WHALEY, CO., July 3.

Editor Ensign:—A few items from this part of the Lord's vineyard will doubtless be acceptable.

The Saints are doing what they can to maintain the work in a local way. The branch which meets at a school-house about nine miles south of this place, is composed of about twenty resident members. Elder R. D. Bullard is president, and by his and others' valiant efforts the work has been kept up and made to grow.

There is a general cheerfulness here, largely due to the excellent prospect for a large wheat crop. 'Tis a beautiful sight to see the golden grain waving before the July zephyrs, showing the goodness of nature's God in rewarding the sower with the food that sustains physical life. This thought is all the more striking when we see the reports from India's suffering millions.

Since entering my mission field I have been as active as it has been possible to be, considering the busy season of the year. I have held services on each Sunday at Haigler, Nebraska, and Laird and the Seward school-house, Colorado.

Elder Bullard and I visited the "South Divide," on June 17th, near Kirk, Colorado, where Bro. and Sr. Zimmerman kindly opened their house for preaching. We held two services on Sunday and one Monday night. Elder Bullard blessed Bro. and Sr. Crawford's youngest child, and administered to several sick. Good interest was manifest and we felt well repaid for the long drive—fifty miles. We promised to return there again.

On June 29, Bro. Bullard and I took another long trip—this time across the sand hills northeast to the home

of Bro. and Sr. Lee Korf. On the way we stopped to call on an investigator of the faith, Mrs. Van Horn, an interested reader of the Ensign. Found her pleased with our work, and it is evident that the Lord's Spirit is working with her. Bro. and Sr. Korf and Bro. and Sr. Chas. Curtis gave out appointment for us at their school-house for 11 a. m., which Bro. Bullard filled. At the evening hour I held forth. There seems to be a number of good, honest people up there. On the way back we left an appointment at Eckley for meetings July 15.

After the harvest Bro. Bullard and I expect to hold nightly meetings, and push the work more in earnest. I find Bro. Bullard a congenial man to labor with; he has a good amount of the Spirit, and at times is greatly blessed in presenting the word. It is by his kindness, as well as that of Bro. A. E. Taber and F. D. Bullard that I am provided with a means of conveyance.

The Eastern Colorado district conference will convene here August 18, when we expect to have the tent, and hope that it can stay in these parts for awhile.

May the Lord bless his people and help them to live consistent lives, and also endow his servants with greater power, is my prayer.

Your co-worker,

ALMA B. HANSON.

ZENA, I. T., July 2.

Dear Ensign:—As there has not been any word from this part for some time, I thought I would let you know we are all striving to sustain this great work. Right away after the General Conference I started out among the full blood Lamapites with an interpreter, who proved to be very useful, being a Lamanite also; we did a good work. One man, by the name of Henry Scroper, a full blood and the best citizen in all this country; as soon as he became interested and began to read the Book of Mormon, the Baptists began to roar and had him arrested for some little frivolous thing that amounts to nothing. I had to have a tilt with one of their Baptist preachers; he did not amount to anything, you could not tell from his talk what he was, a man or animal, for he seemed to have a bark on one end and tales on the other. Such as that don't take well with the people; he speaks here again at the Excelsior school-house next Sunday night, I will be here.

We have a few faithful Saints here whom I baptized two years ago; they have lived lives above reproach and I am thankful for it too, one of them will soon be ordained an elder and buckle on the armor too. I expect to hold over here this week and next.

I attended a good prayer meeting at Bro. J. D. Kelley's in the new branch known as the Lamanite branch, the Spirit of the Lord was present; at night we had an excellent sermon by W. E. Haden. Bro. J. T. Riley spoke at eleven, subject, "Future Destiny of Man."

I did think some of going to Oklahoma but will not go yet for awhile, there is more here than we can do. Bro. Riley and Haden are busy all the time; Bro. Karahoo is also out now. Bro. S. W. Simmons is in Arkansas; he is giving Simmons' "regulator" for sin-sickness with success.

Success to you all boys, battle on and on until the battle is won. My health is improving and I am ready for the fight.

Your brother,  
W. H. SMART.

SCRANTON, Kan., June 11.

Editor Ensign:—It affords me great pleasure to again appear before your many readers; I last communicated to your columns early in February. I left to labor in the Northeast Kansas district in May, and was sorry to have to part with Saints and many friends of that so called buffalo grass county in western Kansas. If any of the Saints desire to build up independent homes for themselves, they would do well to write, enclosing stamp to Bro. E. H. Ebert, Bazine, Ness county, Kansas, who will gladly furnish them with all information desirable.

I preached twice for the Saints of

Topeka, then came on to district conference which convened here the 9th and 10th inst. I want to say that it was by far the best conference I have ever attended in this district. The attendance was very good, the preaching excellent, peace and harmony prevailed throughout, and the social meetings were above par. Seven prayers and thirty-four testimonies were borne on Sunday afternoon, and the Holy Spirit was then to gladden every heart and to melt many to tears, being filled with joy unspakable. I rejoice that the Saints are trying to come up higher, and that the all-wise and everlasting Father is looking with favor upon his people. My we continue to go on in every good word and work. Three little children were baptized and confirmed. Elgi Priest Phineas Cadwell and Elmer M. T. Short, of the seventy, presided and were elected to preside over district the ensuing term.

A good work was done in Sunday School convention preceding conference, particulars of which I will try and write up for Sunday-School department in Saints' Herald. Were it not for fear that this would find its way to the waste basket, I would be tempted to mention names and kind deeds of Saints who live upon the broad prairies of the West.

When will the gathering of the Saints be? Echo answers, when! Dear Saints, may we continue in well-doing. Remember that the reward lies at the end of the race. Then strive with might and main to earn a GREAT reward.

Bro. Hudgens and myself start with the tent right away and hope to continue with it until the season ends.

FRANK J. PIERCE.

CLEBURNE, TEXAS, June 5.

Dear Ensign:—I left home some three weeks ago, stopping in Ft. Worth. Preached a few times to a few faithful Saints and their friends. In the meantime Bro. H. O. Smith, missionary in charge of the Southwestern mission, came and I remained over a few days. Bro. Smith, in this preaching service, being strengthened by his wise counsel and proceeded to this place. After my arrival it was several days before I could leave the house in consequence of continual rain, and when it did hold up I endeavored to ascertain if I could do anything in the line of preaching, but for awhile I did not seem to meet with much encouragement. I met such a bulwark of prejudice that it seemed to me that it would take something like the guns which were brought to bear on Manila to make an impression; but an overruling providence led Bro. and Sr. Riley (who by the way are right good missionaries), to come to my assistance, and being better generals or better acquainted and knowing better where to strike, very soon effected a hearing and a right good one too. In this I see the truth of the old lesson, "Try, try again."

I have mapped out for my work the next two weeks Ft. Worth, Strawn, Buffalo Gap and Guion, thence to the several school-houses in Nolan county where I have formerly done considerable preaching without hearing the question, What shall we do to inherit eternal life? There I awaited the instructions of Bro. T. J. Sheppard, who I have been informed will be my captain this year, that is if I remain in Texas; and by the way I shall not leave the state to get away from him. He most always lets a fellow do about as he pleases when he is out of sight, and agreeable to my experience with him he is a real good companion in travel, for he is always willing to do all the preaching and I am willing to be should, so along this line we have no trouble. Come on, Bro. Sheppard, let us hear from you right soon.

If Bro. I. P. Baggery has not gone south yet, in behalf of Bro. and Sr. Riley I will say they would be rejoiced to have him stop over on his way. They will take pleasure in caring for him and will make an effort to get him a congregation, and for his information will say he can reach San Antonio by no cheaper route from Ft. Worth than to come this way. He can get ticket from Ft. Worth to this

place, for 45 cents and from here to San Antonio for \$3.80. This information is reliable and may benefit others of the missionaries. David Riley's address is Cleburne, Texas, North Robinson 912. In conclusion will say I trust that Bro. S. W. Simmons' prayer has been answered and that we will for this year have no complainers in the missionary field, but all with one accord labor together in love for Christ, preferring one another, having the one great object in view—that of persuading souls to come to Christ.

Yours in hope,  
L. L. WIGHT.

CUMORAH, Mo., June 19.

Editor Ensign:—By perseverance we are winning our way in this part of the world. Less than two years ago I moved from Kansas City to southwest Missouri. While many business engagements have pressed themselves upon me, and misfortune in some instances interfered with my success, the Lord's work has been uppermost in my mind. The gospel in its simplicity and original fullness and grandeur was unknown to this immediate locality till I disclosed its beauty.

The beginning of the blessed story began in the Ragsdale school-house. Large crowds came to hear the new preacher and they all pronounced it the best representation of the gospel message produced in this part of the country. To make out just where a man of so great knowledge, with a St. Paul's boldness and undaunted courage, came from, was the problem that became the topic of the whole country, and as to what class of believers he belonged was more perplexing. Some said that "if he turns out to be a Baptist, he will capture the whole country." They all agreed it was the Bible, its truth, but where to locate the new man was the point.

I preached the gospel of the New Testament for some time to the satisfaction of the people in general until it became necessary to introduce another link in the proof of our mission, and like Paul, "saying none other things than those things which the prophets and Moses did say should come."—Acts 20: 22. Many "went back on me." I, being true to my trust, was compelled to sacrifice worldly popularity by "confessing unto them, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets."—Acts 24: 14. This phase of christian philosophy embraced more truth than was acceptable to many.

When my attention was turned to the conclusive and irrefutable evidences supporting this grand latter day work, its infinitude soared beyond the people's capacity, and I, when catching a glimpse of the situation, felt a quantity that must lie perceptible to all who hear this glad story. Against their will, I believe many have an enduring confirmation of our work being from God. "At my first answer no man stood with me, but all men forsook me, \* \* \* notwithstanding the Lord stood with me and strengthened me, that by me the preaching might be fully known and that the gentiles might hear."—2 Tim. 4: 16, 17.

Persistence is now opening the way. A discussion with the Christians gave me a lasting reputation among that people here. Every service held at that place since has been well attended. The choir and the leaders of the choir have furnished their services each time, and the interest seems unabated. This is nine miles west of Cumorah.

I have preached at Hippy Hope also, which is about nine miles southwest. My visit to the "Careek" is one which secured considerable acquaintance and has made another stopping place for Latter Day Saint elders. At the "Davis" one man said that's the best sermon that was ever preached in this house, and in the afternoon four men called on me where I stopped for dinner, and talked the gospel till dusk.

Last Sunday I went to the Finley where many stories have been circulated about "the Mormons." An old gentleman (a well-to-do farmer) who

has taken considerable part in furnishing speculations about the church, as I passed his place going home, ran out and hailed me. "My friend," says he, "that's the truth, and if that is what the people here call Mormonism, I wish this country was full of them. Yes sir, I do." The old man assured me that I have another friend and a place there to stop, but it doesn't end here. I have made speeches for them by request on different occasions, and now have standing invitations which possibly I may not be able to fill. Better still, a business man, from Seymour, came to Cumorah but a few days ago; says he, "We want you at Seymour. I believe we can get the Christian church, my wife is influential there and we want you to come. If they don't permit you to use their pulpit we will chip in and hire you a place." Of course I agreed to go, and expect to make this my next call.

Another from ten miles distant last Sunday was out to hear me and had me take his name and invited me to his neighborhood, remarking that he wanted at least twelve to fifteen sermons.

These murky clouds of prejudice are beginning to break, and I pray that the obscured skies of heaven may yet reveal to this people that this is God's work.

Yours for the onward march of truth,  
E. T. ATWELL.

WREATHLAND, Mo., July 1.

Dear Brothers and Sisters:—If the editor will be so kind as to allow me space in the ENSIGN I would like to write a few lines to you in regard to a pamphlet which contains the address of David Whitmer; it was loaned me by an enemy of Mormonism. The book contains many things that tend to worry me. There are, doubtless, many of you who have read this book, and, therefore, do not need to be told what it contains. Were it not for the fact that he was one of the witnesses to the divine origin of the Book of Mormon I would pay no attention to the book. If the author was in error in regard to the Latter Day Saints, will not some one write me personally as to this matter? The owner of the book has written on the inside cover the following:

"TAKE NOTICE.

"David Whitmer, in this pamphlet, one of the prominent, and one of the original Mormons, one of the three witnesses to the plates, and probably the most honest Mormon I have read after, is so very positive, and proves it, that all, both Salt Lake and Reorganized Mormons are wrong, and fearfully wrong as to most of Joe Smith's revelations, the name of the church, apostles, high priests. Be sure to read pp. 62-65 and others. Some fearful and silly heresies, that they are all dead, and so they are, but worse still, Whitmer himself and they are deceived by Satan in believing in the Book of Mormon. See Kidder's History of Mormonism. Again, suppose the case that their church reaches back to the days of Christ, and the apostles (and Christ built his own church to exist 'till he comes), and also suppose that the Mormon's doctrine of grace and salvation of the soul was scriptural? Still they could not possibly be the true church of Christ, from the fact that their church is not a pure democracy, all the members equal in power and authority, and a local congregation, but it is a centralized hierarchy; and not only so, but a political and bloody centralized hierarchy, which alone forever bars it from being the church of Christ." See the New Testament on the question, also Dr. Grave's "Landmarks" of Apostolic Churches, chapter 11."

Now, dear brothers and sisters, these expressions, coupled with those of David Whitmer, tend to make me feel bad, and doubts have arisen in my mind as to whether I have taken the right step or not. I hope that when you have read this you will not lay it aside and think some one else can give more information than you can, but write at once and set at ease the mind of a poor, stumbling sinner who is both young in years and in the work, and please pray for me that I may always be upheld and sustained by him who is the author of all that is good and pure.

Hoping to hear from some one on this subject in the near future, I remain,  
Your sister in bonds,  
MRS. NORA COSTELLO.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

CHORDS FROM THE HARP OF EPHRAIM.

ELDER S. W. L. SCOTT.

PART II—NO. 1—CONTINUED.

As further vindicating the truthfulness of the record we cite you to another item of prophecy foreshadowing the time when it should make its appearance, and also the religious attitude toward the real spirit, form and genius of the uncorrupted worship of God.

"And there shall also be many which shall say, Eat, drink and be merry; nevertheless, fear God, he will justify in committing a little sin: yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this."—Nephi 12: 8.

Could it have been possible for any man in 1830, unaided by inspiration, to foresee the rapid and radical change of the sects of Christendom along this line? The sealed book unsealed affirms prophetically that when its words should speak as from the dead, obligations to the system of christianity would be esteemed so lightly, the bands of religion so unrestrictive and the people so piously infidel that the great God eternal and unchangeable, whose irrefragable word is that he "cannot look upon sin with the least degree of allowance," must tell a falsehood, retract an unchangeable law and justify men in sin.

How the popular teachers do tell the people to "eat, drink and be merry" may be better appreciated when we hear them suggesting, planning and organizing so many church entertainments connected and always preceded by "Supper will be served from 5 to 7 p. m.," "15 cents pays the bill." And what a wide spreading, glittering and gigantic scheme of this kind has been inaugurated since the words have been scattered among the people. "Church fairs," "church festivals," "church sociables," "church suppers" and "church entertainments," speak volumes of the teaching—"eat, drink and be merry"—which the Book of Mormon predicted should be prevalent in the day of its revelation. Rev. Geo. F. Pentecost expressed the conviction that the church he represented "has degenerated into a great, strong, social, fashionable organization." He then says, "If a ship should go to sea with as many rotten timbers as we have spiritually rotten members, it would go to the bottom in twenty-four hours."—*Christian Statesman*, January 8, 1876.

On the point stated by the book that men would teach the doctrine of "justification of sin," when God says, "The soul that sinneth, it shall die," and popular teachers know God has said it, Dr. Cumming says, "I believe that one-half of the professors of the gospel are nothing better than infidels."—*Time of the End*, p. 193.

Again as to the sentiment of "eat, drink and be merry" relig-

ion which the Book of Mormon prophesied would be a popular religion taught when it comes to the English speaking world: "A dance and entertainment will be given in the school room, Colby Weston on Friday, Nov. 16, 1838. Dancing to commence at 7:30 p. m. A good quadrille band will be in attendance. Refreshments will be furnished. Tickets may be obtained from the Rectory; price 6d each. The proceeds for new church lamps."—*Sword and Trowel*.

This popular conspiracy against the system of sincere and true worship is assuming such appalling proportions, the unchangeable truths and responsibilities of christianity are considered so fluctuating by a degenerate religion that a wail and denunciation sounds out over the world with no uncertain words as follows:

"Entertainments, concerts, tableaux and such like are playing havoc with the church of God. In the name of religion our children are being trained for the theatre, and under the shadow of the name of Christ young people are introduced to the world."

Another, deprecating the "leaders'" actions in the foreground, says: "High Churchman clergyman on the stage. Preachers acting in a drama with bare feet, painted faces, wigs and theatrical paraphernalia—all at Croyden, England. Name of play—Conversion of England."—*Sword and Trowel*.

Reader, do the foregoing statements of the religious condition prove the prophecies of the sealed book unsealed true on this point? Surely the combined drifting of "Mystery Babylon" and her numerous progeny presents a monumental attestation that these items of prophecy given to the English speaking world in 1830, that many would teach "eat, drink and be merry" and that God would justify sin, are receiving abundant vindication. The infidel item referred to by the prophecy that "a little lying" would be taught involves the Utah departure. "Yea, lie a little." Hon. P. T. Van Zile, United States District Attorney for Utah, says:

"I have had him [the President of the Utah Church] on the witness stand on two different occasions, and on each occasion he swore—that this man of God(?)—that he could not tell where the [marriage] record could be found." He also says: "A third evil [of the Utah church] is untruthfulness and when necessary, false swearing. It is instilled into the minds of all that they must keep as a secret the relation in which their fathers and mothers and brothers and sisters are living; and if brought into court, it is no crime to swear that they have no knowledge on the subject or that these parties are not living in polygamy." He further adds: "At the last session of the Third District Court in Salt Lake City I heard more perjury to shield polygamists in one day than I ever heard during all the time I lived in the State of Michigan."—Paper read at Detroit, May 21, 1880.

As additional proof that the prophecy is true, we can remind you, reader, that B. Young as a leader of the people, with the subordinates of the Utah hierarchy, taught the membership of their church to "lie a little" in that he and his officers taught that Joseph Smith was the example in polygamy. They fulfilled the prophecy when they taught that Mr. Smith was the author of the polygamist revelation. And that revelation, bearing the impress of B. Young and the product of a "fatty brain," is a notorious fulfillment of the Book of Mormon prophecy that many would teach "yea, lie a little," for that revelation given by B. Young is brim full of the doctrine that "if a man marry a wife, and is sealed according to appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whosoever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet shall they come forth in the first resurrection and enter their exaltation."—Polygamist Revelation, par. 26.

Note, this revelation "justifies sin," just as the prophecy affirms. Those who enter the sacred(?) relations and provisions of that Brighamite revelation are licensed to commit any sin save the shedding of innocent blood—"yea [they can] lie a little."

No wonder Brigham taught, "We are the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character you can mention." "Yea, lie a little." "God will justify." We can commit "any sin, save the shedding of innocent blood."

The prophecy further states they will teach, "And if it be so we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God."—2 Nephi 12: 9.

In its fulfillment we can commit any sin save one; "lie a little," "take advantage of men for a word," "dig a pit for our neighbor," and if "we are guilty, God will beat us with a few stripes;" i. e. we will be "delivered over to the buffetings of Satan" (as saith the polygamist revelation), but "at last enter into the kingdom of God;" i. e. we "shall come forth in the first resurrection and enter into our exaltation" (as saith the polygamist revelation). Can we fail to see the prophecies of the sealed book unsealed fulfilled?

These items of prophecy were given to a prophet of God 500 years before Christ, engraved on plates, preserved in the hill Cumorah on the continent of America, translated by another prophet of God and given to the English speaking world A. D. 1830, and it certifies the condition of things religiously in the gentile world as they would exist in the day when brought to the world. Surely the rule given by the Savior will apply at this juncture:

"This I have told you, before it come to pass, that when it is come to pass, ye may believe."

As contrasting with the false

and corrupt doctrines which the American Nephite prophet sees will be prevalent when the book is translated, he lays down the teachings which ought to be the standard and rule of conduct:

"The Lord God hath commanded that men should not murder; that they should not lie; that they should not steal; that they should not take the name of the Lord God in vain; that they should not envy; that they should not have malice; that they should not contend one with another; that they should not commit whoredoms; that they should do none of these things: for whoso doeth them shall perish; for none of these iniquities come of the Lord; for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him, and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen, and all are alike unto God, both Jew and Gentile."—Chap. 12: 62.

What a beautiful code of precepts did this prophet present to his people. What a beautiful thought, that they have been translated and given of God, to the world through a youthful seer (as youthful as was Nephi who wrote them), in these the latter days. Just think, if the first of these precepts prevailed over the earth, we would look on no scenes of bloodshed or carnage. If the second prevailed, the temple of golden truth would receive the cap stone with shoutings, "Grace, grace unto it." If the third one was carried out, honesty would take form. If the fourth one was a universal rule, reverence and esteem for God would lift the fallen face. If the fifth one were but the standard there would be no covetousness, discontent, nor malevolence. If the sixth precept were an associate principle, beloved and practiced everywhere, we would see nor hear provoked malignity. If the seventh one followed in the train, peace would encircle in her healthful arm, earth's myriads. If the eighth was not slighted, purity, with golden beams, would flash as diamonds; earth, indeed, would be heaven, and with such a good Father, who is not the author nor source of iniquity, as our sovereign director, what would hinder serene and unalloyed joy, taking quiet residence among us? No need of jails, almshouses, penitentiaries, reformatories, houses of correction, or moral lazaretts.

But alas! the prophet Nephi presents us with a picture not so bright, but a latter day photo, sad to look upon and contemplate. For,

"Behold, in the last days, or in the days of the Gentiles; yea, behold all the nations of the Gentiles, and also the Jews, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of

the Lord of hosts with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire, and all the nations that fight against Zion, and that distress her, shall be as a dream of a night vision."—Chap. 12: 63.

In the last days, or days of the gentiles, is the time when Nephi predicts his words are to come forth. It is also the period when the gentiles' time shall come to the full. It reveals the thought that, consequent upon the rejection of the gospel, when afforded opportunity to share its graces and blessings, the privileges would be taken away from the gentiles, and they left to learn the lesson as did the Jews, by the fierce judgments, and direful calamities, inflicted by the hand of God, whose philanthropy and mercies they have been taught by Satan, to esteem so lightly.

Webster defines "iniquity" as "want of rectitude, an act of injustice or unrighteousness." Wicked is the generic term, iniquity is the stronger, denoting a violation of the rights of others, usually by fraud or circumvention. "Nefarious" is still stronger, implying a breach of the most sacred obligations, but the synonyms of this word given by Webster, are "injustice, unrighteousness, wickedness, sin, crime." And all the nations, gentile and Jew, on this land, and all other lands, are seen by the prophet, to be drunken with all this array of abomination, injustice, unrighteousness, wickedness, sin and crime. Truly a deplorable condition! How true, that the nations "have strayed away from mine ordinances," and "I the Lord, have taken my spirit from the inhabitants of the earth," also "Satan shall have dominion over his own."

How true this prophecy, when we look over the earth and see it as a vast pandemonium. Treachery, intrigue, assassination, hypocrisy, insincerity, priestcraft, lying, subterfuge, double dealing, fawning sycophancy, charlatanism and revenge seem to be playing "pussy wants the corner," not only individually, but nationally—universally. North, south, east and west there seems to be a perpetual shipwreck of principle. The earth seems to be girdled—circumferenced and diametered—with torpedoes, political and theological, ready to ignite into a flashing, seething conflagration.

It is during such a condition of things that another class of evidences should be introduced upon the stage, such evidence as could not be resisted by any nation, for the purpose of calling the universal attention to the fact that God lives, and has arisen to maintain his cause; the evidence furnished by the rolling and muttering thunder; the evidence furnished by the sin-cursed earth when reeling in the unsteady balance of the earthquake; the evidence furnished by subterranean noise, a great noise; the evidence furnished by the storm, as it rolls a deluge of destruction across the plains; the evidence furnished by the

cyclone, tempest, as it spins, rises and falls, with death and desolation in its pathway; the evidence furnished by the flame of devouring fire, as the elements roar, and the millionaire fruit of years is licked up into ashes and cinders, by fiery tongues. All of this the Nephite prophet sees by inspiration, shall characterize the age and day when his "speech should whisper out of the dust." Could a more graphic description, and a more truthful detail, have been given, even by a historian located in the time referred to?

It is not quite probable that Joseph Smith or Sidney Rigdon, living in a time when the atmosphere was redolent with the happy doctrine of "the world's growing better," "morality and religion are about to flood the earth," "the world is being rapidly converted to God," and "the millenium is about to be introduced through the joint efforts of the pulpit, press, and missionary societies," should come out and reverse this popular teaching by making up this true prophecy, through their own wisdom or sagacity. All know that when the universal sentiment was, that "the millenium is about to dawn," to thus place themselves in the front of that marching column of sentiment, and reverse it, by asserting the universal drunkenness of the world upon iniquity and abomination, would have been so unnatural, and they would have knowingly invited the indignation of orthodoxy upon themselves, and forestalled their own success.

Is it not a fact that false teachers, impostors, "wolves in sheep's clothing," most generally, if not always, seize hold of some of the popular doctrines of the times, and incorporate them into their systems and thus flaunt an attractive banner to the breeze, in order to get a following? Do they not dress themselves in the garb to which the sheep are used? And if the prophecies of the Book of Mormon point out the exact opposite of the popular trend, and the logic of cold facts clinch the fulfillment, where is the "novel" part of the book coming in? Indeed, it is quite novel to prove such work a novel.

If the sentiment, religiously, in 1880, was that "the millenium is about to be ushered in," that would put away the idea of the regions of the air being torn by hurricanes; or agitated by furious storms, or destructive tempests. The adoption of the peaceful millenium theory in 1880 would stab to death the expectancy of earthquakes bellowing under ground. The acceptance of that millenium sentiment would have blown to the four winds the least, or even the ghost of a fear, that raging epidemics, pestilence or tempests would, in the future, sweep the multiplied thousands down to untimely graves, or that destructive fires would exist anywhere outside the "literal lake of fire and brimstone."

Is it not certain then, that had the Book of Mormon been the outgrowth of minds uninspired, it would have contained doc-

trines and prophecies in harmony with the leading minds of that day? It would have contained teachings in unison with wrong, and contradictory to the facts of the age subsequently. Yet we find Mr. Smith, whom the world calls an ignorant fanatic, and who, they say, "could learn nothing at school because of stupidity," giving the foregoing prophecy to the world by translation, as one of the sealed book's prophetic statements, and when translated in 1828, was the reverse of popular and common religious ideas, yet fulfilled in detail afterward.

An item of statistics at this juncture will probably not be overlooked. The prophecy foretells the visitation of "earthquakes"—universally—not only upon this land, but all other lands—in the day the book shall "speak out of the ground." As proof that there has been an appalling increase of these dreaded and heart failing disturbances since the Book of Mormon was translated in 1829, we append a statement from the *Prophetic Times*, of 1868:

"The attention of the world is being forced to the contemplation of very startling phenomena of late, in the shape of earthquakes, etc. Disturbances of the earth and of the course of nature on an unprecedented scale have been the subjects of excited tidings from all quarters of the globe. Editors and scientific men have been led to pronounce upon them as among the most remarkable and extensive of which there is any written record." The *London Times*, of 1875, says: "Out of the 365 days of 1875, one hundred were marked by terrestrial disturbances, of which authentic record exists. It is estimated that no fewer than twenty thousand people lost their lives during the destruction caused by these earthquakes, while damage to property was enormous."

"Fifteen hundred were killed in Italy by earthquakes in 1835-6. [Only five and six years after the book came forth]. Four thousand people perished in Hayti, 1842. [Only twelve years after the Book of Mormon was translated]. One hundred thousand houses and thirty thousand people destroyed in Japan, 1854. [Twenty-four years after the 'words' came out of the dust]. Ten thousand people perished in Calabria, 1857. Five thousand people destroyed in Ecuador, 1859. Thirty thousand people destroyed in Persia, 1871. Antioch destroyed in 1872. Three thousand people perished in Cashmere, 1885."—"Great Disasters," p. 585.

Mr. Godbey, M. A., the author of the book says: "Scientific men have, within forty years, made efforts to keep a sort of catalogue of shocks, but the frequency of earthquakes have rendered this a profitless task. \* \* \* one might as well count rainfalls."

In the thirteen years between 1872 and 1885, there were 450 earthquakes registered, occurring in the United States alone," says Mr. Godbey, page 556. This would make an average of four

earthquakes per year. Is it any wonder that the *New York Sun*, speaking of those subterranean battles on this and other lands, says, "Such a universal pother in the bowels of the planet was never known before [1879-80] in human experience. Certain it is that a great rebellion has taken place from some cause or other [not known to scientists], and that the earth has been shaken from center to circumference. So far from there being any decrease of vigor in the igneous energies, they are more active than ever. All over the globe, as by general conspiracy and premeditated simultaneous movement, there has been a regular Walpurgis hellabaloo, and fiery dance of destruction and death."

These facts of the times, calling loudly for explanation of the cause (for it is "not known to scientists") of such conflicts within the bosom of "mother earth," in the day (mark it), "in the day" when Nephi's "words" with those of other American Israelitish prophets, teachers and called ministers, should "hiss forth for a standard" to the nations (translated standard) constitute an item in that class of evidence called physical, in favor of the divinity of the record, as irresistible, as the earthquake is irresistible to those swallowed up by it.

No claim is made by us that these quakings and feelings have not occurred in other ages of the world, but the increase, the frequency and the wholesale destructiveness, seem to mark them, not only as signs of the end of the world, but as a class of physical evidence establishing the divinity of the sealed book, and the time when it should be unsealed.

As to "tempests," used by scientists interchangeably with cyclone, it seems useless to tabulate the increase of those death and destruction dealing missiles hurled from the armory of cloudland, and which causes the swept valleys and plains to groan, the silver turbaned ocean to writhe, and the forests to moan, wave and fall.

"Cyclone in 1878 entered the United States at Wilmington, North Carolina, passed over Washington and eastern Pennsylvania, crossed New England. In Philadelphia over seven hundred buildings were totally destroyed, twenty-two vessels were sunk, eight people were killed, hundreds injured, entailing a loss of two millions of dollars."

"Cyclone, 1879, sunk one hundred large vessels and two hundred yachts."

"Cyclone, 1880, destroyed four hundred people along the Carolina coast, destroyed \$1,600,000 worth of property."

"Cyclone, 1878, in Nova Scotia destroyed on land and sea six hundred lives, one thousand, two hundred and twenty-three vessels."

"Cyclone, 1887, Island St. Thomas, millions of dollars worth of property, merchandise, vegetation, houses and vessels were destroyed, and thousands of lives lost."

"Cyclone, 1867, at Calcutta, killed ten thousand persons in the city alone, destroyed thirty thousand houses and sunk six hundred ships."

"Cyclone, 1864, same place, over sixty thousand people perished, forty-three thousand in city alone, and one hundred ships sunk."

"Cyclone, 1833, at the mouth of the Hooghly, three hundred villages and fifty thousand people destroyed."

"Cyclone, 1876, in the Backergunge district, and more than one hundred thousand people perished."

"Cyclone, 1885, in the Philippine Islands, destroyed ten thousand people and millions of dollars worth of property."

"Cyclone, 1888, starting off Jupiter Point, Florida, crossing the Gulf of Mexico and striking Louisiana, the damage in that state alone was \$500,000."

"Cyclone, 1890, at Louisville, Kentucky, described by an observer as 'balloon shaped, twisting an attenuated tail to the earth. It emitted a constant fusillade of lightning, and seemed to be composed of a lurid, snake-like mass of electric currents, whose light would sometimes be extinguished for a few moments, making an almost intolerable darkness. It was accompanied by a fearful roar, like that of a thousand trains crossing the big bridge.' This cyclone killed about one hundred and twenty people, and the damage to property \$2,000,000." It was during this cyclone that a block of iron casting, weighing over one hundred and fifty pounds, was blown into the second story of the Chesapeake, Ohio & Southern railway building, near the Union depot. Nobody knows where it came from, and the nearest building from which it could have come, is nearly one hundred yards away.

Reader, it is usually said, "statistics are dry stuff," but the foregoing seem to be quite watery, and they are copied from the "World's Great Disasters," a work of great painstaking collation. The few here presented, serve to show with what accuracy inspiration can furnish evidence of its divinity thousands of years in advance. Can it appear credible that a boy twenty-four years of age, without education or opportunity, brought up in the back woods of York state, branded by the great world as extremely ignorant, could send down to generations of following years, a chain of prophecy so unequivocal, so improbable when compared with the accepted teaching of his day, so minutely fulfilled, and that fulfillment in thunder tones and physical form. I say, can it be possible that he simply guessed it? Such a thing might do to "tell to the marines."

It cannot be attributed to Sidney Rigdon, for he was a Disciple, and was sitting as spiritual advisor and counsellor in the conclaves of that society, when this prophecy came to the English speaking world. It cannot be attributed to Spaulding, for he was a deeply dyed Presbyterian, and the prophecy is out of

joint with the doctrine of "predestination," too universal—the dire calamities comprehended in the fulfillment of this prophetic statement, are too indiscriminate to harmonize with Mr. Spaulding's "election" proclivities. And in the investigation of the doctrinal portion of the book, which, by the way, constitutes a major portion of the book, and is closely interlaced with the historical matter from start to finish, there cannot be found the peculiar doctrines of Presbyterianism represented by Spaulding.

But, according to the reasoning of a certain class, the book cannot be true by any allowable process of demonstration. If it is in harmony with the Bible in doctrine, teaching and ministry, why it is stolen from the Bible; if it differs any in phraseology, but contains the same thought in substance as the Bible, it is plagiarized; if it contains some words not as old as the ancient original, yet representing ideas as old as the "foundations of the world," why it originated in the brain of Solomon Spaulding, or of Joseph Smith. It is untrue from any standpoint.

Their position reminds us of the perplexity Lorenzo Dow was plunged into when considering the tenet of "predestination."

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

You are gone, turn you at any angle. So the Book of Mormon is a fraud any way it is fixed.

Well, the revelation of that book comprehends a department of the "lifting up of the Lord's hand in the latter days"—"the hour of God's judgment, and Isaiah, taking in that period, by a sweep of inspirational power, declares, "Lord, when thy hand is lifted up, they [the people] will not see." But, evidently considering the playful evidences of the "storm's" sway, the "thunder's" low crash from the tempest's home, the electric arrows from the lightning's quiver, the sullen, rumbling "noise" singing its requiem of death in the earthquakes, and the desolating "flame of devouring fire," he immediately adds: "They shall see and be ashamed. \* \* \* Yea, the fire of thine enemies shall devour them."—Isa. 25: 11.

The prophet is identifying the work and time of the latter day gathering and salvation of his people (Israel), and his testimony is a unit with the sealed book unsealed.

As we have seen, the prophetic burden of both the Bible and the sealed book unsealed, is weighty with the restoration of Israel to "fatherland," and to Zion, the establishment of the physical kingdom among them. Upon this department we cite the reader to a prophecy recorded by Nephi 1: 79, 80:

"Therefore, I write unto you Gentiles, and, also unto you, house of Israel, when the work shall commence, that ye shall be about to prepare to return to the land of your inheritance; yea, behold, I write unto all the ends of the earth; yea, unto you, twelve tribes of Israel, who

shall be judged according to your works, by the twelve whom Jesus chose to be his disciples in the land of Jerusalem. And I write also unto the remnant of this people who also shall be judged by the twelve whom Jesus chose in this land, and they shall be judged by the other twelve whom Jesus chose in the land of Jerusalem." The prophet says, "And these things do the Spirit manifest unto me; therefore, I write unto you all."—V. 81.

Hence, we invite you to a consideration of this prophecy. It is harmonious with the Bible in foreshadowing the gathering of that people and their future governmental condition. It involves the revelation of Ephraim's identity, inasmuch as he ceased being an organized people, and was lost, as to his identity, among the amalgamated gentiles. It is a historical fact that "when the latter day work commenced" when the history of God's pleasure and displeasure with the Israelites who inhabited this continent, was taken, by heavenly instruction, from the earth, a wonderful preparation was in progress, not only among the "house of Israel," but for them, on the part of gentiles, to facilitate their colonization on the "land of their inheritance" which has resulted in the gathering of "three times as many as returned from Babylonian captivity, before Christ, to the land of Palestine.

Tell me, did Joseph Smith, carelessly and incidentally, make this as a guess, then set to work and influence the gentile governments to lift proscriptive disabilities from the seed of Abraham, and actually exercise power over kings and queens till they became the Jew's "nursing fathers and mothers?" Surely, such a procedure would deliver such a charge as "ignorance" or "stupidity" over to the tomb.

The children of Ephraim are a part of the "twelve tribes" to be "judged" according to the prophecy cited. That they were to be "outcasts," possessing neither domain nor recognized national existence, is clear from the prophetic word of Isaiah. The seventh chapter and eighth verse predicts that they "shall be broken," that they be not a people "within three score and five years"—65 years. The reason assigned is that "Ephraim is confederate with Syria," (verse 2) and had "taken evil counsel against Judah," "to vex," conspiring and "setting a king in Judah," inaugurating a rebellion.

Both Judah and Ephraim were consigned to the same condition, for the prophetic word by Jeremiah is, "I will cast you [Judah] out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim."—Jer. 7: 15.

The subject of their subsequent captivity and anonymous condition is water-lined into very nearly the entire prophecy of Hosea—"Ephraim is smitten, their root is dried up [impossible to trace his lineage only by divine revelation], they shall bear

no fruit, my God shall cast them away because they did not hearken unto him and they shall be wanderers among the nations."—Hos. 9:16, 17. Ephraim is traceable in the Bible from his day down to the captivity of the ten tribes, 721 years B. C. He was in the Egyptian bondage until their redemption under Moses, and at that time his seed constituted one-twelfth part of the nation, until the revolt of the ten tribes under Jereboam, from which time until their captivity by the king of Assyria, his seed constituted about one-tenth part of the nation, and when swallowed up in the captivity, Bible history drops the chain of his existence with their "wandering" condition "among the nations."

The prophecies picture his attitude, while playing the role of prodigal—"their glory taken away." Hosea 9: 11. "They are to be separated, one from another," and thus destroyed as a nation. Verse 12. He has "mixed himself among the people." He "is a cake not turned"—not well baked, so when taken up falls to pieces. Hosea 7: 8. "He is a silly dove without heart"—his attachments broken and left to wander everywhere, and not seek a place with any particular people. But is this the final condition of that people?

Is this the ultimate fading of the fair flower on the leaves of which such great and glorious promises and prophecies are written? Will the prophetic declarations as to "filling the world with fruit," and "pushing the people together from the ends of the earth," wreck upon the boulders gentile desolation? No, for "Behold the days come saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." "And I will direct their work in truth, and I will make an everlasting covenant with them, and their seed shall be known among the Gentiles, and their offspring among the people."—Jer. 31: 31, and Isa. 61: 8, 9.

What work is it that God will "direct through Ephraim? Why, the work to inaugurate and "push to the ends of the earth" the work of salvation among the people. Hence, with the "two sticks" united as with the "power"—"horns of an unicorn," will they push the people together. So it is seen that inspiration of ancient and modern times are very harmonious. Good old Rachel—Ephraim's grandmother—was assured that her "children would return from the land of the enemy," and come again to their own border." (Jer. 31: 15).

"Gracious," says an orthodox preacher, "wasn't that prophecy correctly applied to the slaughter of the innocents throughout Bethlehem and coasts thereof, under the murderous edict of Herod, who contemplated the destruction of the babe, Jesus?" Hardly, for when it is remembered that those children were not Rachel's, but were of the tribe of Judah—of the house of David, through whose line and lineage Christ was to descend—then the mind reverts to Joseph

and Benjamin, the only sons of Jacob by his legal wife—the fair Rachel—and the favorite one of the twelve patriarchs, called the "beloved" and "blessed of the Lord." (Deut. 33: 12, 17).

"Bethlehem and coasts" within which the edict of Herod was executed with rigor, was Judah's inheritance, hence, Bethlehem was the city of David. (Luke 2; John 7: 42). No, the vision recorded by Jeremiah discloses the condition of Rachel's children in the future as being so lamentable and their calamity so dire, that she, sorrowing mother, refused comfort. But they are to "return from the land of the enemy." They were to "come again to their own border." Could this occur and they destroyed in death?

[TO BE CONTINUED.]

**CRAWFISHING!**

Not to forestall my report and letter of the Moberly debate of November, 1899, but to exhibit the shiftiness and crawfish character of the representatives of Utahism, herewith I submit the following:

**PROPOSITIONS.**

First, Is the Reorganized Church of Jesus Christ of Latter Day Saints with Joseph Smith, son of Joseph Smith the prophet, as its president, the legal successor of the church organized by Joseph Smith the prophet and his co-workers, April 6, 1830?

Second, Is the church in Utah, known as the Church of Jesus Christ of Latter Day Saints (commonly called Mormons), of which Brigham Young, John Taylor, Wilford Woodruff were presidents, and of which Lorenzo Snow is now president, the legal and true successor of the church organized by Joseph Smith the prophet and his co-workers, April 6, 1830?

The above were the propositions debated at Moberly, Missouri, last November, the undersigned standing for the Reorganization, and Elders T. H. Chambers and Jacob N. Larsen for Utahism. At the close of the debate and before yielding the floor, I read and handed to Elder T. H. Chambers the following

**CHALLENGE.**

To Elders T. H. Chambers and Jacob N. Larsen: I herewith invite and challenge you or either of you to repeat this debate at Higbee and Bevier.

Respectfully,

ROBT. M. ELVIN.

MOBERLY, Mo., Nov. 11, '99.

The reason for offering this invitation for further discussion, was that these men kept boasting of what they could do; that Brigham Young was a true prophet of God, that polygamy was a true and divine doctrine, and Elder Larsen waxed bold and prophesied the speedy destruction of the Reorganization. The Saints of both Higbee and Bevier were willing and anxious to have the debate at their respective places.

On the evening of November 11, Elders Chambers and Larsen inquired if I wanted an immediate reply, or would I grant them a little time, and if they might furnish some other man. I answered and told them reasonable time was granted, and that I was willing to meet any representative man of their church.

Time, that never waits for any man, kept gliding swiftly by, and thinking that, perhaps, in the exceeding rush of their ministerial work, this small affair had escaped their mind, I wrote:

BEVIER, Mo., Feb. 6, 1900.  
ELDER JACOB N. LARSEN,  
1006 McGEE ST.,  
Kansas City, Mo.

I see by *Kansas City Journal* that you are holding conference in that city, and by way of a reminder to "stir up your pure minds by way of remembrance(?)" that up to date no answer to challenge made and planted in your hands, November 11, 1899, I am still for truth and against all error.

On the watchtower,  
ROBT. M. ELVIN.

The foregoing had the effect to wake up the Rip Van Winkle of three months, with the following washish reply:

617 East 8th St.,  
KANSAS CITY, Mo., Feb. 14, '00.  
MR. ROBERT ELVIN,  
Bevier, Missouri.

In answer to yours of the 6th inst., will inform you that as to your challenge I have not forgot. But will inform you that I will be out in your country some time next summer, or as soon as the weather is suitable for traveling. Then if you wish the debate you can have it. I do not know, however, that any date has been named for me to meet you; furthermore, I want you to understand that I don't want to get out of your way or to miss the challenge, but as to the time of meeting you I reserve the right to name it. I must say that I admire the *Christian spirit*(?) that you exhibit in writing me. I am still for the spreading of truth, and for the exposing of the counterfeit.

JACOB N. LARSEN.

Mr. Larsen is, perhaps, twenty-five years my junior; nevertheless, I loitered not in the lap of ease in a large city, but accepting the situation, daily tried to preach the word of salvation.

On receipt of his letter I at once wrote:

POLLOCK, Mo., Feb. 26, '00.  
JACOB N. LARSEN,  
Kansas City, Mo.

Yours of 14th before me. Had you kept the promise made me, November 11, 1899, there would have existed no necessity of my putting you in remembrance to answer my challenge. As to your meeting me in discussion some time next summer, I confess and deny not that your Waterloo at Moberly has greatly weakened confidence that you will ever again attempt another debate with the elders of the Reorganization.

I pity those who in the fog of apostasy, deception and falsehood, are upholding a church that has departed from the "old paths" of truth and righteousness.

From a watchman on the walls of true Zion,

ROBT. M. ELVIN.

The foregoing failed to elicit any response, so I again wrote.

INDEPENDENCE, Mo.,  
March 20, 1900.

JACOB N. LARSEN,  
Kansas City, Mo.

No reply to mine of 26th ult., has yet been received.

Having learned of your lustily crowing over the easy(?) victory obtained over Elvin at Moberly, during our debate last November, and as I am still of the opinion that you are in the meshes of a vile apostasy, and that you are constantly misrepresenting the Reorganization on every occasion that you refer to our work, I, therefore, renew my challenge of November 11, 1899, and will herewith extend

**WILL SEND \$2.50 FREE**

TO EACH READER. FRANKLIN MILES, M. D., LL. B., THE WEALTHY CHICAGO SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW INDIVIDUAL TREATMENT FREE.

That Dr. Miles is one of the most successful and reliable of physicians is proven by hundreds of testimonials from well known people. One patient cured after failure of eleven Grand Rapids physicians, two after having been given up by six or seven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent on request.

The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, published at Chicago, advised Dr. Miles to "by all means publish your surprising results." Prof. J. P. Ross, M. D., President of Rush Medical College, wrote in 1874: "Dr. Miles has taken two courses of my private instruction in diseases of the heart and lungs." N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best qualities of head and heart." Col. A. M. Tucker, late General Manager of N. Y. L. E. & W. system of Railroads, says: "Dr. Miles' success as a physician has been phenomenal." Col. E. B. Spleman of the 9th Regulars, U. S. A., San Diego, Cal., says: "Your special treatment has certainly worked wonders when all else failed. I had employed the best medical talent and had spent \$2,000." Hundreds of other endorsements from prominent personages could be given would space permit.

When an experienced and wealthy physician offers to prescribe free \$40,000 worth of Treatment for diseases of the heart, nerves, stomach, or dropsy of the lungs, you will realize that he has great faith in his skill, and when hundreds of prominent men and women freely testify to his unusual skill and superiority of his New Individual Treatment, his liberality is certainly worthy of serious consideration.

The Doctor's new system of treatment is thoroughly sound and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prepared for each case, FREE, with printed directions, we advise them to send for a Copyrighted Examination Chart at once. Address The Dr. Miles Medical Association, 201 to 209 State Street, Chicago.

the same to your immediate field, namely, Kansas City, and Independence, Missouri, subject to the local authorities of our church. Let there be no more crawfishing; to the mark like a man.

For truth,

ROBT. M. ELVIN.

And still the representative of Utahism was dumb and silent, and as a rebuke to the evil spirit, I wrote again, as follows:

LAMONI, Ia., April 24.

JACOB N. LARSEN,

Kansas City, Mo.:

As no reply to mine of the 20th ult. has been received, I adopt this method to put you in mind of the proposition made to you and Chambers last November. I herewith renew the said challenge, as also that contained in mine of the 20th ult., and will make this additional proposition: If you are unwilling, either yourself or by some other representative of your cause, to meet me in oral debate, I will meet you or any representative man of your church, upon any or all points of difference existing between the dominant church of Utah and the Reorganization in a written discussion.

As I have before written you, I am fully convinced that you and the church of your choice are in deep darkness and without divine spiritual light, and I am willing to aid those groping for the wall, that they may arise and stand with their feet upon the rock of salvation. Shall I hear from you?

For gospel truth,

ROBT. M. ELVIN.

The above must have contained a little of the dynamite of truth to arouse the representative of the bird that fouled its own nest, for here is a gushing one, but the bate is not catchy.

617 E. 8th St., KANSAS CITY, Mo., May 5. ROBT. M. ELVIN, Lamoni, Iowa:

In answer to yours of the 24th ult., inasmuch as you seem to be very much in doubt as to the truthfulness of your position as in evidence by your desire for discussion, will say that I am willing and ready at any time to allow you to become acquainted with our position by meeting you in a friendly discussion at Independence, Missouri, provided you will occupy one night and allow me to occupy the next night, and so on until you have become satisfied. The standard of evidence to be the standard church works, i. e., Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. For truth and the aiding others in finding truth.

JACOB N. LARSEN.

Surely Jacob is a smooth man, and, as of old, desirith the blessing of the first born, but the kid skin mask will not work as of yore. So I wrote as follows:

LAMONI, Ia., May 9, 1900. JACOB N. LARSEN, Kansas City, Mo.:

I almost feel myself elated that I have been so successful, after so much faithful labor in putting you in mind of your verbal promise made November 11, 1899, at Moberly, Missouri, to meet me or furnish a man to meet me in a public debate at Bevier and Higbee, Missouri, of drawing you out of that official shell—do not debate with the Josephite elders. And that you condescend to offer a subterfuge for the original proposition.

Say! why all this hesitancy upon your part? Please, why do you seek to dodge the true issue of our contention?

Why all this crawling? Has all your boasting of that great victory (?) at Moberly been but empty wind?

Why do you deceive yourself that I am not fully satisfied with my church and its position upon the issues that we differ upon?

Ah, sir! you are fully aware that I am both amply prepared and abundantly able to represent and to defend the ground occupied by the Reorganized Church, as also to expose the errors and false dogmas of the Utah church.

From past experience I could not expect to become acquainted with either doctrine or practice of your church—other than your proficiency in deception—as demonstrated in your crafty manipulation of that typewritten copy of President Smith's letter, or your quotation from H. O. Smith's tract, number 18, p. 15.

No, sir! I can learn more of Utahism and her errors of both doctrine and practice from the publications of that people, than you will ever be able to communicate to your fellowmen, unless you abandon error and accept the truth.

I do not admit the "Pearl of Great Price" to be a standard text book of the church, neither your book of Doctrine and Covenants published in 1876, as well as the later editions; I would, therefore, ask that the Bible, Book of Mormon, and Doctrine and Covenants of 1845, be the standard of evidence in our debate, all other books or papers to stand upon their merits.

I do not like the night about plan of discussion, but prefer equal time, and Hedge's rules for our government. And also, that all books or papers introduced by either party as evidence, shall be subject to the use of his opponent if he so desire.

Will you have present at debate "Journal of Discourses," Vol. 4? I desire to hear from you again before giving my final answer.

Now a word in closing: you are the head of the Mormon church in the state of Missouri, and in a number of things believed in, and taught by your church, you are at variance—at enmity with the Reorganization, and as the Doctrine and Covenants instructs us: "Now, behold, this is wisdom; whose readeth let him understand and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, confound your enemies; call upon them to meet you, both in public and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them bring forth their strong reasons against the Lord."—Doctrine and Covenants 71:2.

Having full faith and confidence in the foregoing, and believing your church to be an enemy to the truth as we hold and teach certain questions, I desire to fulfill the command of God. Will you abide his advice and counsel? I await your reply.

For the truth,

ROBT. M. ELVIN.

Have studied Utah Mormonism closely during the past year, and feel fully satisfied that the leaders at least are aware of the situation, and nearly all the ministers they send out are young men, who are full of faith and zeal for their cause, but who are without experience or knowledge of the history of Latter Day Saintism, and this is so noticeable that the people make inquiry, "Where are the 'gray beards' of that church?" As a rule their ministers are youthful, fairly well educated, dress quite respectably, and withal, rather good looking, but they are only smart in the art of palming off upon the people a spiritualist gospel, a corruption of the angel restored message; it is to be hoped that many of that organization are honest in their religion. I have lost all hope in Larsen fulfilling his pledge to meet me in debate, and therefore submit this correspondence with a wish that it may accomplish some good.

Respectfully,

ROBT. M. ELVIN.

LAMONI, Ia., May 31.

A Thing Worth Knowing.

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No use of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible forms of cancer of the face, breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, catarrh; terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for book mailed free, giving particulars and prices of oils. Address Dr. Bye, Drawer 1111, Kansas City, Missouri. (Cut this out and send to some suffering one).

FOR SALE.

A 40 acre farm with three room house and outbuildings; a nice little orchard, good pasture. Land under cultivation. Good well water. Will sell cheap for cash. Address, GEORGE COLLIER, 28-4t Stewartsville, Mo.

"FAULX CREEDS," by Elder B. C. Evans; 6 for \$1.00; each... 20

FREE BLOOD CURE.

AN OFFER PROVING FAITH TO SUFFERERS.

Ulcers, cancers, eating sores, painful swellings, effects of blood poison, persistent eruptions, that refuse to heal under ordinary treatment, are quickly cured by B. B. B. (Botanic Blood Balm), made especially to cure all terrible, obstinate, deep-seated blood and skin troubles. Is your blood thin? Are you pale? All run down? Have you eczema? Pimples? Blotches and bumps? Skin or scalp humors? Boils? Eruptions? Skin itches and swollen? Aching bones? Rheumatism? Scrofula? Catarrh? To cure all these blood troubles take B. B. B. (Botanic Blood Balm), because it drains from the blood and entire system all the poisons and humors which cause all of these troubles, and the cause being removed, a permanent cure follows. All the sores heal and new, rich blood is made.

Everyone says that B. B. B. is the most wonderful blood purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases (even the most deadly cancer) after doctors and patent medicines had failed. Thoroughly tested for thirty years and never known to fail. Our faith is so great in B. B. B., that we will send to any sufferer a trial bottle free, so that they may test the medicine at our expense. Large bottles for sale at the drug store for \$1.00; or six large bottles (full treatment) \$5.00. For free trial bottle enclose five cents which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 86 Mitchell St., Atlanta, Georgia, and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal medical advice. Write today.

\$1.00 Saved is \$1.00 Earned.

I will save you from 25 to 100 per cent on most anything you want. Bicycles, new, \$12.25. If you can buy as good a wheel outside of Chicago for less than \$20 I will make you a present of one. Write to me for prices on anything you want, and enclose stamp and I will surprise you on prices. Spend 5 cents, it may save you \$10 to \$25. Address, WM. C. CUMMINGS, Room 10, 491 W. Madison St., Chicago, Ill.

BELGIAN HARES.

If you want to establish yourself in a profitable business or desire to improve your stock, it will pay you to write me. I can furnish you common stock from \$3.00 up, and pedigree or imported (English) stock from \$15.00 up to \$150.00. There is nothing at present that will bring better returns for the money invested. A doe will raise four to six families a year of from five to twelve kids. You can keep them in almost any place, three feet square is large enough for a family of five, and an ordinary barn or coal shed will hold fifty. Write me about what you want and I will quote you a price. They can be shipped anywhere by express with safety.

B. BRUNNENSON, 515 Main St., Kansas City, Mo.

BLACKSMITHING. Having secured the blacksmith shop formerly occupied by Mr. Hangst on East Lexington street, Independence, Mo., I will solicit a general blacksmithing business at that stand and respectfully solicit the patronage of those needing work in my line. Satisfaction guaranteed. Give me a trial. J. W. LAYTON.

Broken Brac-u-Bracs.

Mr. Major, the famous cement man of New York, explains some very interesting facts about Major's Cement. The millions who use this standard article know that it is a many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$1.50 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases altered slightly in color and odor by the addition of cheap and useless materials.

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

Insist on having Major's. Don't accept any other brand of cement, which now amounts to over \$5,000 a month throughout the country. Established in 1875. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; other kind, free of postage.

Two Boxes of Quit-to-Back Cured Him.

"KIRK, Okla., March 29, 1900. 'Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antitobacco (Quit-to-back). I have used tobacco for thirty years and both chewed and smoked plug, 'L. S. STALEY.'"

Three boxes of Quit-to-Back sent postpaid anywhere in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) E. F. ORDEY, Peoria, Ill.

D. F. NICHOLSON, Cashier. H. C. NICHOLSON, Asst. Cashier.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

SUBSCRIBE FOR THE College City Chronicle

The Leading Local Paper of LAMONI, IOWA. Published Weekly by the Chronicle Publishing Co.

Missouri Pacific Specials.

Yellowstone Park excursions. Tickets on sale commencing June 12th. Full particulars regarding routes, rates and hotel accommodations, apply to undersigned.

Four special Excursions. Glenwood Springs-Denver-Colorado Springs, Pueblo, Salt Lake City and Ogden. Also to certain points in South Dakota and Wyoming, at rate of one fare and \$2.00 round trip. Tickets on sale June 26th, July 9th, July 17th and August 1st, good to return on or before October 31, 1900.

Now on sale specially low round trip tickets to points in Colorado and Utah, with final return limit Oct. 31, 1900.

For full particulars of all the above, see F. A. MILLARD, Agt. Telephone 17. Missouri Pacific Ry.

FOR SALE.

Two lots 25x127 feet, in Kansas City, Missouri, about six blocks northeast of Budd Park. Has east front and is on nice rise. Will sell at a bargain or trade for improved independent property. H. C. BALLINGER, 26-4t. Box 422, Independence, Mo.

"THE FALL OF MODERN BABYLON, AND HOW IT WILL BE ACCOMPLISHED." Read the new, thrilling, fearless, progressive monthly journal of religious, social and scientific truth. Three months 10 cents. 121 Federal St., Providence, Rhode Island. 25-2m.

LAMONI ACRES.

Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border.

Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered.

Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, earthenware, and many other wares that are breakable. No other cements to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address, J. H. McMULLIN, Lock Box 4, Independence, Mo.

Gumora Leads New York.

No other firm can make these prices and prepare all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say.

CLOTHING. Black, all wool worsted Men's Suits, four button, round or square cut, 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$9.25.

Same goods as above, suits, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Extra line, strictly all wool Oxford shawl gray, heavy; worth \$18.00, price \$9.00.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight.

New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Gumora, Mo. THIS IS T. A. WHEEL CO. Gumora, Mo.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPT.

TRAINS WEST. No. 95—Wichita and K. C. Mail 12:49 a.m. " 9—Kansas & Nebraska Lim. 4:54 a.m. " 93—Texas, Joplin & K. C. Ex. 8:15 a.m. " 3—St. Louis Express..... 6:33 a.m. " 73—Lexington Branch Pass. 8:35 a.m. " 7—Fast Mail.....10:00 a.m. " 91—Joplin and K. C. Mail..... 5:16 p.m. " 1—St. Louis Mail and Ex. .... 4:17 p.m. " 5—St. Louis Mail..... 5:55 p.m. " 71—Lexington Branch Pass. 6:45 a.m. TRAINS EAST. No. 96—K. C. & Wichita Mail..... 2:52 p.m. " 72—Lexington Branch Pass. .... 6:53 p.m. " 2—St. Louis Mail..... 7:23 p.m. " 62—K. C. Texas & Joplin Mail 8:37 p.m. " 2—St. Louis Through Mail & Pass.....10:17 p.m. " 74—Lex. Branch Passenger..... 6:50 p.m. " 4—St. Louis Through Mail & Pass..... 1:37 p.m. " 84—K. C. Tex. & Joplin Ex. 7:40 a.m. " 8—St. Louis Through Mail & Pass..... 8:50 a.m. " 10—Kan. & Neb. Limited..... 11:32 a.m. Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT.

TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. " 71— " " 8:40 p.m. TRAINS EAST. No. 72—Lex. Branch Pass. 6:56 a.m. " 74— " " 6:56 p.m. Tel. 17. F. A. MILLARD, Agent.

CHICAGO & ALTON.

EAST BOUND. " 101—Local Way Freight..... 7:40 a.m. " 47—St. Louis & Chicago Mail 8:27 a.m. No. 51—Chicago Limited..... 8:58 a.m. " 49—St. Louis Flyer..... 9:38 a.m. WEST BOUND. " 50—St. Louis Limited..... 6:55 a.m. " 52—Chicago Limited..... 8:08 a.m. " 102—Local Way Freight..... 8:50 a.m. " 48—Chicago & St. Louis Mail 5:50 a.m.

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent. J. CHARLTON, G. P. & T. Agt., Chicago.

CONFERENCE MINUTES.

Northern Michigan district conference convened at Boyne City, June 23d: J. H. Lake chosen to preside, J. J. Cornish, associate, C. B. Joyce, secretary.

Branch reports: Fork, 44; Kingsley, 47, loss 1; Coleman, 144, gain 6; Mikado, 19; Freesoll, 159, gain 7; Brlinton, 18, loss 2; Boyne City, 60, loss 1; Kasson, 43, gain 3; Glovers, 21, gain 2; Valley, 87; Chase 47, loss 2; Beaverton, 51, gain 4; Star 23, gain 2; South Boardman, 89, loss 1; Cadillac, 48; Greenbush, 87, gain 3.

Elders reports: J. J. Cornish (baptized 2), J. H. Peters (baptized 4); R. W. Huggil (baptized 1), W. D. Ellis (baptized 10), C. G. Lewis, David Smith (baptized 10), J. R. Beckley (baptized 9), J. A. Grant (baptized 2). Priests, James Davis, F. S. Brackenbury, A. Burr (baptized 9), G. D. Washburn (baptized 9), C. E. Krwin (baptized 4), E. A. Goodwin (baptized 2), J. E. Hanson. Teacher, A. Whitehead.

Bishop's agent's report read, audited and approved. On hand last report \$814.36; receipts, \$1564.05; total, \$2408.41; disbursement, \$1,785.38; due church, \$623.03.

Resignation of J. J. Cornish as district president, accepted. J. A. Grant elected district president; R. W. Huggil, vice president; C. B. Joyce, district secretary. Six baptized.

Preaching by J. H. Lake, J. J. Cornish, J. R. Beckley, J. A. Grant. Conference adjourned to convene at Beaverton, October 6, 1, 1900.

J. A. GRANT, Dist. Pres. C. B. JOYCE, Dist. Sec.

Convention Minutes.

Northern Michigan district Sunday School association convened at Boyne City, June 22d, at 2 p. m., in charge of Superintendent W. D. Ellis.

The following schools reported: Elm Flats, 35; Integrity, 33; Maple Grove, 40; Kingsley, 31; South Boardman, 52; Zion's Hope, 46; Boyne City,

46; Cadillac, 30; Freesoll, 72; Perseverance, 16; Coleman, 118; Calkinsville, 36; Beaverton, 34.

Superintendent W. D. Ellis resigned and C. E. Irwin elected district superintendent.

Papers read: "Attendance of Parents on a Sunday School," by F. D. Hastings; "The Three Books," by James Davis; talk on early training of children by C. E. Irwin; paper on "The Association, its Objects and Benefits," by C. B. Joyce.

The evening was spent in entertainment by local school, which was not only pleasurable, but instructive. Association adjourned to meet at Beaverton, October 5, 1900.

C. B. JOYCE, Sec.

Boundary Line of Districts, Etc.

It is necessary to have on record a description or statement of the boundaries of every district, for the use of the presidency and other church officials.

District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are also requested to give lists of names of branches in their districts.

If boundaries have not been closely defined, or not specified at all, kindly so report, and as promptly as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to complete the record as soon as possible.

District officials are requested to be prompt that unnecessary correspondence be avoided.

Please do not omit list of names of branches in your district.

R. S. SALLYARDS, Church Sec. LAMONI, IOWA, June 29. 2 t.

Absent Members.

Absent members of the Columbus, Kansas, branch take notice that unless you, Joseph Van, Wm. Vandiver, Jessie Hess, nee Ponder, Wm. J. Rooker, James Mallon, Christian Ghol, Nancy Ghol, Sarah Ellis, nee Lewellyn, and Louisa Short, report and make your place of residence known to the officers of Columbus branch, your names will be placed on the church records for scattered members.

W. S. TAYLOR, Pres. SALLIE RANDALL, Clerk. SHERWIN JUNCT., Kans., July 5. California Mission.

Bro. C. Rich being unable to reach the field until late in the summer, Bro. E. P. Schmidt will labor in connection with Bro. R. Etzenhouser in the tent work until further notice. Bro. D. L. Allen will be associated with Bro. E. E. Keeler in Central California district.

I left home on the 21st ult., stopping at Lewiston and Canton, Illinois, visiting relatives, having a fine time Sunday in Canton, the place where I was baptized. Stopped also in Knoxville, Illinois, then at Bevier, Missouri, to visit my mother—who is now eighty-two years old—and two sisters, thence to Brookfield to see my brother, preached at all these places, having excellent attention, good interest and liberty. Will stop in Denver next Sunday, Salt Lake City during the week, and Sacramento to the following Sunday, the 15th, and expect to be in Los Angeles the 22d.

G. T. GRIFFITHS. INDEPENDENCE, Mo., July 6. Reunion Notices.

The Nodaway district will hold a reunion at Barnard, Missouri, August 13d to 13th. The grounds are nicely located about one-eighth of a mile from town. Plenty of water, hay, wood, straw; pasture for horses at about 6 cents a head per day. Bishop E. L. Kelley and a number of able speakers will be present.

Those wanting to rent tents, price will be as follows: 9x12, \$1.25; 12x14, \$1.75; freight added. Send orders for tents at once to Ed S. Fannon, Beaverton, Mo. The Deacatur and Far West districts are invited to join in and let

us have a good time. For further information write Ed S. Fannon, Beaverton, Mo.

WM. WOODHEAD, Barnard, Mo. D. C. WHITE, Lamoni, Iowa. July 7.

The Annual Reunion of the Spring River district will convene August 10th and continue until the 20th. The committee has located it in Cherokee county, Kansas, 14 miles east of Halliwell and 14 miles west of Sherwin Junction. There will be free pasture for the stock, for all that comes.

We are expecting President Joseph Smith and other prominent speakers to be there.

Good, new tents can be had for \$1.25 apiece, 10x12. Those wanting tents must write J. M. Richards, Box 416, Pittsburg, Kan., not later than July 20th. He must know by that date.

J. M. RICHARDS, L. H. MCCALL, Com. W. S. TAYLOR. Pittsburg, Kas., July 2.

The Clinton, Missouri, district reunion will convene at Nine Wonders, one mile and a half southwest of Eldorado Springs, Cedar county, Missouri, on Friday, August 3d, and continue ten days, or until August 12, 1900. The Saints and friends of all the surrounding country are earnestly invited to attend and help make the reunion a spiritual feast indeed. We have the use of the amphitheater building, the grounds will be prepared and springs and wells cleaned, so good water will be plenty.

Bro. A. H. Smith, the patriarch of the church, and his stenographer have been invited and are expected to be present. Bro. I. N. White also is expected. Bro. J. A. Gunsolley is expected to assist in the Sunday School and Religio work, and other good, faithful workers will be present to give good instruction. The Sunday School will hold one hour each day, from 8 to 9 a. m., and Friday, the 10th, will be given to Sunday School work. It is hoped the Sunday School workers will rally and make this a blessed day. As wishing tents should write John H. Moore, Veve, Missouri, at once, what size, etc. The rent of tents will be 50 cents apiece for the entire ten days. Hay and corn will be furnished at reasonable prices, so also will wood and straw for just the cost of hauling; bread and meat supplies can be had from Eldorado Springs. So come all who can and let's have a rejoicing time.

G. W. BEEBE, A. J. COLEWILE, JOHN H. BARDACHE, Com. M. LOYD, C. A. RUDD. July 5.

Southwestern Iowa Reunion.

The Fremont and Pottawattamie districts reunion will commence August 24, 1900, in the grove of Bro. Frank K. Green, three miles south of Tabor. We hope to be amply provided with some of the leading and most popular ministers of the church, and trust that the Saints of both districts will make a strong effort to attend.

Dear Saints, let us all turn out once more in mass, and make this one of the most profitable meetings ever held in this section of country.

Further announcements will be made by the committee as soon as practicable, with regard to tents and other conveniences necessary for the comfort of all who may wish to attend.

HENRY KEMP, Sub-missionary in Charge. By order of chairman of committee. July 10.

Conference Notices.

The Philadelphia district conference will convene at Baldwin, Maryland, August 25th and 26th. Your presence is needed to help encourage the work in this part of the district. GEO. W. RUBLEY, Dist. Pres. E. B. HULL, Dist. Sec. 1245 Harold St., Philadelphia, Pa. July 8.

The West Virginia district conference will convene with Mount Union branch, Goose Creek, Ritchie county, West Virginia, on Saturday before the fourth Sunday in August, at 10:30

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder. Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

PRICE BAKING POWDER CO., CHICAGO.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

STUNTED Does your hair split at the end? Can you pull out a handful by running your fingers through it? Does it seem dry and lifeless? Give your hair a chance. Feed it. The roots are not dead; they are weak because they are starved—that's all. The best hair food is—AYER'S HAIR VIGOR. If you don't want your hair to die use Ayer's Hair Vigor once a day. It makes the hair grow, stops falling, and cures dandruff. It always restores color to gray or faded hair; it never fails. \$1.00 a bottle. All druggists. One bottle of Ayer's Hair Vigor stopped my hair from falling out, and started it to grow again nicely. J. DAVIS WATTS, March 23, 1899, Canton, Vt., Dak. Ayer's Hair Vigor completely cured me from dandruff, with which I was greatly afflicted. The growth of my hair since its use has been something wonderful. LENA G. GREENE, April 13, 1890, New York, N.Y. If you do not obtain all the benefits you expect from the Ayer's Hair Vigor, write the Doctor about it. DR. J. C. AYER & CO., Lowell, Mass.

o'clock. All are invited. Come on morning and evening trains to Cornwallis station on Baltimore & Ohio Railroad the day before conference convenes, where you will be met by the brethren with teams. Hope the missionary in charge will take notice and put in an appearance. G. H. GOBBEY, Dist. Pres. Two Days Meeting.

There will be two day meetings held at the following places in the Eastern Michigan district: Cash, Sanilac county, July 28th and 29th; Grant, Huron county, August 4th and 5th; Shabbona, Sanilac county, August 11th and 12th; Deanville, Lapeer county, August 18th and 19th; Riley Centre, St. Clair county, August 25th and 26th; Minden City, Sanilac county, September 1st and 2d. Missionaries and local officers are cordially invited to attend to help make these meetings a success.

A. BARR, Pres. Applegate, Mich., July 3. Committee on Histories and Encyclopedias.

The above committee met at the Historian's office, April 23, 1900, and formed a permanent organization by appointing Heman C. Smith chairman and Frederick Madison Smith secretary.

We are trying to systematize our work and will make an effort to correct existing misrepresentations in histories and encyclopedias as soon as possible, and will use every effort in our power to prevent the occurrence of future errors. We will, however, need the active co-operation of all who are interested in this work; and hence we earnestly solicit the aid of Saints and friends. We shall be glad to have information of any works mentioning the latter day work issued or prospective, especially the latter; and where practicable send us copies of

books. Any information addressed to either of the committee will receive prompt attention. Copies of the books should be sent to the secretary.

HEMAN C. SMITH, Box 320, Lamoni, Iowa. F. M. SHEEVE, 5 Montgomery Ave., Somerville, Mass. FREDERICK MADISON SMITH, Box 352, Lamoni, Iowa.

MARRIED.

SAVAGE-HEDRICKS.—Near Watsonville, Santa Cruz county, California, at the home of the bride's parents (Bro. Joseph and Sr. Sarah J. Hedricks), June 22, 1900, Mr. Gomer J. Savage and Sr. Eva L. Hedricks, Elder J. H. Lawn officiating.

DIED.

TWADDLE.—Sr. Mary A. Twaddle, eldest daughter of Elder T. R. Hawkins, of Nevada, was born in Farmington, Utah, May 11, 1858; was baptized at Dayton, Nevada, May 8, 1871, by Elder A. B. Johns, died at Tulare, California, June 17, 1900, from injuries received by the running away of a horse; she only lived a few hours after the accident. She was an earnest worker in the latter day cause to the full extent of her abilities. Funeral services in charge of Elder E. S. Burton, funeral discourse by Elder J. F. Burton.

CHRISTENSEN.—Near Rolfe, Iowa, June 20, 1900, Bro. James Christensen. Just previous to his death he left the house to assist a neighbor to put his team in his barn out of a storm. After securing the team they were standing looking out the door at the storm when a bolt of lightning struck the barn and ran down the studding by which Bro. Christensen was standing, and ended his life. He was born in Denmark, December 27, 1848; was baptized into the Reorganized Church of Christ August 12, 1897, by Elder C. E. Butlerworth, and was ordained a priest January 8, 1899, by Elder C. J. Hunt. An aged companion mourns her loss. Funeral June 23d, sermon by Elder Edmund Ford.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 19, 1900.

NUMBER 29.

## ZION'S ENSIGN.

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Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.

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## REJECTING CHRIST.

To carefully examine and weigh matters presented for our consideration, especially where grave issues are at stake, is both a privilege and a duty in every one. Particularly is this true with regard to that which concerns our welfare and happiness in the life to come. Mankind, far above all the other creatures, has been endowed with the faculty of reasoning, and the capability of judging under proper conditions between that which is right and that which is wrong. And by reason of these powers he must necessarily be held responsible for his conduct in life, answering to God for the use he makes of such powers.

For any one to determine to become "a law unto himself" is to assume a prerogative which has never been delegated to him. He came into life through the operation of a fixed law, and he departs out of it by another certain law; and however much man may boast of power and ability, he is all his life subject to laws, the violation of which results in distress, and, if continued, final disaster. No man is absolutely his own master, notwithstanding many would like to think they are. He can only use his thinking faculties just so far; he can only move to a certain prescribed limit. He is circumscribed and bounded by environments on every hand, all of which should emphasize the fact to every thoughtful mind that *God rules*, and should be revered, loved and obeyed for the excellence of the wisdom which He possesses, as manifest in all His creations; for the greatness of His love for man in providing for his sustenance in this life, and for the gift of eternal life to all who, by subscribing to the conditions, shall fit

and prepare themselves for its realities; and for the glory and power of which He is the highest type—absolutely perfect.

The Lord Jesus came into the world as the representative of the only Supreme power and authority; back of His teachings and His work reposed infinite and unlimited force to sustain Him in the work He was sent to perform. They who defied and rejected the Christ, defied the powers of heaven which He was representing, and while the consequences of the impiety and wickedness of these foolish and blinded individuals were not always visited upon them in the sight of men, reason and the Word of God assure us they could not escape, but all had in time to answer for their sins.

In the affairs of this life if one is summoned before the courts of the land, no one, high or low, can defy the authority there represented and escape the penalty for their contempt. Necessarily there must be a severe punishment visited upon those who despise authority, else there could be no order, no protection for either life, liberty, or property. So it is that behind the mandates of Almighty God must there be penalties, and power to enforce them, else sin would control every inhabitant of the earth, and humanity would go downward toward the level of the brute.

Now, if our Savior represented all the power of His Father as claimed, those whom He sent out as representatives after His resurrection must have been clothed with the same power and authority which He possessed, to teach and have their works acknowledged of God; after He had risen, He came to His disciples, and in commissioning them, said:

"All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.—Matt. 28: 18-20.

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—John 20: 21-23.

This certainly sustains the thought that when the Savior finished the work He was commissioned of the Father to perform, he delegated His power and authority to His chosen representatives, and it then became just as binding upon all men to hearken unto the instructions of these representatives, precisely as though the Savior himself personally spoke the words, for He was behind His chosen ones to sustain their work so long as

they observed to teach the people to obey "all things," whatsoever He had commanded them; and in rejecting these representatives when they so taught in purview of their commission, the individual rejected not these men alone, but the Christ who sent them. Is this not logically and Scripturally true? If it be so acknowledged will it not be further admitted that all the penalties attaching to the personal rejection of the Savior and His words, will be visited upon those who despise and reject the teachings of those whom He sent to minister for Him? It must be so, for if one proposition is true, the other is equally so.

Bible students will hardly be prepared to assume the position that all authority to represent Christ upon the earth ceased with the termination of the work of these chosen apostles of Christ, or of those whom they ordained to carry on the work. Such a claim would make the further preaching of the word—the gospel of Christ—ineffectual and unavailing to any; if there were none having authority from Him to perform the rites or ordinances of the gospel now, all the faith and good works an individual might manifest would not serve to make him an heir of eternal life; if there were none to administer the ordinances which God has decreed as the means of induction into His kingdom, man's faith would be in vain, for the Savior taught:

Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he shall in no wise enter into the kingdom of God.—John 3: 5.

There will be no questioning of the statement that the work of the bestowal of the Holy Spirit must be performed by our heavenly Father; and it must be equally plain to every reasoning mind that the administration by which one is born of the water, is a work which must be performed by a man, one chosen and authorized of God to act for him, that such work may have the seal of His approval. When the angel appeared to Cornelius (Acts 10), while he could testify to the acceptance of Cornelius' alms and prayers, and tell him what he must do, it was not his privilege to go further; but he commanded Cornelius to send for one of the Lord's representatives—Simon Peter—giving him explicit directions where to find him, and added, "he shall tell thee what thou oughtest to do," and if Cornelius had neglected to send for and hear Peter, he would have been rejected and under condemnation.

When the Lord Jesus stopped Saul on his way to Damascus to persecute the Saints, he commanded him to "Arise, and go into the city, and it shall be told

thee what thou must do" (Acts 9: 6), and then gave one of His chosen representatives, Ananias, instructions to go and deliver His message to Saul and baptize him (v. 18). It must be clear then that in order that the ordinances of God's house be properly administered, there must be men appointed of Him to so officiate lest they act presumptuously, and incur His displeasure.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.—Matt. 7: 22, 23.

It will not do to claim that it is because they prophesy or cast out devils, or do wonderful works in His name, that they are condemned, for that would condemn all the early apostles and Saints; but it plainly refers to men who act without authority, causing disappointment and loss to those to whom they administer because they have acted presumptuously.

If then, the Lord has authorized men and delegated them as His representatives, and these men be today acting in purview of their holy calling in preaching the gospel, teaching the truth and administering in gospel ordinances, will not the rejection of these administrations be the rejection of the Lord just as unmistakably as though the Lord Himself was the administrator? Who can logically deny that such is the fact? And if one of these servants of Christ today in the discharge of the duties of his holy office calls at a house—whether it be of a member of the church of Christ, or where none make a profession of faith in Him—and there presents the gospel, or teaches the inmates their duties toward God and His church, if they refuse to hearken and do the things he teaches, according to the Scriptures, whom are they rejecting? Is it not the Son of God, and will condemnation not rest upon them for their disobedience? Would not Cornelius have been condemned for rejecting Peter's teachings? Would not Saul if he had refused to obey the instructions of Ananias? Will not you, if you despise those whom God sends to-day, and disregard their teachings and admonitions?

For he whom God hath sent speaketh the words of God.—John 3: 34.

## EDITORIAL ITEMS.

BRO. T. W. CHATBURN'S mission address is Santa Ana, California until further noted.

BRO. J. C. FOSS and S. F. CUSHMAN were at Fox, Missouri, over Sunday, expect to go to Kingstou, Missouri, Monday.

BRO. J. L. GOODRICH expected to reach Richmond, Virginia, by

the 16th and his address will be 3829 4th street, Fulton, Richmond, Virginia. He learns there are a number of Saints scattered through the state, of whom he had not previously known, and very much desires that all such will send him their address. He feels hopeful for the future of the work in New Hope, from which point he wrote on the 12th, though the way seemed somewhat impeded for the present.

ANOTHER faithful soldier of the cross has finished his course, having kept the faith, and has gone to his rest among the tried and the true. Bro. Stephen Butler, of Kingfisher, Oklahoma Territory, departed this life July 6th, aged about 68 years. Bro. Butler loved the Lord's work and freely spent his means in disseminating it through tracts and other church publications. He was careful in his life that no reproach should be cast upon the church through any wrong act of his, and we believe his integrity and honesty was recognized even by those who most persistently opposed the faith he espoused. May the sweet consolation of God's Spirit comfort the bereaved ones, and lead them along the paths of peace which our brother sought to follow, that in the eternity to come the companionship so rudely severed by death may be renewed and perpetuated.

SR. A. R. CORSON, 3829 4th street, Fulton, Richmond, Virginia, would like to receive back numbers of the ENSIGN containing her "Notes and Comments." She has use for them in lending to interested parties. She thinks a calm reading of an argument is sometimes more effective than personal conversation. Those of the Saints who may have these copies to spare, will confer a favor upon Sr. Corson, a gifted and indefatigable worker in the Lord's cause, by sending them to her at the above address. Sr. Corson's articles show a remarkably rapid progress in her comprehension of the foundation upon which this work is based and her arguments are clear and pointed. She is not hiding her light "under a bushel" either, and if she continues in her diligence and faithfulness will, under God, accomplish much good. Her poems are of a high order also, and the ENSIGN is pleased to receive her contributions.

ELDER G. H. GRAVES, Chicago, Illinois:

We are preaching to hundreds of people every night in the week; the work here is onward in Chicago, and the Latter Day Saints are on the move. I baptized a very fine lady Wednesday afternoon, July 11th. I feel happy in the faith. Pray for us, dear Saints.

## AT HALF PRICE!

We can still furnish our Historical Engraving at 25 cents, on the following conditions:

To those who remit their subscription to the ENSIGN one year in advance we will send a copy of our Historical Engraving for 25 cents; that is, for \$1.25 we will send the ENSIGN for one year and a copy of the engraving. This picture sells at 50 cents each and is the same which we formerly sold at 75 cents.

This offer applies to either renewals or new subscriptions. If, however, any one secures a subscription from another party, they, as well as the subscriber, will be entitled to the picture at 25 cents each, but in order to secure it at this price the order must be accompanied by the amount to pay ENSIGN subscription one year in advance, and 25 cents for each copy of the engraving; otherwise the regular price of 50 cents will be required to obtain it.

We send with every picture a key which explains it throughout. Address all orders to  
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## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. H. H. Robinson is improving nicely.

Sr. Earl Corthell is convalescing rapidly.

Bro. Henry Kemp left for his field Saturday last, and Bro. I. M. Smith on Tuesday morning.

Frank Criley, Jr., has been quite ill with pleurisy and threatened pneumonia, but is now improving nicely.

Bro. Geo. Green has returned to his old trade and will now be found at Helf & Noble's barber shop, south side square.

Bro. Joseph Luff is preparing to go to Colorado shortly, to take up his mission work for a time. His health is still unsatisfactory.

Sr. J. A. Robinson, Sr., has been quite ill with lung trouble, and is also otherwise painfully afflicted. She is some better of the former, but the latter is quite painful.

Sr. G. E. Harrington, who has been ailing for some time, received some encouraging promises in administration last Sunday. We hope she may have a speedy return to health.

After a few days severe illness from bowel complaint, the sweet little baby boy of Bro. and Sr. Earl Corthell returned to the realms of the blessed, Wednesday afternoon. Everything known to those in attendance was done to restore his health, but nothing availed to that end. The funeral took place from the home this (Thursday) morning at 11 o'clock, Bishop G. H. Hilliard officiating.

The "Gleaners," the recently organized society of the young ladies of the church, will give a social on the lawn of Bro. and Sr. M. T. Short, next Thursday evening, July 26th. There will probably be a large attendance to encourage these young people in a laudable work. Refresh-

ments will be served, and a general good time will be enjoyed consistent with the objects of this organization. The proceeds will be devoted to church and society needs.

Sunday morning at 11 o'clock Bishop G. H. Hilliard continued his subject of the previous Sunday, "The duties of parents to their children," giving much good instruction. At 8 p. m. Elder I. M. Smith discoursed upon the necessity of believing ALL the gospel. A prominent physician of the city not a member of the church, noticing Sr. Belle James reporting the sermon, came to the ENSIGN office Monday morning and stated if that sermon was published he wanted it. The afternoon communion service was excellent.

This year has been one of marked trial and affliction to the Saints of this place. There seems to have been a culmination of long standing physical disorders and a number of very serious cases have developed. But while severe suffering has been endured and physicians have said—in some cases a council of them—that recovery was not to be expected under the conditions shown, not one of these sisters has been taken. The Lord has manifested his power as promised in the early part of the year that our "sick should be healed." There have been cases in which the faith of the Saints has been severely tested, but the kind Father has fulfilled his promises, in which we rejoice and are glad.

## ST. LOUIS, MISSOURI.

Last week's report was either delayed or mis-sent. [Too late.—Ed.]

Bro. Arthur Allen went to Caseyville, Saturday, remaining over Sunday. Bro. Geo. Baraclough occupied the hour at Oak Hill, while Bro. T. J. Elliott addressed the audience at Cheltenham, evening service.

At last the vexed question of church property is decided, and upon Tuesday of last week the transaction was concluded which gives us possession of the Glasgow Avenue church. Now, all of us must get to work and endeavor to pay off the debt.

At our business meeting of last Thursday, the Religion passed a motion to pay one-half of the amount promised towards the annulling of the debt on the "new" church; accordingly \$50.00 will be handed to the committee upon demand.

Sunday, the 8th, Bro. Allen occupied the rostrum, preaching from the 15th chapter of St. John; Bro. Christenson addressed the Saints yesterday at 11 o'clock, Bro. Hitchcock speaking in the evening.

A number of strangers were present at the service yesterday morning; among them a young brother from Canada, who is going to locate here, we understand.

Next Sunday, the 22d, the last services will be held in the Elliott Avenue chapel; upon the 20th, it is suggested that Sunday School teachers will avail themselves of the opportunity of receiving their classes at

their homes. Of course this is optional, but rather than have the children miss several Sabbaths it is contemplated. The two Sundays following we shall be at the reunion, and after that services can be held at the Glasgow Avenue church.

Prayer Union this week at residence of Sr. Cook, 2529 Slatery street.

July 16.

ERRA.

## LAMONI, IOWA.

Elder Salyards, wife, and son Joseph, made a brief visit to Burlington, Iowa.

Bro. James Dorsey, an invalid at the Home, died on the 11th inst. funeral sermon by Elder John Smith.

Bro. Bert Bergenson was married to Sr. May Bradfield on the 7th, by Elder Asa Cochran, at Leon.

A little son of a Sr. Case, who lives here, was baptized on the 8th, by Elder Gunsolley, in the Home pond.

Sr. John Smith made a visit to New Bedford, Massachusetts, and returned.

Bro. J. P. Anderson taught at the Center school-house, Sunday 8th. Bishop Anderson preached at Pleasanton same date, and Elder Stebbins continued his Book of Mormon lectures at the Evergreen church, and thus the restored gospel of latter days is being sounded in the regions round about this region of Zion's blessed land.

The usual good attendance at Sunday School at 9:30 a. m.; at 11 an excellent discourse by Apostle Lambert, on the Master's words, "His gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24: 14). Elder Salyards was to speak at the church at night. At the Home Elders Carlisle and Gault were the speakers. Apostle Wight at the Evergreen church.

## A LAMONIAN.

July 16.

## LOS ANGELES, CALIFORNIA.

Bro. D. L. Harris passed through the city last Saturday en route for his mission field, Oregon; he expected to spend a few days with the Tulare Saints. Bro. Harris has a host of friends in southern California, the reason for this is that he is a friend to them. A friendly man is never friendless.

Bro. Holt is at Garden Grove looking after his business affairs there. Bro. Burton is resting up and visiting among relatives near Santa Ana.

Yesterday Bro. T. W. Chatburn preached three times at Garden Grove and came to the city this a. m. to make final arrangements for tent work. He and Bro. Anderson will commence services at Orange on the evening of the 18th.

Bro. R. R. Dana, D. A. Anderson and wife and Elbert Smith and wife worshipped with the Los Angeles Saints yesterday. Bro. Elbert delivered a practical and carefully arranged discourse in the morning. He is a close thinker and impresses one as being thoroughly in earnest. We occupied in the evening,

subject, "A divine horiscope of nations."

Bro. R. R. Dana starts for Ogden Tuesday; he will stop and visit at some intervening points.

Announcements are out for the wedding of two of our foremost church workers. Bro. Will Badham is to be congratulated, and Sr. Herminia Adam is not to be commiserated.

One present gratifying feature of our church work is the presence of Saints at the church services who have been cold and indifferent for years. A number of Saints who have not attended services since we came west, have been induced to renew their diligence and we are encouraged. "X."

July 8.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Very warm; we had a hard rain the night of the Fourth, but all traces of it are gone owing to the extreme heat.

Bro. G. T. Griffiths and daughter arrived Saturday night, the 7th inst., with the delegates from the Kansas City Convention. Bro. Smith, colaborer of Bro. Griffith, arrived Sunday morning. Bro. G. preached three sermons for us, two on "Priesthood," which were very interesting. They left Tuesday morning for the far west.

Bro. J. B. Roush has been called to Iowa, on account of sickness of his father.

Bro. Alma Hansen is doing effective work in a ministerial way in eastern Arapahoe county.

Bro. M. R. Scott and J. J. Boswell, of Indiana, arrived in the city, Friday, the 13th, and will depart for the south part of the state in a few days. They go to Antonito to combat the efforts of the Utah elders who are making quite an effort there.

Sunday services at the church preaching by Elder M. R. Scott. A shower of rain came up in the evening which made the attendance light, but those who did attend were well repaid for the effort.

We visited Bro. Joseph Graham at the hospital on Wednesday. There is but little hope of his recovery; his right side is entirely paralyzed, also his vocal organs, and as his hearing is very bad it is difficult to converse with him at all, but he manifested pleasure at seeing us as best he could. His appetite is good and he is looking well, but is confined to the bed. Let the Saints remember him in their prayers.

One of the saddest deaths we have had to attend was that of Sr. Bettie Stannard, who died Friday, the 13th. She was seemingly in the best of health till the 3d inst., when she seemed to have a premonition of something of a serious character, and on the 5th her mind gave way to that degree that she had to be confined in the hospital and died Friday. She was baptized and confirmed by the writer, who also blessed her two little ones the Sunday before her sad affliction

came. She has two sisters in the church. She leaves a babe about four months old. When first taken sick she told her husband when the end would come, and it was so to the hour.

S.

July 16.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. C. Parkin presiding elder, residence 3010 16th street.

We had preaching Sunday morning by Charles A. Parkin, and at 7:45 p. m., by John A. Saxe. Both sermons were good and well received.

Friday evening was prayer meeting night at the Religio. The attendance was good, and the evening well spent.

Elders Fred B. Blair and R. Etzenhouser have gone to Eureka, Humboldt county, on mission-ary work.

Bro. Allen and Chase spent a few days, including the Fourth, here in our city, but have again returned to the Central district, their field of labor. They are now with the tent at Mountain View.

Elbert Smith and wife have gone to Los Angeles.

There was a very pleasant gathering of Saints and friends at the residence of Sr. Douglas last Saturday evening. The occasion was a surprise party given to Bro. Roy Douglas and wife. The evening was pleasantly spent with music, singing, recitations, etc., followed by ice cream, cakes and lemonade.

The Sisters' prayer Union held its regular session Thursday afternoon.

Geo. S. LINCOLN.

July 10.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:45 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We were disappointed yesterday in not seeing President Smith with us, but our disappointment was dissipated this morning by receiving word from him that he would be in our city soon to remain over next Sunday, the 22d. He authorizes us to announce three sermons, only two for Sunday, so we arrange Lang Mission on Friday night, the 20th; West Pullman Sunday morning, 11 a. m.; headquarters, 716 Van Buren street, Sunday night, 7:45 p. m. We bespeak for him a hearty welcome.

Mrs. Patten and Mrs. J. Hale, cousins to Bro. Joseph Smith, were in attendance at our afternoon service yesterday, and seemed to enjoy the sociability of the Saints to them.

There were five or six of the Utah elders at our service yesterday, and enjoyed the discourse which was in defense of the calling and work of Joseph the martyr. They were evidently attracted by the prospect of seeing and hearing Joseph, the son of the martyr.

Bro. S. C. Good occupied at headquarters last night, in the absence of the elder. His theme

was the Christ, and he spoke well.

By invitation we preached at Bro. Graves' mission last evening, assisting in the confirmation of Sr. Clara B. Joseph, whom he had baptized on Wednesday last. No doubt she will make a substantial help in the cause, being intelligent and unemotional.

Birdie V. O. Searls and Wm. Forest Searls, grandchildren of Sr. Culver, were blessed at our meeting yesterday afternoon. Types of innocency, the little ones are received. Elders Good, Pitt and Terry officiated.

Mr. C. W. Rice, grandson of Hon. Cyrus Walker, who, with Stephen A. Douglas, visited Nauvoo, May 2, 1841, and who, as a lawyer, defended Joseph Smith in some of the trials in which he was arraigned under false charges, attended our services at Lang mission yesterday morning to see the son of the man to whom his grandfather was a friend. Mr. Rice lives in the city.

Bro. Wm. Strange and S. Everson have been doing street work at 63d and Wentworth, where there is quite an interest. We held forth at 48th avenue on Saturday night, with good interest and opposition, distributing 324 pages of literature including 18 ENSIGNS, of which we have received 96 numbers in answer to request. Send more.

Our monthly priesthood meeting convenes Monday night, July 30th; there will be two papers read and discussed; "Should Parliamentary Rules Be Observed?" and "Conduct and Duty of the Priesthood in Prayer and Testimony Meetings." The first forty minutes will be devoted to hearing reports and experiences in street work. Let all come prepared to discuss intelligently the question presented.

At a late election Sr. Mamie Pitt was elected president of the Religio, with Sr. Della Braidwood vice president, and Sr. Maud Keir secretary. We hope the good work of the Religio will go on.

For union and advancement,  
J. M. TERRY.  
385 Ogden Ave., July 10.

LETTER DEPARTMENT.

HYDESVILLE, Cal., July 9.

Editor Ensign:—Bro. Etzenhouser and the writer, on July 2d, took passage on the steamer Orizaba for Eureka, which will explain our present whereabouts. We expect to remain in this country until about reunion time.

Our reunion meets at Bushrod Park, Oakland, on the last day of August, to continue ten days. Arrangements have been made for free water and lights, and tents 8x10 can be rented for \$1.50, 10x12 for \$2.00, for the time of the reunion. We will have plenty of good straw so that you need only to bring a tick and your bedding. We are expecting to run a co-operative eating tent where meals will be furnished at cost to all campers. We confidently expect that one of the first presidencies will be present. We hope that all of the Saints who can will come and bring the Spirit of the Master with them.

While the reunion this year is under the care of the northern district, yet we trust that the Saints of the central district will meet with us and enjoy a season of refreshing from the Lord. Address all inquiries to Elder R. Ferris, 630 Chestnut street, Oak-

land, California, he being secretary of the committee.

Since coming to my field, the middle of May, my time has been occupied in going over the district and trying to get an understanding of its needs. Have visited a good many scattered Saints, many of whom I found strong in the faith, though not having church privileges. Looking forward we see great demands for labor and feel the force of the words, "there must be no sleeping soldiers in the army of the Lord." The true soldier of Christ will be so busy that he won't find time to be idle.

We started meetings at Cuddeback last Friday night, and hope that results for good may follow, but it is too early to attempt a forecast. We expect to open up as many places in this country as time will permit.

We have some Saints in this country that are the "simon pure article," and it has rejoiced our hearts to meet them. At Eureka we were entertained at the home of Bro. and Sr. Kinsey and were repaid for the discomfort incident to the sea trip by the generous bestowal of the Spirit both when in conversation and in administration to Sr. Kinsey.

We are now at the home of Bro. S. B. Robinson, about three miles from Hydesville. It is pleasant, indeed, to have ones lost cast in such pleasant places. Bro. Etzenhouser has developed into quite a blackberry hunter.

We have raised over three hundred dollars towards the college debt in this district and believe that double that amount will be raised by reunion time. I do not look at this matter from a college standpoint, but from the standpoint that the church is in debt, and is my love of this latter day work sufficient to prompt me to put my hand into my pocket and help pay this debt?

May God inspire the hearts of the Saints to help remove this as well as all other obstacles to the onward march of this marvelous work and a wonder. Any of the Saints of this district who desire to be among the thousand to pay twenty-five dollars to cancel the college debt, can write me and I will put their names in the Northern California list. God will abundantly bless you for the sacrifice.

Your brother in Christ,  
FRED B. BLAIR.  
3010 16th St., SAN FRANCISCO.

RICHMOND, Utah, July 7.

Editor Ensign:—One month ago today I bid adieu to the fair land of Zion and her denizens, and started for the valleys of the Rocky mountains, over the Union Pacific railway, conditions at home having made it impracticable to leave sooner, though we felt anxious to reach our destination and get started to work. We were obliged, however, to lay over at Denver some five hours, so we hunted up my nephew, Alfred Clow, son of Wm. Clow, of your city, with whom we took dinner, and spent the hours very pleasantly.

We resumed our journey at 5 p. m., and reached Ogden the next day about noon. As we could not get a train to Logan, our destination, until next morning, I decided to go and stay over night at Bro. and Sr. Chase's; got there just in time to assist them in consuming the noon day meal; don't know whether they appreciated my assistance or not, but it was given with the best of feelings; we always feel like we are at home there; they have plenty of room, and, better than all, they always give you plenty of welcome.

Next morning, which was Sunday, June 10th, we arrived at Logan; Bro. S. D. Condit, who lives there at present, was at the train to meet us. He had secured the use of the Presbyterian church (their minister being away on a vacation), and had me billed to speak. We had a nice sized crowd; the minister's wife played the organ and helped us sing. We spoke with good liberty and had good attention. When we got through the minister's wife complimented the effort, and said no one could find fault with that for it was all Bible doctrine.

The next two days were spent in making seats and putting up the tent.

We got started with our meetings Tuesday evening, and have been pounding away every night since, with the exception of two; we missed one night moving to this place, and the night of July 4th. Logan is quite a nice town of about six to eight thousand inhabitants, mostly Mormons. One of their big temples is located there, and the people are very much set in their religious views. The first four nights we preached on gospel subjects, but very few came out. The next Sunday we went to their tabernacle meeting, and just before they closed, I sent a notice of our meetings, also the subject for that night, to the stand, and asked them to please read it. They passed it from one to the other on the stand, then one of them got up and said they had been handed a notice to read, but they did not read notices only for their own organization, and closed the meeting. Their elders in the East are always telling how liberal the people in Utah are, but that is a sample of my experience here the last three years.

They have four or five ward meeting houses there, besides the tabernacle, and Bro. Condit asked the different bishops if they would let us use their house a night or two, and he was only refused that many times. We preached there seventeen times, had a slim turnout most of the time; only a few nights, when on "Succession," had a fair crowd. We gave them "straight goods a yard wide," and gave opportunity each evening for questions or reply; but for some reason or other they did not feel to reply. Perhaps it was their lenient(?) dispositions or their great desire to treat strangers with courtesy(?); at any rate they took their medicine like little men, and while some of them made a few faces, yet they never said a word.

From Logan we came to this place, Richmond, Utah. This is a town of about fourteen hundred inhabitants, about all Mormons, as far as I have been some eight or ten years since any of our elders have preached here. The first Sunday we were here I went to the Mormon testimony meeting, and asked if I might speak a few minutes; they consented. I bore my testimony to the truthfulness of the latter day work, and related some of the blessings of God which I had enjoyed from my boyhood days until the present time, in the Reorganized church. Called their attention to the fact that there was a difference between us, and asked how could we settle that difference and be united. Not by calling each other hard names, but by taking the law of God and reasoning together. I felt good in my talk and they seemed to think it was all right.

The next night we had a good crowd at our tent; the bishop and several leading men of the town were there. I spoke on the subject, "Is Joseph Smith the Legal Successor of his Father?" I don't think I ever enjoyed better liberty; evidence upon evidence was furnished to show that the Reorganization was built on a solid foundation and fortified on all sides by the revelations of God. We gave privilege for questions. I noticed several glance over toward the bishop as much as to say, "Can't you say a word in defense of our position?" but not a word from any one. I told them we would be pleased to have one of their men present their side, then the people could judge for themselves. After meeting I asked the bishop if he knew of anything in the law of God to indicate that the president of the twelve should become president of the church. He answered frankly that he knew nothing in the written word to that effect. It must be in Brigham's law or "keys that the written word never spoke of, nor never would."

On the 4th of July we attended their church, where we heard a very nice program rendered, but the most peculiar feature was at the close; the bishop announced there would be a grand ball tonight in the church. I guess I was a little like they are towards us, rather curious to see how they performed, but did not care to be seen at such a gathering. Our

tent is right across the street from the church, so I thought I could "kill two birds with one stone;" I could watch the tent and proceedings in the church at the same time. On the stoop, or entrance to the church, were a number of young men smoking, walking the cake walk, and dancing different step dances; on the inside the seats were all piled in one corner, music was playing, and the young ladies, nearly all dressed in white, some with white slippers, each had her partner of the opposite sex, they dressed in black, and from what I could see they were only hitting the high places on the floor. You may wonder how I could stand across the street, look through the window and see the ladies' slippers; well, I saw those as they were going to church.

Next, I went down the street about a half block, and although nearly every one here are Mormons, there I saw a saloon with open door, men drinking, smoking, playing pool, and I never heard worse or more swearing in my life in the same length of time.

As I view conditions here, and see the many things carried on in the places that are supposed to be set apart for holy purposes, and think of the statement of our divine Master in the temple, that his Father's house should be a house of prayer, I am inclined to believe that we, as Saints of God, should show the world a good example along those lines, and use the house of God for the purpose for which it was built. I am not opposed to suppers or ice cream socials, but don't believe the church is the proper place to hold them.

My desire and prayer to God is that we may all do well our part, and that our lives may prove our love to him; that we may reach that condition, as a church, that God can use us as instruments to bring about the consummation of his great work.

I am still in the conflict for truth and right.

R. J. PARKER.

COVE, Arkansas, July 13.

Editor Ensign:—We have just been listening to the word preached as taught by man, and as it is taught by those having authority from God. One Rev. Mr. Parker, who has been preaching at our lumber mill for the past week, gave me reason to call some of his statements in question, whereupon he asked me to take the stand and prove that his statements were wrong; but not feeling able in myself to do the matter justice, had I had the authority, I told him that I would meet his statements, and prove them by the Bible to be contrary to the law of God. He said, "All right, bring on your man," stating that he would preach the next night on the "Spirits in Prison." I told him I would have a man to present our side of the subject for the consideration of the people.

Well, I was as good as my word, for before sunset we had Bro. J. Cole Moxon out here, and we are so glad he came, for we surely heard the subjects, "Soul Sleeping," "Spirits in Prison," and the "Resurrection of the Dead," handled in such a way that those who heard, even the Rev. gentleman himself, will never forget it. Bro. Moxon followed his hour's talk—which was a labored effort on the "Spirits in Prison," attempting to prove that the soul of man is unconscious after death and the resurrection—and presented the truth to the people in such plainness, that it did my soul good. Bro. Moxon presented to the people the pure corn in the ear, as the Rev. gentleman told him to "tear the shucks off of it now," and he surely did, for when he had showed where the dead are to hear the gospel, and where they will cry out with a loud voice, "How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," and many other similar passages, the people could plainly see that, according to the light of the gospel, those who have departed this life, either to the prison world or to the realms of light, remain in a very highly conscious state.

The Rev. gentleman tried hard to prove that there had been one resurrection and that there is to be but

one more, but when Bro. Moxon showed how utterly impossible it is to prove that the resurrection mentioned in the 4th and 5th verses of Revelation 20, could be the resurrection that took place when Christ was raised from the dead, he began to get very uneasy; but when the opportunity was given him, we noticed that he did not try to prove that point any more.

After Bro. Moxon had finished his remarks, he stated to the audience that on Sunday evening he would speak to them on the subject of prophets, past, present and future, at which the gentleman said that he would be right here to answer it, and asked Bro. Moxon how that would suit him? Bro. Moxon said that such as that would suit him every day of the week.

One thing was accomplished by this friendly exchange of thought, and that is, many heard the gospel message who would not come out to hear it at any other time. We are glad we have such men as Bro. Moxon, who can put plain facts and gospel truths before the people, so that they can see the difference between truth and error. May God prosper his work, and bless those who are so ably defending it before the world, is my prayer.

Your brother in Christ,  
ELLIS FORD.

COUNCIL BLUFFS, Iowa, July 9.  
Brother Editor:—Since our last letter much of interest has transpired in this part of the country.

Bro. D. R. Chambers and I concluded our meeting in Neola and vicinity; results two baptisms and the gospel story told to many who had never heard it before.

The last Sunday in June was a red letter day for Crescent City. Bro. Chambers had been preaching in the region round about, and as a result sixteen went down into the waters of baptism. A large concourse of people witnessed the rite, after which all repaired to the chapel and witnessed the confirmation, which occupied an hour, and it was a time long to be remembered.

The candidates, with one exception, were adults and heads of families, and represented some of the best and most influential people in the country. This makes eighteen that have been added since conference. Thus the good work goes on, as a result of faithful work.

A number of the priesthood were at the meeting and greatly helped Bro. Chambers in his labors.

The great debate is now a matter of history. I am sorry Bro. Wight did not have a foe more worthy of his steel. Otteson is no debater, and Bro. Wight was compelled to cross over on his ground and assume an affirmative negative before he had any ground for discussion. He spent the first speech contending for those principles in which all were agreed. He seemed determined to keep Wight out of disputed territory as long as he could. But Wight forced the issue, and finally drove him from cover. All our people know Bro. Wight's line of argument, all know what they were, a grand defense of the teaching of the prophet, seer and revelator. I actually felt sorry for Otteson, a weak man with a weak cause.

I am not sure, however, that any of the Salt Lake faction could have done any better than Otteson did. His attempt to bolster up polygamy by trying to make the Seer Joseph its author, by introducing witnesses who had heretofore perjured themselves, hurt his cause more than anything else, when Bro. Wight turned the searchlight on their characters.

I think a good deal grew out of the discussion, for these men have been contending to the world that there was no difference between the two organizations. But when driven in a corner during debate, he said that from the very fact that the Reorganized church discarded plural marriage and baptism for the dead, therefore they could not be the successor church. As to the matter of building temples, he contended the Lord gave a standing order to build temples, therefore they needed no command to build.

It did not take a very shrewd mind to discover that he believed in polygamy, although he made no defense of it as a doctrine.

In bonds,  
J. S. STRAIN.

ZION'S ENSIGN:

Entered at the Post Office at Independence, Mo., as Second Class Matter.

CHORDS FROM THE HARP OF EPHRAIM.

ELDER S. W. L. SCOTT.

PART II—NO. 1.—CONCLUDED.

Once in awhile we hear it alleged that the red men of the forest—the copper colored tribes—the American Indians, are the Ephraimites; but the question comes up—and to ask it seems to be the answer—Have they been absent from their own border, or have they been in an enemies' land? Isn't just the reverse of this true? Hasn't the enemy had possession of the Indian's border? They have been crowded back, but not beyond the borders. The Indian is within his border.

Rachel's vision contrasts with the prophetic period called the "restitution" when the "out-cast," "wandering" condition of her children would give place to one of "pushing the people together from the ends of the earth," when they would be the depository of God's truth, and the conservator of his glory. "For lo, I will command and I will sift the house of Israel among all nations, like corn is sifted in a sieve; yet shall not the least grain fall upon the earth."—Amos 9: 9.

In this prophetic utterance, inspiration touches the keys of Ephraim's restoration and identification. In the unfolding and increasing grandeur of Ephraim's "return," and his position in the world's great history, Jeremiah says the Lord invites universal attention and consideration:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. \* \* \* For I am a father to Israel and Ephraim is my firstborn. \* \* \* Therefore they shall come and sing in the height of Zion and flow together to the goodness of the Lord; \* \* \* and their soul shall be as a watered garden; and they shall not sorrow any more at all."—Jer. 31: 10.

Beautiful and comforting is the promise of the Lord herein revealed. No more will they linger in the "outer darkness" of captivity so revolting and bitter. No longer shaken in the sieve of disfranchisement as unworthy of citizenship, or the sieve of ostracism as unworthy of social standing or esteem; the sieve of "civil disability" as unworthy the rights of property—ownership, or education. Sad and solemn the march into and through captivity. The Broken Harp murmurs the plaintive allegro of sorrow and shame:

"I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me and I was chastised as a bullock [one of the "firstlings of Joseph's flock"] unaccustomed to the yoke; turn thou me and I shall be turned; for thou art the Lord my God \* \* \* I will surely have mercy upon him, saith the Lord."—Jer. 31: 12, 18, 20.

This latter clause indicates that the discords will melt away; the curtain hoists, the divine baton taps, and one great and grand symphony rolls out over the nations that "Ephraim is my firstborn." "I will make Ephraim to ride, Judah shall plow, and Jacob shall break his clods."—Hosea 10: 11. "They shall walk after the Lord, when he shall roar, then the children [Rachel's] shall tremble from the west."—Hosea 11: 10.

The word "roar," according to analysis, means to "cry out," to "speak," "to be disquieted." By reference to Joel 3: 16, we learn that the Lord is to "roar"—speak—"out of Zion," and "utter his voice from Jerusalem, and then he will be "the strength of the children of Israel." Ephraim being the Lord's firstborn in a restored gospel sense, will constitute the Lord's chief organ or instrument through which he "roars" or speaks. Ephraim will be the "strength" of the Almighty, fulfilling the prophecy of the tuneful bard of Israel—"Ephraim also is the strength of mine head."—Psa. 108: 8. Also, "Before Ephraim, Benjamin and Manasseh stir up thy strength, and come and save us." (Psa. 80: 2.)

Hence the idea of Joseph's "horns" receives emphasis—"they shall push the people together from the ends of the earth," which will be by the restoration of the priesthood authority committed by the Lord speaking "out of Zion." For be it remembered that the inheritance or patrimony pertaining to the office of priesthood was obtained by Jacob, conferred upon his son Joseph, to be transmitted to the two boys—Ephraim and Manasseh—which, together with the priesthood, descended by lineal right. Rachel's firstborn—Joseph—was endorsed of high heaven as the priest of the family. He possessed both prophetic and seer gifts. By means of the same, he became the savior of the entire family when famine blighted Egypt and adjacent lands.

This "gathering from the ends of the earth" was not accomplished through Judah 1800 years ago, but is to be consummated through the tribe of Joseph—Ephraim and Manasseh. Paul referred to it in the future from his day, and denominated it "the dispensation of the fullness of times." (Eph. 1: 10). Moreover, "fullness of times" signifies ripeness of historical preparation on one hand, and Paul's day was too early for that.

'Tis true the prophetic word gave Judah a pre-eminence with the other tribes while they were in the land of Palestine, because "the scepter shall not depart from Judah until Shiloh come." Judah was, therefore, chief ruler. "But the birthright was Joseph's. Judah's crown was broken when Jesus came in their midst, and they refused to be gathered. The scepter was shaken like the "reed in the wind," and lost. The kingdom was also taken from them, and given to a nation who would honor it and bring forth the fruits. (Matt. 21: 43). This na-

tion to whom the kingdom would go, after Judah had rejected the overtures of Jesus Christ, was evidently constituted of the "other sheep" which would "hear his voice"—a branch of the house of Israel.

To only such was Jesus sent. "Whose branches run over the wall," was a promise of patriarchal blessing as to Joseph's fruitfulness, 1689 years B. C. The "multitude of nations" into which Ephraim was to grow after he "ran over the wall," and "in the midst of the earth," was blessed with special gifts from heaven as Moses prophesied, "even the precious things of heaven," and for a period of 300 years after Jesus had visited and conferred the kingdom upon them by personal ministrations, they produced "the fruits" of that kingdom. And now, in the latter days, the history of the building up of his kingdom among them, has been lifted "out of the earth," and placed beside the history of the establishment of the same kingdom in Palestine; and, upon examination, the rule employed on both continents is the same. No change. Jesus claimed "commandment" and "authority" from God, for what he did, on both hemispheres. The calling and ordination of twelve apostles, on the "land of their inheritance" was provided for by the same law which contained provisions for them on the eastern continent, or Judah's inheritance, and commandment and authority was claimed for the work they performed.

The kingdom of God, composed of inspired classes of officers, its laws, authorities and blessings were divinely intended to exalt, purify and educate to that ennobling condition of spiritual power and light that our heavenly Father could place confidence in our integrity and ability to do business for him on the other side. And the item in the prophecy cited from the Book of Mormon, as to the order of judgment, is in strict accord with the Savior's instructions to the twelve apostles in Palestine: "Ye who have followed me, in the regeneration [resurrection, I. T., renovation, Camp. Trans], when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—Matt. 19: 28.

When will the Son of man be seated upon the throne of his glory? Answer, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—Matt. 25: 31.

It is quite amusing to note the strained efforts of some devoted people, especially the blustering reformation under Campbell, Scott and Stone, in making application of Matt. 19: 28 to the ever memorable Pentecost. According to their application, the Son of man was crowned king, the throne of David received him as kingly occupant, and the brethren associated with him on twelve thrones, began reigning and judging the twelve tribes of Israel, all on Pentecost day. This theory contradicts the tes-

timony of both Jesus Christ and ecclesiastical and profane history. Jesus says he will take the "throne of his glory" when he comes, when the heavens shall burst asunder and reveal him, accompanied with angels bright, and when he does take the throne, "before him shall be gathered ALL NATIONS." When he is thus invested with the power of throne and kingly glory, then the apostles should be associated with him in the judgment of Israel.

Again, both the Bible and authentic history unite to present the stubborn fact, that "twelve tribes" were not in, nor anywhere around Jerusalem on Pentecost day, for them to judge from the apostolic thrones. Nine and one-half tribes having been led away in the Assyrian invasion 721 B. C., the Bible affirms, "there was none left but the tribe of Judah only."—2 Kings 17: 18. After the Babylonian captivity, when Cyrus had conquered the "head of gold," he issued a proclamation and "put it in writing" which gave the Jews—the tribe of Judah and some few of the tribe of Benjamin—permission to return to Jerusalem. They availed themselves of the clemency of the head of the silver kingdom—Medo-Persian—and under Zerubbable returned to the city. Were there when Jesus came; hence, "he came to his own, but his own received him not."—John 1: 11. Who were his own? Answer: "For it is evident that our Lord sprang from Judah."—Heb. 7: 14. Jesus is called "the lion of the tribe of Judah."—Rev. 5: 5.

The application then, of Jesus' declaration by the disciples is wrong, is a misapplication, for when the Savior occupies the throne, the kingdom in its physical form will be inaugurated in Israel. The question, "Lord, wilt thou, at this time, restore the kingdom to Israel?" will then receive answer in definite form as certified by the Apostle Peter, Acts 3: 27. "The heavens must receive [retain] Jesus until the restitution of all things spoken by the mouth of all the holy prophets since the world began." Then he will step his feet upon Mount Olivet and it shall rend in twain. Then will he find the congregated tribes of Israel. "They shall look on me whom they have pierced" followed by faith, mourning, repentance and baptism in the "fountain opened for sin in the house of David." Then will "judges as at the first, and counsellors as at the beginning" (Isa. 1: 26), be divinely installed to equitably administer judgment to the twelve tribes of Israel.

"But," says the objector, "how will the judgment apply especially to the twelve tribes of literal Israel, when they are mixed up, confused and amalgamated with the gentiles?" Ah, although, blended with other nationalities, yet do they maintain a distinct existence—are "preserved." The prophet Isaiah declares of the latter day gathering and salvation of Israel: "It is a light thing that thou shouldst be my

servant to raise up the tribes of Jacob, and to restore the preserved of Israel."—Isa. 49: 6.

It may be noted that it is the fate of all governments of human support, to have their rise and fall; but Moses' prophecy of the utter dispersion of Israel among all the people of the earth, did not comprehend destruction, but a species of perpetual preservation; particularly is this miraculous, because no other people can exist under every climatic change or condition. It is historically established that the Danes invaded, conquered, and remained in England, yet the traces of their origin soon began to disappear. The Normans and Saxons did the same with like results. The American people have sprung from many peoples, and an amalgamation of all these nationalities is general in this nation. The English of India, and the Dutch of Java became sickly in the second generation, and would cease to be if it were not for fresh importations of vigorous healthy young people, while the Israelite is peculiarly a true cosmopolitan, ubiquitous everywhere, from the coral strands of India to the frozen shores of Greenland.

The Hebrew journal says: "The low, crowded and filthy district of Rome in which the Israelite dwells with impunity, could hardly be inhabited by another people."

You will observe that they ARE "the preserved" and the abrasions of the world, which have been terrible to them, have not changed their nationality. We will close the evidence on Israel's distinct existence by a quotation from the Duke of Argyll:

"The preservation of the Jews as a distinct people during so many centuries of complete dispersion, is a fact standing nearly, if not absolutely, alone in the history of the world. It is at variance with all other experience of the laws which govern the amalgamation with each other of different families of the human race. It is not surprising, therefore, that the preservation of the Jews, partly from the relation in which it stands to the apparent fulfillment of prophecy, and partly from the extraordinary nature of the fact itself, is tacitly assumed by many persons to come strictly within the category of miraculous events. An extraordinary resisting power has been given to the Jewish people against those dissolving and disintegrating forces which have caused the disappearance of every other race placed under similar conditions. They have been torn from home and country, and removed, not in a body, but in scattered fragments over the world. Yet they are as distinct from every other people now as they were in the days of Solomon. Nevertheless this resisting power, wonderful though it be, is the result of special laws overruling those in ordinary operation. It has been affected by the use of means. Those means have been superhuman, they have been beyond

human contrivance and arrangement. In their concatenation and arrangement they seem to indicate the purpose of a living will, seeking and affecting the fulfillment of its design.—*Reign of Law*, p. 20.

To the foregoing we will add a flash light of inspiration from the Bible.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars, for a light by night, which divideth the sea, when the waves thereof roar; the Lord of Hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."—Jer. 31:35, 36.

Thus we perceive that the distinct national existence of Israel is measured by the duration of sun, moon and stars. No persecution, "civil disabilities," nor humiliation have ever broken the threads of national warp and woof.

But if Ephraim is "mixed among the people" and are unidentified, how shall he be known? Isaiah says, "God will make an everlasting covenant with them; and their seed shall be known among the gentiles, and their offspring among the people."—Isa. 61:8, 9. This covenant made with them involves revelation, and truly the Lord will sustain his attribute and record of unchangeability, and make them known as he did in days of old, when doubts were entertained as to genealogy and lineage—"raise up a servant" to "restore the preserved of Israel" authorized to bear "the Urim and Thummim."—Ezra. 2: 63.

When Jesus revealed the new and everlasting covenant to the inhabitants of America, soon after his ministry at Jerusalem—the covenant promised to Israel (Jer. 31:31-34)—he commanded them to write it, the covenant, as containing the fulness of the gospel, "the great things of the law," and it was incorporated as a part of their history. Being disloyal to the provisions of the same, they fell from their exalted station and apostatized, and their last prophet, Moroni by name, was instructed to deposit the word, the letter of that everlasting covenant, in the hill, called by Jaredites, Ramah, and by Nephites, Cumorah. This word was to come forth in due time of the Lord, by way of gentile. Ezekiel testifies that it was to be put into the hand of Ephraim, not as his own history, but as the record of Joseph to be united with the record of Judah—the Bible—which he had during his ramblings among the gentiles, and he, having conformed to the gentile customs, drank into their spirit and bowed to their corrupted forms of worship which "denies the power of godliness;" "the great things of the law," when presented to him, "were accounted as a strange thing."—Hosea 8:12. But immediately following the union of the two records, was to be the gathering and union of all the children of Israel into one nationality and one kingdom subject to "one king."—Ezek. 37: 21, 22.

By reference to Jer. 33:26, we learn that the prerogatives of kingship and judgship are in the line of Israel; indeed, "David shall never want a man to set upon the throne of the house of Israel."—Jer. 33:17. Why, the Israelites constitute such a chief or principal factor in the eternal well-being of the entire world, that Paul says (Rom. 11-11, 12), "through their fall salvation is come unto the gentiles," and "riches to the world," and their casting away the reconciliation of the world, and their receiving be "life from the dead."—v. 15.

That the seed of Jacob and David are to be rulers in the physical kingdom of Israel, is asserted in the following prophecy:

"Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servants, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them."—Jer. 33:26.

In chapter 30, verses 20 and 21, he further elucidates, "Their children shall be as aforesaid, and their congregation [church, kingdom] shall be established before me, \* \* \* and their nobles shall be of themselves, and their governors from the midst of them."

In happy congeniality and conformity to the idea of the Palestinian apostles—which were of Judah—judging the twelve American Nephite ministers—who were of Joseph—we cite you to Zechariah 12: 7: "The Lord also shall save the tents of Judah first." Why save Judah first? "That the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Jesus Christ, "the Lion of the tribe of Judah," once the Lamb of Calvary, will occupy the kingly throne, pre eminently as "King of kings, and Lord of Lords," and his dominion extend from "the rivers to the ends of the earth." The whole earth is included in the "grant," the title of which is embodied in the covenant made with Abraham (Gen. 22: 15, 18), "and thy seed shall possess the gate of his enemies; and in thy seed shall be the nations of the earth be blessed."

Clearly, if he possesses the gate of his enemies, the citidels of the world will belong to him. He will be the emperor of the world. He and his seed will occupy central positions from which blessings shall radiate to all the nations of the world. Hence Paul, in his exposition of the same prophecy, says: "For the promise that he should be heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." (Rom. 4: 13). Thus Abraham, Christ, and all who are Christ's will be the joint-possessors of the world, when heirship shall be superseded by possession. Christ's throne, and his occupancy of it, is pre-decreed, "I

have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." (Psa. 89: 4). The angel promised his mother before he was born, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever."—Luke 1: 32, 33.

We have noticed in Matthew 25, that he takes this throne, "when he comes with all the holy angels" in a *trinal* glory—a threefold glory—the glory of the Father, the glory of all the holy angels, and His own glory. Surely sufficiently brilliant and intense, that not only the wicked desire rocks, hills and mountains to veil that glory from sight, but even the heavens and the earth "flee away" (Rev. 6: 16; 16: 20), the islands move, the seas are perturbed, and the earth is touched by the restitutory power of God. Joy to the world, the Lord will come, Let earth receive her King.

But the apostles are to occupy thrones also:

"And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."—Luke 22: 29, 30.

These thrones of judgment, and the equitable administrations they imply, are to be located at Jerusalem. The throne of David occupied by "the King of kings," will be, *Proof:*

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the imagination of their evil heart."—Jer. 3: 14.

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."—Zech. 14: 9.

The thrones of the Judean apostles will also be located there, for the Psalmist referring to this time, declares:

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David."—Psa. 122: 1-6.

That those who occupy these set thrones will judge the house of Israel, including the "twelve ministers" of the seed of Joseph, even the whole house of Israel, we cite you to the Saviour's language once more, "Ye shall also sit upon twelve thrones, judging the twelve tribes of Israel." But if the dominion of Jesus Christ extends from sea to sea, "from the rivers to the ends of the earth," there must exist another queen city, another metropolis within the fair domain, and also, we must ascertain where the record of title may be found, which Christ received, of such domin-

ion. For if he has no valid title, how can "the kingdom and dominion, and greatness of the kingdom under the whole heavens, be given to the Saints of the Most High?" For he has promised that "he who overcomes and keeps my work unto the end, to him will I give power [authority] over the nations." (Rev. 2: 26). And Paul's point of "joint-heirship," should be legally settled. Well, God, the Father of our Lord Jesus Christ, says:

"I will declare the decree, \* \* \* Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."—Psa. 2: 7-9.

Then, "when the kingdoms of this world become the kingdom of our Lord and his Christ," there will be more than one city as capitol, hence we read:

"Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. 24: 23. (See B. of M., p. 409, par. 47.)

And again: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem; that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"—Isa. 40: 9.

"Zion," that bears good tidings, the gospel law of judgment, is the people representing the kingdom of God on the western continent, "the high mountain," the model form of government and constitutional liberty under which the divine law of the kingdom can expand. "Jerusalem," that bears good tidings, doubtless, the people representing the kingdom of God on the Eastern Continent at the time "the cities of Judah," will be saluted with the gospel of the kingdom, which is "a witness of the end of the world, and the soon-coming King.

"When the Lord shall reign in Mount Zion [city], and in Jerusalem [city], and before his ancients gloriously." "And the redeemer shall come to Zion, and unto them that turn from transgression in Jacob."—Isa. 69: 20.

"And I will make her that halted, a remnant, and her that was cast far off, a strong nation. And the Lord shall reign over them in Mount Zion from henceforth, even forever."—Micah 4: 7.

Lest some should get the idea that the Zion here referred to, as the Lord's throne and headquarters, is the palace royal of the universe in heaven, we quote: "And the Lord shall be king over all the earth. In that day shall there be one Lord and his name one."—Zech. 14: 9.

When the Redeemer comes to Zion, he will inhabit there, he will dwell there. *Proof:* "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell for I have desired it."—Psa. 132: 13-16.

The strongest assurance is given that at the time of Jacob's

trouble, Mount Zion and Jerusalem will afford deliverance. "So shall ye know that I am the Lord dwelling in Zion, my holy mountain: then shall Jerusalem be holy." (Joel 2: 32; 3: 17). At this time the nations are gathered in "the valley of decision," the Lord is pleading for his heritage, Israel, and "he shall roar out of Zion." The Lord shall roar, not out of heaven, but out of Zion.

This remarkable prediction connects the actual presence of the Lord in Zion with the time when Israel's enemies are overthrown; when "the Lord will be the hope of his people, and the strength of the children of Israel." (v. 16). This glorious victory over the allied army of nations, and the deliverance of Israel from gentile mischief, will surely restore the inspiration of song, and praise to the "broken harp." They will chant the thanksgiving anthem at that time, of:

"O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength, and my song; he also is become my salvation. \* \* \* Sing unto the Lord for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the holy one of Israel in the midst of thee."—Isa. 12: 1-6.

David, the post-prophet, and King of Israel, finds his prophetic muse brightened by the contemplation of Christ's reign in Zion, and after the sacrifice of sleep to his eyes, and rest to his eyelids, finds, by revelation, a habitation for the mighty God of Jacob "in the fields of the wood," and calls the Lord's resting place Zion, where he "will dwell forever." He then announces, "We will go into his tabernacles, and will worship at his footstool."—Psa. 132: 3-7.

By this we learn that "Zion" is the "footstool" of the Lord, and by reference to Isaiah 60: 13 we learn that the place for the Lord's feet is a city—"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." "They shall call thee, the city of the Lord, the Zion of the holy one of Israel." (Isa. 60: 13: 14). The "tabernacles" into which the Lord's people will repair for worship are in this beautiful "city of the Lord," for Ezekiel 37: 27 declares, "my tabernacle also shall be with them [Israel]; yea, I will be their God and they shall be my people."

Again the prophet bard strikes the tuneful lyre and in throbbing torrents of inspired song and instrumentation celebrates "the dwelling of Christ in the mansions of Zion in the latter days:

"Thine eyes shall see the king in his beauty." Where will "the king be seen in his beauty?" And he immediately adds, "They shall behold the land that is very far off." Far off from where Isaiah dwelt and prophesied—that is "far off" from Jerusalem.

"The land shadowing with wings beyond the rivers of Ethiopia"—America is the land that the shafts of prophetic inspiration in the Bible and Book of Mormon have crowned with glory and is "very far-off," and upon that land in the latter days "a present shall be brought to the Lord" who at that time is dwelling in a city named ZION. This "present" is a people who have been "scattered and peeled;" it will be a "nation terrible from their beginning," one "trodden under foot" (see Isa. 18). This "present" will be a nation which has come up through great tribulation; one which has bitterly realized the iron weight of captivity, having passed along the tedious and tollsome march of slavery and exile with moaning, sighs and tears, but as a "present to the Lord" they shall come with prophets who have heard the Lord's voice; the rocks shall be smitten and ice melt away at their presence; "they shall come and fall down and be crowned by the servants of the Lord in Zion." Then will "solemnity" rest upon Zion to that extent it will be called "Zion, the city of our solemnities." (Isa. 33: 20).

In harmony with the Bible presentation of Jerusalem on the eastern continent and a new Jerusalem on the western, we quote from the record of Joseph, whose descendants were given this western land for an inheritance:

"Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; and he spake also concerning the house of Israel, and the Jerusalem from which Lehi should come; after it should be destroyed, it should be built up again a holy city unto the Lord; wherefore it could not be a New Jerusalem, for it had been in time of old, but it should be built up again, and become a holy city of the Lord: and it should be built unto the house of Israel; and that a New Jerusalem should be built up upon this land, unto the remnant of the seed of Joseph, for which things there has been a type: wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded until the end come, when the earth shall pass away."—Ether 6: 3, 4, 6.

Reader, how is it there is such harmony between the two records? These soul-cheering and sublime subjects have been under a rock vault so far as human wisdom is concerned for a period of almost two thousand years. And even admitting these passages to have been taken from the Bible (which we do not admit), yet it would require inspiration to properly locate time and place with attendant circumstances which the combined wisdom, scholarship and deeply searching criticism of the religious world have utterly failed to do, up to date, except upon the basis of the Book of Mormon light itself. Think ye that Mr. Spalding wrote this? Where is the

"novel" part of this Bible doctrine coming in? The Presbyterians represented by Mr. Spalding do not incorporate a hint of the foregoing into their creed. They do not stow away the ghost of a shadow of the "one hope" into their ecclesiastical baggage. "The law is to go forth from Zion, and the word of the Lord from Jerusalem." (Micah 4: 2). And the "word" and the "law" will constitute the standard of judgment "among many people" and of "rebuke" to strong nations "far off." Zion will be the dread of kings who will gaze, wonder, fear and pass on. Her inhabitants will be the "nation terrible hitherto" because "God is known in her palaces" for a refuge. Her children will walk about the city to observe her magnificent apartments, her splendid specimens of architecture. They will admire her palaces—"mark well her bulwarks"—"that they may inform the generation following" (Psa. 48). Information will go out; "the law" is to go forth to the next generation.

David, doubtless, smote the same string when he exclaimed: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." (Psa. 43: 3). The command will be, "Say among the heathen that the Lord reigneth \* \* \* he shall judge the people with his truth." (Psalms 96: 10, 13). "Then the heavens shall rejoice, the earth will be glad, the field will be joyful, and all the trees of the wood rejoice, and the multitude of the isles shall be made glad," and the cause of it is, "the Lord reigneth." Why, even the hills will leap. "Why leap ye, ye high hills; this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever." (Psa. 68: 16). "It is there that the Lord will command the blessing, even life forever more."

It is now seen that at least two cities will exist when Jesus reigns—"Zion and Jerusalem." Zion's children will consist of the Lord's "firstborn" in the restoration of the gospel, and "judgment" will proceed from their city. David, according to the Inspired Translation of the Bible, says:

"Oh, that Zion were come, the salvation of Israel; for out of Zion shall they be judged, when God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." (Psa. 14: 7).

"In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

"And the redeemed of the Lord shall come to Zion with songs of everlasting joy, and sorrow and sighing will flee away."

In Zion and Jerusalem Joseph and Judah find their rest. And Jesus shall reign over them, And peace extend from east to west.

#### AUSTRALIA'S ENSIGN.

In 1899 a small mission paper was started in Australia, run mainly by advertisements. By this means our work was brought prominently before many people, who, up to that time, had been in utter ignorance of it. Though small, the influence of the paper was decidedly good; but after sailing along splendidly for eight months it has been shipwrecked—stranded on advertisement sandbank. But "Nil Desperandum" is the motto of Australians. We have our hearts set upon launching a larger craft, but we want to have a propelling power sufficiently strong to keep it clear of that dangerous shoal—advertisement. The only power by which it could be propelled, of which we have any knowledge at present, is that which would come from five hundred subscribers; at seventy-five cents each per year. Now, we Australians (Saints) are not numerous enough to furnish the necessary driving power. We believe that the "stranded Ensign" was propelled by "one hundred and thirty subscriber power" only. No wonder that she went aground! If we could get about five hundred of the American Saints to help us with "one subscriber power" each, we could publish a sheet about the size of ZION'S ENSIGN, each month, and for each subscriber we could distribute one copy free to outsiders.

Three good things would be accomplished by the American Saints can only see their way clear to favor us in this matter: First, we would be able to point to a respectable sheet free of advertisements; second, those who subscribed would be brought more in touch with the work in Australia; third, besides having a copy for themselves, each subscriber would be putting a copy of a paper, filled with our doctrine, into the hands of some one whom we cannot at present reach in that way. Remember, Saints, we have only three missionaries here, in an area of 3,000,000 square miles. A real, live paper would take the place of one or two others, and would be invaluable in getting our work more prominently before the people. We say to those who can, "Do help us." The price is only sixty cents for the paper, and fifteen for mailing. We would like to make a start with this work early in the coming year, 1901, so if, on reading this, you make up your mind to help us, do not delay, but send us your name and address, now. Do not send any money; simply your name and address, written plainly, and when we have the required number of subscribers we will notify you through the ENSIGN to send along the cash. We do not wish money sent just now, for the reason that if the required number of subscribers are not forthcoming we could not publish the paper, and to send back the money would cause needless expense. We trust that we shall have a hearty response from those who are able to help us. Write now, and address your communications to

Elder Walter J. Haworth, Martin Dale, Walsend, New South Wales, Australia.

#### An Admonition.

Notwithstanding we live in a world of extremes, excess, excitement, sin and confusion, yet it behooves us as Saints of the Most High regardless of failures of the past and vicissitudes of the present, to struggle onward and upward in our efforts to learn to understand, believe and comprehend God and his law that we may more and more, as day follows day, be inclined to keep the same and abstain and refrain from every evil and injurious way that we may please God, shame or discourage the devil so that at the end of the struggle we may, with the redeemed of all ages, rejoice when sin, suffering and death shall have ceased to be.

A MITE.

#### For the World-wide Diffusion of Sunshine.

Mrs. Cynthia Westover Alden is the latest addition to the editorial staff of *The Ladies Home Journal*. She will apply her energies to a department that will be called "Sunshine," which is to be published in the interest of an organization already having a membership of eleven thousand. "The International Sunshine Society," as it is called, aims to put sunshine and good cheer into the lives of all. It has neither creed nor rules; its membership fee is a single act of kindness, and dues are paid in the same currency. Mrs. Alden is founder and President-General of the society, and it is her purpose to extend its well-doing to every section of our country—in fact, throughout the whole world, for its vast field is international. Light, air and sunlight are important factors in keeping the family and the house in a healthy condition. Nothing could be worse than the habit some people have of keeping the house in darkness from early morning until night. The house should be flooded with light and air for several hours each day.

#### CANCER OF THE BREAST CURED.

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I remain,

MRS. G. W. ARTHURS.  
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It will be a good lesson for any lover of the truth to take down the New Testament some day, and run through it and see how many passages there are that would make as good, or better sense, if you leave out the italicized words...

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SERMON PAMPHLETS. The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen:
"Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; Illustrated.
"The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 68 pages.
"The Law of Life," by Elder F. M. Cooper; 33 pages.
"The Constitution of Israel," by Elder S. W. L. Scott; 46 pages.
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"Gospel Message," by President Joseph Smith; 64 pages.
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"Creed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 38 pages.
"Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages.
"Joseph Smith; Was He a Prophet of God?" by Elder R. C. Evans; 40 pages.
"Sign Seekers," by Elder I. M. Smith; 33 pages.
"God's Omnipotence," by Elder Joseph Luff; 39 pages.
"God is Light," by Elder W. H. Kelley; 46 pages.
"Why I Left the Baptist Church," by Elder W. H. Kephart; 33 pages.
"The Marriage Relation," by Elder J. W. Wight; 40 pages.
"The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages.
"Save Yourself," by Elder I. M. Smith; 34 pages.
We also list orders for all Herald office publications. Address all orders for make all remittances to ENSIGN PUBLISHING HOUSE, Box B, Independence, Mo.

Broken Brics-a-Bracs.

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made...

Two Boxes of Quit-to-bac Cured Him.

"KREL, Okla., March 29, 1900. Bro. Ordway—I have been enabled to cure my cough after the use of two boxes of your antitoxin (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco.

D. F. NICHOLSON, H. C. NICHOLSON, Cashier.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

Take Notice.

These goods are worth double what I ask you for them. Fine socks, 5c. Suspenders, 12c. Envelopes, 75c per thousand. Rubber end lead pencils, good lead, 15c per doz. Pens, 5c one-half doz. Aluminum pen and pencil holders, 5c each. 5x6 inch camera, line \$3.50. Perfect wringer, wood, and a good one, \$1.40. Crash suits, any size, \$2.60. Bicycles, new, \$8.75 to \$17.50. A good one \$12.50. Good secondhand wheels, \$4.00 to \$6.00. A tandem bicycle, almost good as new, \$18.50; a good one, \$16.75. Fine toned upright Emerson piano, \$120. Bailey \$75. Organs, secondhand, \$10 to \$25. Sewing machines, new, high arm oak, \$11.50. Wheeler & Wilson No. 9, and White Oak drop head, slightly used, \$16.00. If you are not satisfied with anything you buy of me you can return it and get the money. Enclose stamp for answer to.

BELGIAN HARES.

If you want to establish yourself in a profitable business, or desire to improve your stock, it will pay you to stock me in the best quality common stock from \$3.00 up, and pedigree or imported (English) stock from \$15.00 up to \$160.00. There is nothing at present that will bring better returns for the money invested. A doe will raise four to six families a year of from five to twelve kids. You can keep them in almost any place, three feet square is large enough for a family of five, and an ordinary barn or coal shed will hold fifty. Write me about what you want and I will quote you a price. They can be shipped anywhere by express with safety.

LAMONI ACRES.

Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border.

Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered.

Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It mends glass, china, marble, wood, leather, earthenware, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address, J. H. McMULLIN, Independence, Mo.

Cumorah Leads New York.

No other firm can make these prices and prepay all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say.

CLOTHING. Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. PRINCE ALBERT SUITS. Same as above—14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Suits, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Extra fine, strictly all wool Oxford style gray, heavy, worth \$18.00, price \$9.00.

NEW WATCHES \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen \$2.00. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to CUMORAH, MO. THE E. T. ATWELL CO. Cumorah, Mo.

R. R. TIME TABLES.

Table with columns for Missouri Pacific - Main Line Depot, TRAINS WEST, TRAINS EAST, and LIBERTY STREET DEPOT. Lists train numbers, destinations, and times.

CHICAGO & ALTON.

Table with columns for EAST BOUND, WEST BOUND, and All trains make regular stops. Lists train numbers, destinations, and times.

**A SPIRITUAL FEAST**

Is anticipated by those who are making preparations for the Independence, Missouri, district reunion, to be held at Washington Park, from August 24th to September 3, 1900.

Beautiful grounds, shade, pavilion, abundance of water, and very reasonable rates for provisions for both man and beast. Four miles from Independence, and right on the electric line running from Kansas City to Independence, and a magnificent place for camping, with every desired convenience within easy reach. Tents of most any size can be secured if the committee is notified in time, at very reasonable rates—from \$2.00 to \$3.00 per tent.

Some of the most able ministers of the church will be present to instruct and edify, and there is no reason to doubt that an unusual time of refreshing will be enjoyed.

No pains will be spared by the committee in seeking to promote the comfort and gospel entertainment of all who attend.

It is believed that all the Saints within a large radius should feel a special interest in the annual reunions that are held in the Independence district, and especially those that are held so near to Independence and Kansas City, where, if a special effort is put forth by the Saints, thousands of people can be attracted to these meetings; so let the adjoining districts, and the members scattered throughout Missouri and Kansas, and elsewhere, keep their minds on the date and make arrangements to attend and participate in, and it is hoped it will prove one of the most enriching spiritual seasons ever enjoyed at such gatherings.

Your little or big sacrifices to come may find ample remuneration in blessed recuperation of spirit and body. Do not allow trifles to keep you away. Come with consecrated minds and uplifted, expectant hearts,

and you will surely be nourished and made glad.

There will be an abundance of room for those desiring to come in wagons and camp.

For any further particulars that may be desired, address Bishop R. May, Independence, Missouri.

I. N. WRIGHT,  
R. MAY,  
ELLIS SHORT. } COM.

July 14.

**CONFERENCE MINUTES.**

The conference of the Northeast Illinois district was held at Mission, Illinois, June 23d and 24th. Elders H. C. Smith, F. M. Cooper and Henry Southwick chosen to preside; Elmer E. Johnson elected secretary.

Branch reports were read as follows: Chicago, gain 8; Sandwich, loss 2; Wilmington, gain 9; West Pullman, gain 1; Mission, loss 1; Piper City, loss 2; Plano, loss 4.

The following brethren of the ministry reported: J. M. Terry, baptized 2; H. E. Moler, baptized 5; A. J. Keck, baptized 9; E. J. Lang, baptized 4; Wm. Strange, baptized 3; F. J. D. Earl, baptized 2; George Howard, F. M. Cooper, Henry Southwick, J. Midgorden, C. G. Lanphear, G. H. Graves, F. T. Haynes and James F. Keir.

Bishop's agent reported: balance on hand last report, \$75.43; received, \$847.50; paid out, \$579.84; cash on hand, \$342.89.

Elder Henry Southwick elected district president, vice president, John Midgorden; secretary, James F. Keir.

Adjourned to meet at Plano, Illinois, time to be determined by district president and missionary in charge.

The new mission church, a very beautiful edifice, was dedicated during the conference.

JAMES F. KEIR, Sec.

**Convention Minutes.**

The Chatham District Sunday School Association assembled in convention at 2:30 p. m., June 8th, with the Tilbury Saints. District superintendent Sr. Jessie A. Hackett, assisted by Elder R. C. Evans, presided; Mrs. Mary M. Green and Alice Corless as secretaries. Elders Tyrrell and St. John and Sr. Bristol auditing committee.

The schools reporting: Zone, Prince Albert, Ridgetown, Longwood, Buxton, Pine Grove, Zion or Wallaceburg, Cumorah, Wabash and Lindsley. Three school reports were not received. Good interest and large attendance reported.

Report of Bro. G. A. McFadden, district treasurer: Received, \$5.47; expended, \$3.12; on hand, \$2.35.

Written reports were read from Sr. J. A. Hackett, Sr. M. M. Green, Sr. E. A. Leverton, Bro. J. W. Badder, Bro. Wm. L. Ross and Bro. D. Thorpe. Bro. Geo. Green gave an account of his visit and attendance at the General Convention, which was on motion accepted and a vote of thanks tendered Bro. Green for his past labor as our delegate.

Officers for the ensuing term are: Sr. Jessie A. Hackett, superintendent; Sr. Mary M. Green, 1st assistant superintendent; Bro. J. H. Tyrrell, 2d assistant superintendent; Bro. Geo. A. McFadden, treasurer; Sr. Maggie Badder, secretary.

The evening session was devoted to music and short speeches and recitations. Those taking part were Elder R. C. Evans, Sr. Hackett, Mrs. Annie and Alice Corless, Elder Tyrrell, Bro. C. St. John, Bro. Chas. Taylor, Bro. D. Thorpe, Sr. Ettie Taylor, Sr. F. Leverton, Sr. Bristol, Bro. Frederick Gregory and Elder B. St. John.

Saturday morning for an hour and a half was devoted to Bible class work, conducted by Sr. Mary M. Green, Elder Geo. Green, Sr. Hackett and Bro. J. W. Badder. Benediction was offered by Pres. Joseph Smith.

MARY M. GREEN, Sec. pro tem.

**Boundary Line of Districts, Etc.**

It is necessary to have on record a description or statement of the boundaries of every district, for the use of the presidency and other church officials.

District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are also requested to give lists of names of branches in their districts.

If boundaries have not been closely defined, or not specified at all, kindly so report, and as promptly as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to complete the record as soon as possible.

District officials are requested to be prompt that unnecessary correspondence be avoided.

Please do not omit list of names of branches in your district.

R. S. SALYARDS, Church Sec. LAMONI, IOWA, June 29. 2 t.

**Appointment of Bishop's Agent.**

**CENTRAL ILLINOIS DISTRICT.**

To the Saints and Friends of Central Illinois District:—Upon the organization of the new district known as the Central Illinois district by members of the Reorganized Church of Jesus Christ of Latter Day Saints, and the further recommendation of the appointment of Elder J. D. Stead as bishop's agent for said district, all parties interested will please take notice of the appointment of Bro. Stead as agent of the Bishopric of the Reorganized church in and for the same. By such appointment he is authorized to receive and receipt for church funds contributed by members and friends, and also pay out the same in accordance with the rules and regulations of the church governing in said matter.

Trusting that all will be interested and give support to this part of the work in the new district, as every other part of the work, I am, in behalf of the Bishopric,

Very respectfully,  
E. L. KELLEY,  
Presiding Bishop.  
LAMONI, Ia., July 10.

**Constitution and By-Laws of Sunday School Association.**

The revised edition is now ready, including all recent amendments. The plan of finances is entirely changed in late amendments, and every school and district should procure the revised edition at once.

Old price, per dozen 10 cents. If ordering only one copy, enclose one cent for postage.

Signed by Executive.  
Reunion Notices.

The reunion of Northwest Kansas district will be held on Sr. Malinda Sloan's farm, seven miles southeast of Minneapolis, Ottawa county, to commence August 9th and last until the 19th. There will be a boarding tent where meals can be had at cost, not to exceed ten cents a meal. Missionaries provided for free. All that can do so come prepared to keep themselves, as those having meals in charge wish to attend all services. Plenty of wood and straw furnished free. Stores have been procured for use of campers, pasture convenient. Special effort will be made for comfort of all attending. As location is more central of district, we hope for good attendance.

There will be speakers from abroad beside our own missionary force. One of the officers of the General Sunday School Association will be present to instruct in Sunday School and Religion of special interest to the young people. Any coming by train notify Mr. Orestas Resch, Minneapolis. Will meet any train, day or night.

Wm. Landers, Stockton, Kan. Com. Mrs. A. S. Smith, Idylwild, Kan. Mr. C. D. Carson, Vining, Kan.

**Utah Reunion.**

The annual reunion of the Rocky Mountain mission will be held at Pleasant Grove, Utah, September 1 to 9 inclusive. Saints are invited to bring teams, tents, and sociability, and enjoy the week together.

The Saints of this mission do not enjoy the privileges accorded to our

DR. **PRICE'S** cream **BAKING POWDER**

Is a pure baking powder—no alum, lime or ammonia.

No acid but that from grapes—which is pure, pleasant and healthful—enters into Dr. Price's Baking Powder.

Fruit acids are accounted by hygienists the most important of the elements of the food of man, and of these the acid of the grape is most prominent.

Dr. Price's Cream Baking Powder is not only the most efficient and perfect of leavening agents, but owing to its constituents is likewise promotive of health.

PRICE BAKING POWDER CO., CHICAGO.

NOTE:—There are many cheap baking powders made of alum. Lister, the celebrated chemist, says that alum disorders the stomach and causes acidity and dyspepsia.

people in many places, and hence, should make an earnest effort to so arrange their affairs as to be present at the annual gathering for a season of worship and encouragement.

A portion of the time will be devoted to Sunday School work, and secretaries of the different schools are requested to send reports in sufficient time to Miss Hilda Anderson, Provo, Utah. We hope that brethren laboring in the mission will be present if at all practicable.

D. W. WRIGHT,  
MALAD CITY, Idaho, July 9.

**Conference Notices.**

Conference of the Salt Lake district will convene at Pleasant Grove, Utah, on Saturday, September 8th.

Branch secretaries are requested to send reports to Miss Maggie McLane, district secretary, Fairfield, Utah, by September 1st.

D. W. WRIGHT,  
MALAD CITY, Idaho, July 9.

Northwest Kansas district conference will convene August 11th, at 10 a. m., on reunion grounds, seven miles southeast of Minneapolis. Will call of the priesthood in the district please have their written reports prepared and given in before opening of the business meeting, and all branch reports should be sent to my address at least one week before conference appointment. District officers are to be elected.

J. F. McCLURE, Dist Pres., Gaylord, Smith Co., Kan. ELLA M. LANDERS, Sec. Stockton, Rooks Co., Kan. July 16.

**NOTICES.**

The committee on program for Sunday School work at the Independence district reunion to be held at Washington Park, beg leave to report that the Sunday School will hold daily sessions during the reunion; first meeting will be held Saturday,

August 25th. Character of the work will be announced later. The committee request those who expect to attend to communicate immediately with the secretary what questions they wish discussed. Come with suggestions, note book and pencils, and let us accomplish the greatest good for the greatest number.

EVA M. BAILEY, Sec. INDEPENDENCE, Mo., July 16.

I wish to inform the Saints who expect to attend the Oklahoma reunion that there can be no tents to rent, but you can buy first-class second hand tents as follows, plus the freight from Kansas City: 9x12, 3 foot wall, 8 ounces \$5.50, 10 ounces \$6.50; 12x14, 34 foot wall, 8 ounces, \$7.50; 10 ounces, \$8.75, poles, stakes and ropes included. Write and send money to,

W. S. MACRAE, FOND CREEK, Okla., July 13.

Having been requested by Zion's Religio-Literary Society to take action in the distribution of church literature, I make special and urgent request that the elders in their travels who find a place to do good by means of any of the church papers or tracts, notify me and from the material at my command I shall endeavor to supply the want.

Also that those either acting as individuals or as a district, having such matter at their disposal, or who can get it by a little effort, will notify me and give me the privilege of having it forwarded to the ones in need of it.

Please don't overlook this, but let the Sunday Schools, local or in districts, or individuals, make an effort with the Religio in behalf of a greater dissemination of "What we believe." Here is something for each one to do. If there is no one in your locality appointed to attend to this, choose some one person to whom all may report, and let our action be prompt and to the point.

M. H. CLARK, 3337 Michigan Ave., KANSAS CITY, Mo.

**FALLING** Does this illustrate your experience? And are you worried for fear you are soon to be bald? Then cease worrying, for help is at hand. You need something that will put new life into the hair bulbs. You need a hair food, such as **AYER'S Hair Vigor**. It brings health to the hair, and the falling ceases. It always restores color to gray hair. You need not look at thirty as if you were fifty, for your gray hair may have again all the dark, rich color of youth.

1.00 a bottle. All druggists.

"I am a barber by trade and have had a great deal to do with your Hair Vigor. I have found that it will do everything that you claim for it. It has given me the most complete satisfaction in my business." HENRY W. GIBBS, March 29, 1899, Kansas City, Mo.

Write the Doctor. If you do not obtain all the benefits you expect from the use of the Vigor, write the Doctor about it. Address, Dr. J. C. Ayer & Co., Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, JULY 26, 1900

NUMBER 30.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.

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New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coins or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to  
ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## "BE PITIFUL."

One of the tests of character which the Apostle Paul applies to determine an individual's worth as a child of God, is his ability to exercise the grace of charity; and as showing the importance which he, as an apostle of Jesus Christ, placed upon it, he wrote:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.—1 Cor. 13:1, 2.

On another occasion he testifies (1 Tim. 1:15) that the mission of the Lord Jesus was to save sinners; that He came into this world for that express purpose. In harmony with this instruction we have the Savior's own answer when called to account by the Pharisees for eating with publicans and sinners:

They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance.—Matt. 9:12, 13.

When the Samaritans refused to receive the Savior and His brethren on one occasion when he would have lodged there, because He seemed to them to be on His way to Jerusalem, and the Apostles James and John in their anger at the indignity offered the Lord, asked permission to call down fire from heaven to consume the unappreciative Samaritans, they were doubtless surprised that the Savior should not only refuse the suggestion, but that He would rebuke them for entertaining the thought of such a thing; and in concluding His rebuke, impressing the fact upon them that His mission was to save, He said:

For the Son of Man is not come to

destroy men's lives, but to save them. And they went into another village.—Luke 9:56.

This is, pre-eminently, the mission of every servant whom the Lord sends to represent Him upon the earth; and these servants should not permit angry or revengeful desires to influence them when they are opposed in their work, but count it a joy that they are accounted worthy to suffer with Him for the sake of saving, though it be but a few souls, or even but one soul, precious in the sight of God. True, it is a trial, when one, out of a pure motive, is seeking to benefit another, to be met only with rebuffs, and be misjudged in motive and purpose; but as the individual thus seeking another's good knows his motives to be pure, he can afford to move steadily onward with the assurance that in time he will be vindicated and his good work recognized.

It seems to be one of the most difficult graces to exercise by the generality of mankind, to extend charity and kindly recognition of right purposes to others; to believe that when an individual takes a different view or action to that which we think proper, he has any but an ulterior or improper end in view. But it is apparently one of the easiest things imaginable to pass a hasty judgment and condemnation upon others. Of all the people in the world this should not be possible among Saints. They have been in the past and are still made the subjects of harsh, and what they know to be, false, bigoted and unmerited judgment on the part of those who will not take the pains to investigate the faith and teachings of the Saints, and it would seem as if this experience should be valuable to Saints in enabling them to avoid making the same error, and that what they rightfully think others should do in their case, they should be careful to extend to others.

We rightfully and consistently claim that all that is necessary for a justification of the position which we, as followers of the Christ, occupy, is a fair, honest and candid investigation in the light of the Scriptures. But wherein do we differ from others, and how much less are we justified, when, without giving a brother or sister an opportunity to represent their own case, we set up our judgment from our own-sided, and probably distorted, view—distorted because of our inability to correctly judge motive—and from that basis we perhaps, unjustly condemn another; wherein shall our condemnation differ from that passed upon those who misjudge, condemn and persecute us for preaching the pure gospel of

Jesus Christ, and insisting that all of its ordinances, gifts and blessings are available now, in our day, for the humble, fervent, obedient follower of Christ who accepts the gospel under the authority of his own appointing?

In Doctrine and Covenants 84:2, the Savior declares: "My disciples, in days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted and sorely chastened." And in section 122:1 we read: "My servants have been harsh one with another." This admonition should come with great force to every member of the church, and all should endeavor to profit by it, because it is contrary to the will of God that his people should be so influenced. Should a brother or sister fall into error, it seldom benefits them to deal harshly. If there is ever a time in the experience of the children of God, when helpful and kindly charity is needful, it is when one of their number does something which others think is inconsistent or unbecoming. While occasionally there may be an instance where sharp disciplinary action is the only thing apparently capable of meeting the necessity, in the majority of cases, a sympathetic, kindly, brotherly charity extended, will appeal more sensibly and effectively in saving the erring, than all the courts and trials that could be convened.

Too often the fact is overlooked that the gospel is intended as a saving force for the benefit of those within, as much as it is offered to those without the fold. That is, the greatest interest is displayed in preaching to the unconverted, and kindly efforts, and even sacrifices are made to induce others to see the beauties and benefits accruing in accepting the gospel of Christ; but in how many instances do the children of the Master exemplify the Spirit of their Father in making kindly effort and sacrifice for the sake of saving those already in the fold, but who through weakness, are in danger of falling away and losing all they had gained in obeying the gospel? The words of the inspired apostle of Christ seems to be peculiarly applicable in this case:

Brethren if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.—James 5:19, 20.

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death.—1 John 5:16, 17.

Let every one then, seek to be patient, kindly affectioned, having fervent charity. If all will control a disposition to be impatient with others weaknesses, in fact be as lenient with others failings as one is with his own, and pray more earnestly and persistently for others as well as ones self, there will gradually develop a spirit of patience and forbearance one towards another, which will not only be beneficial to the person exercising it, but helpful to others and most pleasing to our heavenly Father. Let us seek for closer unity and continually bear in mind that:

Unless ye are one ye are not mine.

## EDITORIAL ITEMS.

BRO. C. R. DUNCAN is now located at 429½ East Willamette St., Colorado Springs, Colorado.

BRO. M. H. BOND's permanent address is 103 Chapin avenue, Providence, Rhode Island, where those desiring to communicate with him should address their letters.

ELDER J. F. MINTON and J. M. Baker are holding tent meetings, corner West 7th and Perry streets, Sioux City, Iowa. Any of the ENSIGN readers who would like to visit them or write them relative to any one in that city upon whom they would desire these brethren to call, are invited to do so at once. They hope to be able to open up the work in that city as it has never been before.

A NEW binding of that popular work, "From Palmyra to Independence," has just been finished, and we are now able to offer it to those who desire it at SIXTY-FIVE cents per copy. The cover of this addition is heavy paper, with a very neat design on the face. Just think of it! Sixty-five cents for so valuable a work as this. At this price we should have a large number of orders and every member of the church who does not already possess a copy of this excellent work should now avail himself of this opportunity. The cloth edition is still one dollar each. Send in your orders promptly for the book in either binding. But be sure to have a copy in your house. You need it.

In preparing articles for publication especial care should be exercised in referring to the Scripture, to turn to the passages intended to be used and copy them just as they are there printed, capitals and every punctuation included. Some who send us articles are very careless in this regard, and the editor has to do the work in going over and correcting every passage quoted. It will not take the writers any more time to do this than it does those in the ENSIGN office who

have it to do, and this work should be done by the writer of the article. No matter how intimate any one may think themselves with the scriptures used, the punctuations are very important; and even if able to quote every word correctly, the punctuations are not memorized, and it is important that they should be correctly used. Please bear this in mind, especially in writing for publication. It should also be the rule in private correspondence. The arguments used will be of much greater force than if the scriptural passages quoted are misquoted and garbled. It may be thought that it is of little importance to quote correctly so the sense of the passage is given, and the example of the apostles of Christ may be referred to in this respect; but they had not the Scriptures so handy as we have today, and were, for that reason, justified in quoting from memory; but where any one has the Word so conveniently arranged and easy of access as we have it today, it should be used with scrupulous and painstaking accuracy.

## EXTRACTS FROM LETTERS.

BRO. W. R. ODELL, Wayne, West Virginia:

The work is onward here; I am endeavoring to open some new places in this county. Considerable opposition from the ministry of other churches is manifest, but the truth will finally prevail.

ELDER H. E. MOLER, Pecatonica, Illinois:

Bro. A. J. Keck and myself are at this point engaged in tent work, and are having fair interest. We will continue as long as the prospect is encouraging. The rains have hindered us some.

SR. ELLEN DICKERSON, North Bend, Nebraska:

I am one of the isolated ones, twenty miles away from church, and so hampered with work that I cannot get to church very often. I wish there was some of our people nearer that the children could go to Sunday School.

ELDER J. F. MCDOWELL, Wheeling, West Virginia:

Pitched district tent here on the 10th inst.; began meetings on 11th, having quite good attendance and close attention. Bro. V. M. Goodrich of Ohio arrived on 17th to assist. The Saints are helping in music and in other practical ways. Think we shall go to Belleaire, Ohio, from here.

ELDER E. J. LANG, 8411 Cottage Grove avenue, Chicago, Illinois:

I wish, through the ENSIGN, to thank the many Saints for sending me, through the mails, so many ENSIGNS for distribution in our street work; they are doing good and I could use 10000 this summer if I had them. Am on the street almost every night, the Spirit of the Master is with us and we feel to go on in the good work; our gospel story and an ENSIGN might be the means of gaining a soul, and to God we will give all the glory and praise; so come along with your ENSIGNS.

## Fast Day For Religians.

The prayerful consideration of all the Religio members is invited to the following proposition:

The Lord has graciously answered our prayers and fasting a number of times in the past, in behalf of our convention work, and in some of the locals in behalf of our sick. This should inspire us with faith to come to him in every time of need, especially when the need is of that character that it is impossible for us to supply it of ourselves.

One of our active workers, both as regards local and district work, is very sorely afflicted, and unless he shall receive material help from the Lord, and that soon, his days of usefulness in the church are about numbered. Bro. E. E. Johnson, of Chicago, is rapidly declining, and it is desired that we should all unite our faith and prayers in his behalf, that the Lord may see fit to prolong his days, and spare him to the work which is in such need of efficient helpers.

The day of the first meeting in August is hereby set apart as a day of fasting and prayer in behalf of Bro. Johnson. Let the following order be observed so far as practicable. Abstain from morning and midday meals, so far as wisdom will admit, and then all local societies meet at accustomed time and place, for a season of prayer. In case of this arrangement not being considered wisest, locals can make such arrangements as will be most convenient to them, observing this order as nearly as practicable. Let Home Class members join in this also, praying at the stated hour, if not convenient to assemble. In the meantime, let us as members, and as societies, remember him in our prayers.

J. A. GUNSOLLEY, Pres.

July 24.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Luff expects to leave for Colorado tomorrow (Friday) morning, going, probably, via Missouri Pacific Ry., to Colorado Springs for Sunday.

Give the "Gleaners" a chance tonight (Thursday). Attend their social on Bro. and Sr. M. T. Short's lawn, and help them make a success of this their first effort.

Bro. Jos. Luff baptized Miss Minnie M. Engle in Shultz's pond, Wednesday afternoon. She was confirmed at the evening prayer service by Brn. Joseph Luff and E. May.

Bro. J. W. Brackenbury, since his return from California, has re-opened his office and can now be found next door to the News office, McCoy building, on West Lexington street, nearly opposite the ticket office of the electric line.

Bro. and Sr. Lute Brackenbury and children, of Riverside, California, are visiting Independence relatives and friends. He is a son of Bro. J. W. Brackenbury. They will probably remain until September unless called home earlier.

Did you read the notice of the Independence reunion to be held at Washington Park, August 24 to September 3, published in last week's ENSIGN? Make all your calculations now and get ready to attend all the services, and enjoy a good, social time in the "woods."

Rev. Dr. Alexander Proctor, who for forty years has been identified with the Christian church in this city as its pastor, passed peacefully away Tuesday morning about half past nine o'clock. He was a liberal minded scholarly man, and while opposing shams, was of a kindly disposition, and had greatly endeared himself by his unassuming, loving administrations and christian graces during his long life in this and other communities. The history of the Christian church of Missouri is practically a history of this good man, and he has done much to uplift humanity and make men better. Last April he celebrated his 75th birthday in his church here by preaching a forceful sermon, though failing health had compelled him to resign the active duties of pastor some two years ago. As a mark of the esteem in which he was held here, the mayor of the city issued a proclamation requesting all the business houses to close during the funeral services today (Thursday), commencing at 2:30 p. m., which request was cheerfully honored. The services, in charge of Rev. Lin Cave, the present pastor, Rev. E. A. Higgason, and Rev. J. H. Garrison, of St. Louis, were very impressive. The church was crowded to its utmost capacity, all the ministers of the city attending in a body. Not in many years has the death of any of its citizens so stirred the city as that of Dr. Proctor. An aged wife, one son, and three married daughters are the immediate relatives who remain to cherish his memory.

Bro. Joseph Luff occupied at the Saints' church with good profit to the hearers last Sunday morning. At night Bro. R. M. Elvin discoursed, and though the evening was extremely warm he held the interest of his audience throughout. The afternoon service was instructive and uplifting; two mental picture manifestations were given, one to Bro. Luff, that of a workman upon whom others were pressing tools for doing work in which he was engaged; these tools were rejected as unfit for that particular work, but as it was urged upon him to try them he did so with the result that one flew to pieces as if made of glass; another was turned as if the material was too soft; another was blunted, etc., and as the workman handed back these tools he remarked, "I told you how it would be, but you needed a lesson; those tools were well fitted for the work for which they were designed, but now it will require a great deal more work to fit them to do that work than it would had they not been put to work for which they were not fitted. Let them be used on the work for which they are designed, and after it is accom-

plished, bring them back and we will pass them through the fire and temper them for higher work. The application was, that some are fitted by the Lord for doing special work for which he prepares them. If they are unwisely urged by others to do work for which they have not been qualified, injury results both to themselves and the work, but if they occupy rightly where they are called, be it in ever so humble a sphere, when they have finished their work in that capacity, acting wisely and well, they will be capacitated for higher work by the Lord, and can then work successfully in the higher sphere. This is about the substance of the picture. The other was to Sr. Gould, of men going to work. Some performed their work with cheerful diligence, and receiving their reward returned with gladness and contentment. Others neglected their work, were not diligent; this class returned with murmurings and complainings; others were slothful, sleeping their time away; they returned discouraged and depressed. The interpretation was that those who were active and diligent in doing their part in the meetings were rewarded, having peace and joy in the consciousness of having done their duty, being blessed with the Holy Spirit; the careless and neglectful would feel dissatisfied and complain that they were not profited in the meetings; the slothful, indifferent would feel sorrowful when trials came, that they had not strength to endure, etc. Many good testimonies were also given. It was an excellent experience.

## LAMONI, IOWA.

Miss T. Venn was married to Bro. F. W. White, by Elder F. M. Smith, on the 15th inst.

An excellent prayer and testimony meeting was held at the Mite Society hall Wednesday night, 18th, Elder Carlisle presiding.

The Religio had a very good program for Friday night, 20th. The following officers for the ensuing six months were elected: Brn. W. J. Mather, president; Chas. Brackenbury, vice president; Wilbur Paul, librarian; Srs. Jessie Cave, secretary; Susie Mader, organist; and Alta Mather, chorister.

Mr. Ben Vinn was married to Mrs. M. E. Vinn, at Tuskeego, Iowa, by Elder Wellington, July 15th.

Sr. Ella Whitehead gave her Sunday School class a pleasant social at her home on Tuesday evening, 17th, serving frozen cream and delicious cake for refreshment.

Patriarch A. H. Smith has his office now in the house formerly occupied by Bro. Frank Criley and family, where he administers patriarchal blessings to those who call.

Elder Joseph Clapp has been preaching at Lucas, Iowa, recently.

Bro. A. P. Anderson organized a Religio at the Home on the evening of the 17th, composed of twelve members.

Sunday 22d, Elder Stebbins filled his regular four weeks ap-

pointment at Greenville, Iowa.

At the brick church Apostle Wight was the chosen speaker at 11 a. m., on the question, "What Will Become of Those Who Never Heard the Gospel." At night Bishop G. H. Hilliard, of Independence, Missonri, assisted by Elder E. L. Kelley, presiding bishop, delivered a very edifying discourse on practical righteousness, and the needed preparation to the redemption of Zion and her converts; his leading texts being 1 Cor. 3: 9-15; and a portion of the 64th section of the Doctrine and Covenants—Lamoni edition, paragraphs 7 and 8.

A LAMONIAN.

July 23.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:30 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 8:00 and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Yesterday was a blessed day for the work in Chicago. By the kindly and wise service of President Smith a general uplifting and advancement was experienced. His plain, kindly, affirmative method, free from any substance of vituperation, make him the more like the Master whom he represents. At Lang mission he was listened to by a goodly audience on Friday night. At West Pullman he was greeted Sunday morning by an appreciative audience, among whom were many of his Plauo neighbors of the past, also a hearty welcome and good spirit. At 716 Van Buren the room was filled. His theme was the faith of his father, and the work as he found it; making a strong plea for the word as written and received by the church, as against any innovations. He read as a text or preface the Articles of Faith as published by Joseph Smith in 1842, and as now used by the church in Utah. Why can't our Utah friends see the force of our position? Bro. Joseph starts today homeward. His health is quite good.

We were pleased to meet Bro. and Sr. W. T. Barnes, of Elgin, Illinois, who came to the city to "go to church." They took in three meetings and one or two Sunday Schools, returning on the late train last night. We hope to see Bro. and Sr. Barnes often.

At our meeting last night was Mrs. Green, who was the wife of Frederick Smith, second son of the martyr. She has lived in the city for some years but never discovered till last night.

At our morning service at Lang mission was Sr. Sarah G. Steele, the daughter of Duty Griffiths at whose house the first or second conference of the church was held. Sr. G., though eighty-four years old has a vivid recollection of hearing Joseph relate his experiences in the angel visitations, obtaining the plates, etc. She was present at the dedication of the Kirtland temple, and speaks of it as a glorious time. She was baptized in 1831.

Dr. Hansen, of Lamoni, was in

attendance at last nights service, also Dr. Bertha Greer, of the same city. They are sojourning a short time in the city to absorb a little more anatomical and physiological lore.

Our worthy Bro. E. E. Johnson is still confined to his bed. He is receiving tender care and administration, but rallies very slowly. May the divine hand intervene and heal us our prayer, and of the Saints.

Don't forget our two days meeting appointed for Saturday and Sunday next. Appointments as follows: preaching Saturday, 8 p. m.; Sunday at 2:45 and 7:45 p. m. Special Sunday School exhibits at 1:30 p. m. and Religio at 6 p. m. Bro. Southwick, district president, is expected to be present and have charge. The usual appointments at the mission, 3411 Cottage Grove, at 11 a. m. and 7:45 p. m.

An effort is being made to organize a Sunday School at the Graves mission. There is certainly enough chaotic material there if it can be "organized." Try it and see.

J. M. TERRY.

395 Ogden Ave., July 23.

## ST. LOUIS, MISSOURI.

Last Thursday evening Brn. A. Allen and Geo. Barraclough were called away to administer to a sister of Bro. Barraclough. She was much improved after the ordinance.

Bro. O. O. Randall is also upon the sick list; Bro. Hitchcock was called to him Thursday evening. Bro. Gordon Smith's daughter is also ill; Bro. Allen administered to her Sunday afternoon.

We are expecting Bro. I. N. White in the very near future.

Many people are talking reunion; we are expecting a larger crowd of campers than last year, and many are looking forward to the opening day, Friday, August 3d.

Bro. Tom Elliott presided at the last Sunday School session held in our little chapel: announcement that all scholars would receive credit for the three ensuing Sundays, as that plan seemed to be the most practical. Some of the teachers have made arrangements to receive their classes at their homes next Sabbath morning.

Bro. F. S. Church, resident of Lamoni, and in the city on business, Sundayed with the Saints; he came early enough to enjoy the Sunday School, and gave a brief address.

Brn. Billinsky and Elliott presided at the social meeting yesterday evening, 6 o'clock. A great many present, and nearly all testimonies tinged with sadness at leaving the endeared chapel. Two or three of the testimonies were remarkable for their fine expressions. An infant, child of Sr. Whitney, was blessed under the hands of Brn. Allen and J. G. Smith at this service.

Bro. Barraclough was speaker morning hour at the chapel; Bro. Allen occupied the evening session.

Elder J. C. Hitchcock went to Cheltenham for the evening service; good attendance and interest.

For the two coming Thursdays the Religio will meet at the home of Bro. Hitchcock, 2511 Slattery street.

ETNA.

July 24. DENVER, COLORADO.

Church, corner of 23d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather has been a little cooler for a few days.

Bro. W. T. Bozarth and wife, Bro. Will Mills and wife, and the two Mrs. Williamson, of Independence, arrived this week, and have gone rustivating in the mountains.

After our last week's items were sent, we learned that Messrs Scott and Boswell, instead of going to Antinito for a day, bought tickets for Indiana, on Monday, the 16th. The reason for the change is unknown to the writer.

Bro. Alma Chatburn is so far recovered from the effects of his accident to again be at work.

Bro. Henry Hamlin has secured a position in one of the leading laundries of Salt Lake, and the family left Monday to join him.

Bro. J. W. Gilbert's hours in the post-office on Sunday, have been changed, so he can attend all the services at the church; good.

The church collection Sunday morning was devoted to the sufferers from famine in India.

Bro. J. W. Gilbert was the speaker at the church in the morning, subject, "Love of God Toward Men, and Parents' Love Toward Their children."

The evening preaching was by the writer, from the text, "Who then can be saved."

Bro. Nicoll and wife, of Ft. Worth, Texas, are in the city, and were in attendance Sunday evening at the church

S.

July 23.

LOS ANGELES, CALIFORNIA.

Bro. E. L. Holt delivered a very practical and logical discourse yesterday morning, his text being, "Close up the Ranks." Some wholesome advice was given; it was well received. He has so far recovered that he expects to start for his mission field—Central California—next Thursday.

Bro. Chatburn and Anderson are holding forth in the tent at Orange. Bro. Griffiths is expected here next Sunday, the 22d.

A very pretty church wedding last Thursday evening, Sr. Hermia Adam and Bro. Will Badham being the happy participants. They have a host of friends and are highly respected among all classes of people. The head of the firm for which Sr. Hermia has worked for over four years, stated to me, that there was no better girl in the city of Los Angeles.

Bro. Elbert Smith and wife have gone to San Bernardino for a couple of weeks.

Last Thursday the Sunday School held a picnic at East Lake park. We had an excellent time. Every one was delighted. Such

gatherings serve to bring our people closer together. We treated all of the children to a boat ride.

What a change has come over the newspapers of this city in the past two years. When I came to Los Angeles they would not insert anything unless we paid for it at the regular advertising rates. Of late, the Herald, has published several articles; the Express condescended to send a reporter around for an interview last week. They also have published several of our articles. We may not be baptizing such a great number, but we are forcing recognition where it will count in the years to come.

Our reunion will be held August 10th to 19th inclusive. We invite every Saint in Southern and Central California to come and enjoy the same.

"X"

July 16.

LETTER DEPARTMENT.

SOMERVILLE, Mass., July 18.

Editor Ensign—Hot! well, I guess so; comfort nowhere unless in an ice-house. The "cool summer prophet had better take in his sign, for I have no recollection of anything like it in this New England country. Very dry also, vegetation parched and dried up in the country everywhere, entailing loss to farmers, gardeners and consumers. But the ice man laughs, and the soda fountain and the ice-cream proprietors gather in the wealth as necessity or imagination forces sweltering humanity into patronage of something—anything—that promises—whether it fulfills or not—relief, and the seductive ice in a vast and multitudinous "mixed" throng, goes down the throat, into the stomach, and out at the pores, "taking the starch" out of folks and of things generally at a rate fearful to contemplate.

"Wars and rumors of war" are the actualities of the day and hour, and to the fortunate who are gospel warned and are living near enough to the eternal source of truth to rightly interpret these "signs of the times," there is the sign of the approach of that "day of redemption" of God's eternal promise to the faithful follower of his Son. A day of terror and of mourning to the careless, the godless, and particularly to those who have "forsaken the covenant" in these last days, and have turned again into the world, and have been overcome with the fleshy lusts that "war against the soul's best interest;" but a day of rejoicing for those whose fear toward God is the constant monitor of their lives.

Church matters are moving slowly, with tendencies in right direction. Compared as with the past, much improvement surely; many are learning by the things already suffered, and a taste for right and orderly things being developed in many of our young people especially. The old idea, so commonly and so disastrously entertained or propagated in the past, that the less a person was hampered by worldly learning, experience with people in this world, or with devils that imitate a priestly service masked behind human forms, the more susceptible were they to spiritual influences, and as a consequence their opinion and counsel and influence to be preferred to the teachings which harmonize with law and order of the church.

Quite a number of accessions to the church in this district during past spring and this summer. The Religio in Providence has taken new life and promises helpful influences to the church. Fall River is doing well considering the obstacles to be met and overcome, and we hope for a unity on practical lines that will allow faster progress in development of the possibilities which the Lord has placed within our reach all over the

district. Bro. Bullard is the right man in the right place, and the general church appointees are in unity as regards the needs of the district, and the practical administration of affairs that will meet the approval of God and bring lasting peace to his people.

Having been placed in charge of branches both at Providence and Fall River, a little more time and attention locally, I suppose, may be reasonably expected. Providence, however, is not without a good man at the head, with some good helpers, and we hope to have more ere long to aid in the work of attempt at getting into better shape and meeting present exigencies. At our request Bro. Geo. Smith is still with us as an associate in pastoral work, and his record is a commendable one. We are not at all anxious for office or "honors" whose recognition or "praises of men," without recognition from Him whose rewards alone are worth the sacrifice; being fearful of the fate of so many in the past who sought for "vain glory" these cheap rewards for the time only, that feed our vanity for a day and leave us stranded, without God or heavenly recognition of our course and action, and the eternal fruitage of striving to build in opposition to God's counsel and law.

If we can be helpful in assisting struggling ones to restore order and vindicate the law, and "make it honorable" in the sight of orderly disposed Saints and in the eyes of the world, remove stumbling blocks to progress, and live in the spirit of peace and greater prosperity, according to our strength we may undertake, but would be glad to exchange all honors or credits liable to come to us from this service through earthly sources, for rest and release from care or responsibility that inevitably faces a conscientious priest who seeks to remove barriers of long standing, or rise to the faithful performance of duty that challenges opposition from quarters where support should, under the law, find its best guarantee and trust and heartest cooperation.

M. H. BOND.

TAYLORVILLE, Ill., July 19.

Editor Ensign—Bro. J. A. Robinson will be glad to know that the gospel seed that he sowed at Beardstown, Illinois, only a few years ago while on a business trip to that city, has grown till it has produced quite a respectable sized branch. The tact and energy of some of these good brethren and sisters is commendable since it has produced a nice respectable house of worship 23x40, with a 10 foot vestibule and a 6x10 alcove for pulpit, underneath of which is a finely cemented font. The house is furnished with nice seats, lamps, carpets, etc. The ground on which the church is situated cost \$317.00. The total cost was \$1432.27.

I had the pleasure of meeting the members of the newly organized district (Central Illinois) in the house on 7th and 8th Inst. in the capacity of a quarterly conference. There being no developed material residing in the district to hold the office of president, Elder J. D. Stead, their missionary, was unanimously elected to that place. He was also recommended to Bishop E. L. Kelley for an appointment as bishop's agent for the district, and has since been so appointed. Will all the Saints in that district take cognizance of this fact and remember the word of the Lord in regard to their tithing and free-will offerings? Brethren and sisters, you are a new district, now please start in right by keeping the whole law of God and you will be blessed of Him both in a spiritual and a temporal way. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Who can bear these words and doubt God's ability to fulfill them?

The conference closed at noon on the 8th to meet again at Taylorville, October 27th and 28th. The Beardstown branch had extensively advertised dedicatory services to be held at 2:30 and I had the privilege of conducting the services to a jammed

house of attentive listeners. At conclusion of this service meetings were announced for me to continue during the week, which I filled, having good attendance throughout the entire services.

On Saturday night after preaching I dedicated their new font by baptizing in it Albert E. Abbott, a respectable young man; Henry F. Reynolds, a promising lad, and Leah Alice Shoemaker, the lovely 8 year old daughter of Bro. and Sr. Shoemaker. After preaching a few nights I announced a course of free lectures from my large pictorial chart which increased the congregation and seemed to take with the people who claimed it was an intellectual treat to them. The lectures had a daily advertising in two daily papers of the town, a sample of which is here appended from the Evening News:

FREE LECTURES.

Elder I. White of Independence, Mo., is still giving free lectures at the Latter Day Saints' church on Monroe and Thirteenth streets. His subjects are very interesting. Friday night his subject was "What relation have the 504 churches of today to the church Christ and his apostles organized 1800 year ago?"

Lectures tonight and Sunday night. Subject, "Where among the 149 American churches will we find the 'marvelous work' and 'sealed book' predicted in Isaiah 29: 11, 12, 14." Baptism will be attended to in the font after conclusion of tonight's services.

On Sunday night, my closing effort, I thought to give a reminiscence of the latter day work. I occupied about one hour, but the people were unwilling to go without me giving a synopsis of my chart work. This I did, holding the people one-half hour later, which not only gave satisfaction to many that had been in attendance for the first time, but to those too who had heard me in the entire course of lectures. I closed asking God to bless the efforts I had made though made in weakness.

Bro. and Sr. Shoemaker made me a fine welcome home; although I had many other kind invitations from the other Saints and friends, which I would have been glad to have accepted had I not been overrun with writing, etc. May God bless them all for their remembering care of his servant.

The Taylorville Saints had arranged for meeting in a large front yard that faced on a prominent street. This was fitted up in good order, and I have held three services to date; congregation growing every night. I may remain here a week or ten days and then go to St. Louis.

In gospel bonds,

I. N. WHITE.

PRESTON, Idaho, July 17.

Editor Ensign—Please find enclosed one dollar to be applied as follows: one Doctrine and Covenants 65 cents, and one Heman Smith True Successor, 35 cents; I believe you will have these books at that price; send them to I. H. Nash, Franklin, Idaho.

I have broken my record, having preached the last two nights in the Mormon church, at Franklin, to a large crowd of attentive listeners. We got the church for one night, and I spoke till ten o'clock, told them I was about half through with my subject, and asked them if they did not think it would be better to let me have the house the next evening? The bishop said it would be alright, so I spoke last night till after ten, gave liberty for questions and was asked several, which I answered and they all seemed satisfied. After meeting a young man came up and ordered those books.

I don't think any of our elders have ever preached there before. I spoke both evenings on succession, gave them the law and our positions, on most of the differences between us; did not attack their position very hard, only showed Joseph could not teach the revelation on polygamy and the former revelations and be consistent. I believe it will put some of the young folks to thinking.

We moved our tent yesterday to this place, fourteen miles, set it up, then I went back to Richmond, and then to Franklin, seven miles, preached there, and Bro. Condit preached in the tent here, so we are

not losing any time. No members here, and there has never been any of our elders here to preach that we can learn of. We have to sleep in the tents and rustle for something to eat. Am feeling well and hope this will find you in the same condition.

Godby,

R. J. PARKER.

NECK CITY, Missouri, July 11.

Editor Ensign—At present I am holding forth in the "Sunny Side" school-house to small audiences. Yesterday I hung up my chart on the street as a means of advertising. It brought out quite a number and I am endeavoring to preach on the "Attainment of Christ and the final destiny of man."

The other day while going from house to house inviting people out to meeting and talking to whoever I could when opportunity was afforded, I met with an old gentleman and the conversation run about as follows.

After the usual greeting I apprised him of the fact that there would be preaching every night this week.

"What denomination?"

"By the Reorganized Latter Day Saints. Try and come to hear what we have to say."

"I wouldn't go five steps to hear them. They are nothing but latter day devils. They believe old Joe Smith was a God and a prophet and I can prove from histories (which I have in the house) that he was a mean scamp."

"Did you ever hear the Latter Day Saints preach?"

"No sir! and I never want to."

"Solomon said, 'He that answereth a matter before he hearth it, it is folly and shame unto him.'"

"That's all right; you can't prove from the Bible that Joe Smith was a prophet."

"I can do that very thing. Will you put down your scythe long enough to get your Bible. I can prove from your own Bible that Joseph Smith was a prophet and that you are blinded with tradition and prejudice. Good day." (No reply being given.)

So the world moves on. I am still in the faith. May the Lord prosper his work.

In gospel bonds,

A. M. BAKER.

JONESPORT, Me., June 29.

Editor Ensign—I feel very thankful to our heavenly Father for calling me into this work, and I am trying to throw all the gospel light on others that I can. Although my business keeps me more or less from the field of duty, yet with all the time I have to spare I mean to put my shoulder to the wheel with all the strength that I have.

The conference at this place was a success with very large attendance, fine preaching and lovely singing; it had the Spirit's power present and was the means of bringing souls to Christ. After the conference U. W. Greene led three into the waters of baptism, all of my family connection, for which I feel to thank the good Master; he also baptized one in an adjoining town. I feel very thankful for the help of Bro. U. W. Greene and W. W. Blanchard; may God's blessings go with them.

I think there are many more near the kingdom in this place. Some are having a conflict with Satan trying to overcome their evil surroundings. Satan is a hard Master in this place, it being the place where Bro. Greene had to make an arrest some two years or more ago with one of Satan's best men. Brethren, do not forget that we need you here as often as any place in Maine. Pray for us in this place, dear Saints, that this work may grow and all the honest hearted be brought into the fold.

I also ask special prayers for my wife's mother, a sister in the faith, as she is dangerously sick; Saints, one and all, when you read this, make a special prayer to our Father in heaven for her recovery.

Trusting that the work may grow in this place, I remain,  
Your brother in gospel bonds,  
ALONZO M. BEAL.

"THE CREEDS LAID BARE," by Elder H. Etzenhouser; paper cover: 3 for 25c; each..... 10

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

NOTES AND COMMENTS.

ALICE R. CORSON.

"I thought we were the True Believers," said a lady of the Utah faith, whom I met at the house of Mrs. T. (the lady of that faith of whom I have written before).

I had been attending the services of the "True Believers," as they style themselves, and on telling their name the lady made the above remark. I replied that I supposed all church members think the same thing of themselves, but one thing was certain, they could not all be right. Whereupon two Utah elders, who were present, entered into the conversation.

I will not attempt to quote all they said, nor my replies, as I realize how nearly impossible it would be to quote such a conversation exactly, even immediately after; but it would be much more difficult to do so after some time has elapsed. Therefore I will not claim that I am giving what they said in their exact words, neither that all I say in this was used in my argument with them at the time. Much of it was, and a good bit I have found out from careful searching of the books since.

I also know how ready these elders are, and so are all I have met, so far, to cry, "Misquotation, Misrepresentation."

As to their arguments, they said there was no command against plural marriage in the Bible; that God sanctioned it, and blessed those who practiced it; that it was a righteous principle; that David was a man after God's own heart, etc. They also claimed that in reality it was a necessary principle, as according to the census, there were always more women than men, and said that in some places there were seven times as many women as men. Those seem to be the strong points of their argument.

One of them asked me what I thought of the prophecy concerning the time when "seven women will take hold of one man," etc. I replied I thought the Utah people must be fulfilling that. "Then you must give us credit for doing some good," said one of them, "we are fulfilling Scripture anyway, and you know the Scriptures must be fulfilled."

"Yes," I replied, "the Scriptures must be fulfilled, and our Savior said offences must needs come, but woe unto him by whom the offence cometh." He laughed heartily, so did the hearers. They were very gentlemanly, and seemed true and sincere, and were it not for one or two things they said, I could think they were really honest in their defense of polygamy.

They argued that God sanctioned plural wives, in that He sent Hagar back; but they do not notice that God says (or the angel of the Lord), Genesis 16: 9, "Return to thy mistress, and submit thyself under her hand."

Not likely to be a very light or gentle hand in Sarah's mood.

But herein we see the justice of God; Sarah had sinned in enticing her husband to take her maid and in doubting God's promise; Abraham had sinned in complying with Sarah's request, and Hagar had sinned too, but was also sinned against, therefore it was justice that Sarah should care for her, and that she should be punished with a daily sight of her, and the constant reminder of her own folly. Justice that Abraham should be compelled to give her support, and justice that Hagar should bear whatever of hardship there might be under Sarah's hand, since she had sinned against Sarah.

But there is not one word about her going back to Abraham. And we find after Isaac was born, Sarah wanted Abraham to cast out the bond woman and her son, and the "thing grieved Abraham because of his son, but God said, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman [notice bondwoman, not wife]. In all that Sarah hath said unto thee, hearken unto her voice, for in Isaac shall thy seed be called."—Gen. 21: 9-12.

Now was the time, if God was going to sanction polygamy, and give Hagar equal honors and rights with Sarah, but no, she is cast out as a usurper; she is called the bondwoman always, not once called wife, that I can find in all the Scriptures, and there is no account that Abraham knew Hagar as wife after she returned to Sarah. Not much upholding plural wifery in this.

If it can be proved that God sanctioned Abraham's part in the matter, it proves this word false where he says he is no respecter of persons, that whosoever fears God and works righteousness is accepted of him. If plural marriage is a righteous principal, is it only righteous for the man, and unrighteous for the woman. Abraham blessed and Hagar condemned? How absurd, but she and Ishmael are not counted as legal wife and heir of Abraham at all.

These elders had evidently been educated in the defense of this abominable doctrine, and were therefore better equipped with arguments (such as they were) for it, than I was against it. And though I cannot say I gained a victory over them, yet I know they did not over me, and I do not think they strengthened the cause with their hearers; neither can I boast of weakening it as much as I desired, but I hope I gave them all something to think of for a while, and hope the little debate may set them thinking. I did not exhaust my little stock of argument, but I think they used about all of theirs, as they brought in all I ever heard of their church using.

As to a commandment against plural wifery, I claimed the command, "Thou shalt not commit adultery," covered it. They claimed it did not. I asked them to define adultery, and they said it was "having criminal intercourse with another

man's wife." "Now give us yours." "It is sexual intercourse with any other than the legal husband or wife." They did not agree with me; but their definition gives a man almost unbridled liberty, no restriction except that his companion be not the wife of another man, and would give no condemnation to a single woman or a widow at all. What do you think of that? after reading in the Book of Mormon "for the Lord God delighteth in the chastity of women." Those who are well versed in legal lore can see which one gave a correct definition.

Now, if the tables were turned, and God is no respecter of persons remember, would they be so ready to exclaim, "It is a righteous principle!" And how weak an argument, that since God gives no direct command (as they claim) against polygamy, therefore he sanctioned it. Does God give a direct command against slavery, gambling, forgery, prenatal infanticide, and many other sins of the present day? And because He has not, shall we dare say he sanctions them?

But we do find direct commands against it in Book of Mormon and in the Doctrine and Covenants, which I will notice after a while.

But to continue with the thought in my mind; God plainly taught the one wife for one man system when he gave but one wife to Adam, one to Noah, and one to each of his three sons.

If ever there was a time when plurality of wives seemed to be excusable, or necessary, surely it would have been in the beginning of the world's history, and again in the beginning of its re-population after the deluge. The mind of God is taught plainly enough here, to be only for one wife to one man, for any one who does not wish to excuse their own wrong indulgence, or bolster up a false and corrupt system of faith to which they have become attached from association, or because taught to believe it the right way.

Moses permitted the writing of divorcement, but "from the beginning it was not so," but was permitted because of the hardness of their hearts. The same may be said of polygamy. "From the beginning it was not so," but one wife to one man, and "they twain shall be one flesh," which is repeated three times in the Bible, and once it is "they two shall be one flesh," which is again repeated in Doctrine and Covenants, and reads the same in both Utah editions as it does in ours.

"Whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain"—mark you—"they twain shall be one flesh," and all this that the earth might answer the end of its creation."

Now, in Doctrine and Covenants again I find these words:

"Thou shalt love thy wife [not wives] with all thy heart, and shall cleave unto her, and none else, and he that looketh upon a woman to lust after her shall de-

ny the faith, and shall not have the Spirit."

How like the Savior's words: "He that looketh on a woman to lust after her hath committed adultery with her already in his heart." Not much agreement with this and the elder's definition of adultery: he that looketh on a woman, and it is not restricted to "another man's wife" either.

And in our edition of Doctrine and Covenants, also in the Utah edition, published in 1854, we find this in the section on marriage; Sec. 111: 4, our edition:

"We declare that we believe that one man should have one wife, and one woman but one husband, except in case of death when either is at liberty to marry again."

Also read Book of Mormon, Jacob 2: 6:

"David and Solomon truly had many wives and concubines, which thing was abominable before me saith the Lord. \* \* \* Wherefore I, the Lord God, will not suffer that this people shall do like unto them of old. \* \* \* Hearken to the word of the Lord. For there shall not any man among you have save it be one wife; and concubines he shall have none, for I, the Lord God delighteth in the chastity of women."

And in Mosiah 7: 1, I find this: "And he had many wives and concubines, and did cause his people to commit sin, and do that which was abominable before the Lord."

Ether 4: 5: "Riplakish did not do that which was right in the sight of the Lord, for he had many wives and concubines."

Read Jacob 1: 4, and Mosiah 1: 6; 7; 5, 8, and Jacob 2: 9. Here, in speaking of the Lamanites, he says: "They have not forgotten the commandment of the Lord, which was given unto our fathers, that they should have, save it were one wife, and concubines they should have none. And there should not be woredoms committed among them."

Now, if following or believing the Book of Mormon makes a man a mormon, the Utah people have forfeited the right to the name. And to be a true "Mormon" there need be no cause for reproach. But because of these, the deceivers and wicked ones spoken of in 2 Peter 2, the way of truth, or pure, uncorrupted "Mormonism," which is restored christianity, "is evil spoken of."

They make a great point on God's choosing David, and calling him a man after his own heart. So he was at the time of his choosing. I find these words were said of him in his youth, before he got entangled in the evil practice. According to Bible chronology these words were uttered in the year 1093 B. C., and it seems the first act of folly he committed was to shed the blood of the Philistines in order to win Michal, the king Saul's daughter, about thirty years after. Ambition to be the king's son-in-law caused him to do that for which he was not allowed to build the house of the Lord, for he says in 1 Chronicles 22 verse:

"Hear me, my brethren, I had

in my heart to build a house of rest for the ark of the covenant of the Lord, etc.

Third verse: "But God said unto me: "Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood."

No longer a man after God's own heart, and after he did this thing, by which he forfeited the right to build the Lord's house, and was no longer a "man after God's own heart," then it was that he began to commit sin in other ways, and his progress seems rapid in that direction.

No account of his having more than one wife until after he had ceased to be a man after God's own heart, that I can find.

Solomon was allowed to build the temple, not because he was perfect, but because God told David that "Solomon, thy son he shall build the house." And God's word must needs be fulfilled; and if Solomon sinned, some other punishment must be meted out.

And again, although a man after God's own heart when God chose him, yet not after he had broken God's plain commands, which he did in taking a number of wives, for there is a direct commandment of God concerning whomsoever the Israelites should choose for a king. You will find it in Deuteronomy 17: 14-17. Here God laid down rules, or gave commandments, for the guidance of their king, should they ever choose one. One of which is "Neither shall he multiply wives unto himself, that his heart turn not away." Was God afraid that following a righteous principle would turn the king's heart away?

Now, this command is not modified at all as is the command concerning silver and gold: "Neither shall he greatly multiply unto himself silver and gold," but it is, Neither shall he multiply wives unto himself. No multiplication, or addition, either, allowed here. For the very beginning of multiplication is, "two times one is two," and the adding of one wife to another is the multiplying one by two. One and one are two, two times one are two. Therefore, a man taking one wife when he already has one, multiplies wives; no getting around that. "And God said neither shall he multiply wives. How logical(?) that he is still a man after God's own heart, after breaking God's plain command.

Isn't this profound logic? A righteous God giving a righteous principle, then forbidding the king to practice it, lest his heart be turned away, then when the king broke this command to bless him for it. According to such reasoning one would be just as likely to be blessed for breaking God's commands as for keeping them.

It is equally as consistent as their claim that "it is a righteous principle but we don't teach and practice it now, for we are told to obey the laws of the land, etc." Now, in the Scriptures we are told to be subject to the powers that be, be subject to the higher powers, etc., and in Doctrine and Covenants are told that "if we

keep the law of the Lord we need not to break the laws of the land," because, as the Bible says, the powers that be are ordained of God. Yet they claim that they cannot teach and practice this "righteous principle because contrary to the laws of the land. Strange inconsistency; a righteous God commanding the people to obey the laws of the land, then giving them a "righteous principle" that they cannot obey without breaking the laws of the land which he has commanded them to obey, then after finding out that the laws of the land will not allow them to practice this "righteous principle," to command them to obtain from practicing and teaching it any longer. Worse than child's play, it reminds me of what I heard two boys say once, concerning their father, who would give contradictory orders, then find fault if the thing he happened to want done wasn't done. "It is no use trying to please pa anyway, he don't know himself what he does want, might as well do as we please."

Look at 1 Kings 10th and 11th chapters, in the last part of the tenth chapter we find Solomon's wisdom, and wealth, and glory, and greatness recorded, and the first verse of the eleventh chapter, which should join right on to the preceding, says, "But Solomon loved many strange women," etc. Notice the word "but," if it had been *and* the meaning would have been different and would have been to point to that as additional proof of Solomon's greatness. But, no, it is "but," and that "but" is put there by the wisdom of inspiration, and separates that fact from the facts stated before. But, is a separate conjunction, it joins together to be sure, but yet separates, showing the differences; a "differentiating conjunction" it may be called. Notice: Mr. Blank is a good man, honest, truthful, kind hearted, but he will get drunk. Mrs. So-and-so, is a wealthy, handsome, fashionable lady, but she is not refined; and you see how but always separates the things it joins by proving their difference or unfitness to be "joined together."

"And his wives turned away his heart," not from sin to righteousness, that thought is not once suggested, but from righteousness to sin and folly, strange effect of a "righteous principle." "And his heart was not perfect with the Lord his God, as was the heart of David his father."

Let us look at that text in the light of reason, common sense, morality and modern English grammar. A "not perfect" thing; what may be said of it? Why, it is imperfect of course. Very well then, a not perfect heart is an imperfect heart. "And his heart was not perfect [or it was imperfect], as was the heart of David, his father." I have not wrested the scripture at all, the prefix "im" means not, and to read it, "His heart was imperfect," is to give it identically the same meaning it now has. "As was the heart of David, his father." As, means

like, or similar to; of the same kind with, says Webster. And his heart was as, or like, or similar to, or the same kind with, the heart of David, his father.

In Solomon's prayer at the dedication of the temple, 1 Kings 8, we find this: "Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes and to keep his commandments as at this day."

This shows that Solomon knew that to be perfect he must "keep his commandments," so when in after years he broke the one concerning the multiplying of wives, his heart was no longer perfect, but was as or like the heart of David, his father. The meaning is plain to all who are not blinded by false teachings, or worse yet, by the desire to prove that almost unrestricted liberty was God's will for man.

Now hear what the Prophet Nehemiah says concerning Solomon, after recounting what he had seen of abuses in the house of God, concerning illegal marriages.

"Did not Solomon, king of Israel, sin by these things?" Yet among many nations was there no king like him, beloved of his God, and God made him king over all Israel: Nevertheless even him did outlandish woman cause to sin. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?"—Neh 13:26, 27. Alas that there should be in latter day Israel, those for whom Nehemiah's prayer in twentieth verse is appropriate. "Remember them, Oh my God, because they have defiled the priesthood, and the covenant of the priesthood; and of the Levites."

Now read the tenth chapter of Ezra, in 2d verse Shechaniah, son of Jehiel, says unto Ezra: We have trespassed against our God and have taken strange wives, yet now there is hope in Israel concerning this thing. Now therefore, let us make a covenant with our God to put away all the strange wives, and such as are born of them, according to the counsel of my Lord, and of those that trembled at the commandment of our God. And let it be done according to the law.

What law but God's law that would only recognize the one wife, as in the case of Abraham, as Hagar was never called his wife. 17th, 18th and 19th verses are as follows:

"And they made an end with all the men that had taken strange wives by the first day of the first month. And among the sons of the priests there were found that had taken strange wives. And they gave their hands that they would put away their wives; and being guilty they offered a ram of the flock for their trespass."

"And being guilty," guilty of what? Of obeying a righteous principle? Well, well, better not be so strict in obeying righteous principles if this is the result. Now when Ezra exhorted them to confess unto the Lord he says, "and do his pleasure and separ-

ate yourselves from the people of the land, and from the strange wives."

Now what was his pleasure? It was that "man should have one wife and they twain should be one flesh," as even Solomon showed plainly that he knew was the right way, though he, himself, had departed from it. In Proverbs 5:1 he says: "My son, attend unto my wisdom and bow thine ear to my understanding;" then goes on to give him instructions according to his wisdom and his understanding thus: "Let thy fountain be blessed and rejoice with the wife of thy youth [not wives]. Let her be as the loving hind and the pleasant roe; let her breasts satisfy thee at all times, and be thou ravished always with her love." Not much here to encourage his son to follow his footsteps in the matter of having many wives. Yes, the wise Solomon advised his son contrary to what he practiced himself; would he have done so had he seen in polygamy a righteous principle?

But the objection is made by these Utah elders that it was not the plurality of wives, but the marrying women of strange nations, that constituted the trespass. But Joseph's wife was an Egyptian, and he was not condemned for that, but rich blessings were promised to him and his posterity. To be sure marrying among the idolatrous nations was forbidden, but if they had been contented with the one wife for one man system, their would have been no need to marry <sup>outside</sup> their own nation, especially if the Utah elders argument is true that there is always a large majority of women—that the census reports would always show this.—Will some one who has access to the census reports of the United States and of different countries please report.

That the word "strange" does not apply merely to women of other nations I think is evident. "They twain shall be one flesh," and the addition of a third is to create a monstrosity. Further additions but add to the monstrosity. There can be only legal righteous union between the twain, and to add another is an abomination in the sight of God and all right minded people. You who advocate that it was only because the women were of strange nations, just turn the tables. Let your wives take other husbands and even if of your own nation or kindred, you would think it a "strange" proceeding. Would the fact that he was of your own nation or kindred make the proceeding any the less strange?

Again, since God is no respecter of persons, why should Joseph be allowed to keep his wife of a strange nation and all others be commanded to put their wives away? That was not it. In taking more wives than one they had broken God's law as taught by precept and by example in giving one wife to Adam and in preserving one wife apiece to Noah and each of his three sons. Now, Malachi speaking of the "wife of thy youth, against whom

thou hast dealt treacherously," says, "and did he not make one?" and yet had He the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to thy spirit, and let none deal treacherously against the wife of his youth."

But one more strong point in the chain of evidence in favor of Joseph's teaching, one wife for one man, is the fact that in the Inspired Translation it is more plainly evident that God condemns plurality of wives; even more evident than in the King James version.

I give in parallel columns a few verses of each translation:

**KING JAMES.**  
1 Kings 11:1-4:  
It came to pass when Solomon was old that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David, his father.

**INSPIRED TRANSLATION.**  
For it came to pass when Solomon was old, that his wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, and it became as the heart of David his father.

6th verse:  
And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.

A part of verse 33:  
And have not walked in my ways, to do that which was right in my eyes, and to keep my statutes and my judgments, as David his father.

38th verse:  
And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my way, and do that is right in my sight, to keep my statutes, as David my servant did, in the day that I blessed him: I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

1 Kings 14:8:  
And rent the kingdom away from the house of David, and gave it to thee; and yet thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in mine eyes.

1 Kings 15:11:  
And Asa did that which was right in the eyes of the Lord, as he commanded David his father.

1 Kings 3:14:  
And if thou wilt walk in my ways, to keep my statutes and my commandments, then I will lengthen thy days.

Now the above quoted translation is sufficient to prove to any candid mind that whether Joseph Smith was a true prophet or not, whether he was purposely deceiving the people or was indeed God's servant sent by him to bring the church again out of the wilderness, he certainly was the author and promulgator of the base doctrine of

polygamy. If he had been preaching and teaching that doctrine or even had been believing it, he certainly would not have translated every verse in such a way as to make it condemn the thing he was believing; teaching or practicing. So whether Joseph's translation was inspired or was just his doctoring over of the Scriptures to suit his own ideas, as many claim, yet he must forever by this same translation stand acquitted of having any part in fastening the abominable doctrine of polygamy on the church.

But I fully believe he was led by the Spirit to make this translation, and as no weapon formed against Zion shall prosper and the arch enemy is again trying to overthrow the church of Christ, yet he is again outwitted and his weapon turned against himself; and the hand of God has been in the protection of his word and the preserving of the manuscript in a safe place to come out in due time among his own people.

I do not wonder the Utah people do not accept the Inspired Translation. It would be turning the sword of the Spirit against themselves or against their false system. If they would accept it and let it cut them off and away from that foul and fungous excrescence that has deformed their church beyond all recognition, there would be hope for them yet. May it yet so be.

"To the Law and to the Testimony."

I see in your paper an account of Prof. S. A. Weltmer to the effect that the government had made a case against him for fraudulent use of the United States mail.

As I have had some experience with him and as my father was a doctor, and I have read a great many books and journals on hypnotism, mesmerism, etc., some of them written by the medical profession, usually called suggestive therapeutics, the thought came to me that I ought to give my experience. They usually define hypnotism in ordinary cases of cure the submission of the soul of the patient to the will of the operator; and define mesmerism as an analogous operation plus a psychical sympathy transferring a vital magnetism. They teach that a man must be of pure blood, and kind heart, and sound mind, and that he should believe in God and in man as a son of God; that his desire must be to relieve human suffering and confer happiness, and he must believe in the possibility of miracles of healing in the sense that miracles are only the direct action of mind or spirit on matter. They give Scripture reference, but do not believe in the gospel in its fullness. Jesus taught a doctrine when he said to Nicodemus (John 3:3):

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God;" 5th verse, "Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God."

Nicodemus had said, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." No one had power of God to perform miracles only those who obeyed Jesus' commands; neither did they have the gifts and blessings of the church.

In Acts 2, when the disciples were filled with the Holy Ghost, they began to speak with tongues as the Spirit gave them utterance. The people were amazed and in doubt. But Peter and the rest of the apostles told them the disciples were not drunken as they supposed, but "this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy," etc. (37th verse). "Now when they had heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men, and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Read Acts 8: 9-24 inclusive, where Simon the sorcerer believed and was baptized: "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Jesus said to his disciples after he had risen (Mark 16: 15-19), "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Read Acts 19, where many believed, came and confessed. Many of them also which used curious arts brought their books together and burned them before all men—perhaps the same curious arts that are practiced now by Satan. Matthew 7: 21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me that day, Lord, Lord, have we not prophesied in thy

name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity."

When Satan is, trying to deceive, and there are false prophets, we know there are true prophets. How careful we all ought to be, that we are not deceived; and as I came so near being deceived myself by it, and was only delivered by the power of God, I feel it a duty I owe to God and mankind to give my experience to warn others. I feel my inability to deal with this subject as I would like to, but I will trust in God to guide me, and I want to feel that I have done what little I could. I feel certain now we are living in the latter days, and that these Sciences are the unclean spirits spoken of in Revelation 16: 13, 14: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

Wetmer teaches that all power is in the mind; that the mind and soul are one, and that will, that sex, is God, and that God's laws are natural laws; and that the law will act if it is complied with, whether we understand it or not. I believe God's laws are natural laws, and that Satan works through natural law, perhaps animal magnetism, the same with which he deceived our first parents.

The world, the flesh and the devil are at enmity against God, we should crucify the flesh and live unto the Spirit. Paul says, Galatians 5: 24, 25: "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." Satan can, no doubt, do wonderful things, and if it were possible would deceive the very elect. He has come down upon the earth having great wrath, for he knows his time is short; he is going about as a roaring lion, seeking whom he may devour.

The thought came to me of the time our Savior was tempted of Satan, Luke 4: 5, 6: "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine." Now, it seems plain to me that if the devil could not have given it to him, it would not have been any temptation to him. For Jesus surely knew; but that would have destroyed the great plan of redemption, or what he came to do.

I think the devil could do much for those today who would worship him, or trust in the arm of flesh. But what shall it profit a man if he gain the whole

world, and lose his own soul. I want to be charitable. No doubt many are deceived; Satan flatters them away, but it has a tendency to cause them to forget God, and lose confidence in his word.

Wetmer teaches that Moses was taught at Metropolis where he was educated, and Jesus Christ by the Essenian priests at Jerusalem. He says this occult science designated by the ancient priests under the name of Regeneration is that which at the present day is known as Animal magnetism, a science that for more than three thousand years was the peculiar possession of the priesthood, and that the titles of "Regenerating fire," "Living fire," and "Magic" were given to it by them, and the invitation into this divine science was participated in but by a small number of the elect. If that were true, the Bible would be of no use to us, we would have to admit that Jesus was a deceiver and baptism was only a means to an end, as suggestion is to the Hypnotist. But no, no, the Bible is true and in its truths rest our only hope of eternal life.

Some of them say they teach the principles upon which all the successful work is done in divine healing; but if they believed the Bible they could not teach that, for Jesus says all things are given him of the Father, and Paul says he was not taught of man but by the Revelation of Jesus Christ. Read 2 Thessalonians 2: 9-13: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion in that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness," etc.

I have spent some time and money in the investigation of those sciences, therefore I feel many golden moments have been spent in vain; if others, as well as myself, are not benefited thereby. Although it is very humiliating to me to tell of some of my experiences, yet I care more for my duty to God, and my vow to him, than I do the opinions of man; and I might save others from being deceived. I have been a member of the M. E. church since I was 11 years old. I always loved to read the Bible, and believed it as I read it, but I knew they did not teach it in the churches. I heard miracles and the gifts of the church had ceased. I grieved and wondered why the gifts and blessings were not in the church now as it was in Jesus day. I have had visions and dreams verified, and prayers answered, consequently, when I heard of those great powers of healing that the churches did not have, I thought there must be something wrong, and what was more natural than that I should try to become enlightened on the subject. I read

Prof. Wetmer's journals, he talks very nice, gives scripture references, and testimonials of those who were healed by absent, as well as present treatment, I wrote to several whose names were in the paper and received reply that it was all right, they were healed, some of them from what seemed their deathbed. I had had poor health for some time, so I concluded I would try the absent treatment.

When I received the instructions, I was disappointed; he said "The kingdom of God is in you" and for me to place myself in his hands, make myself passive to him at a certain hour, morning and evening, and his thought would pass through my temple, step up the kingdom, put the executive officer to work, which is the will; his thought would pass through my temple and clean out the house, sweep and garnish it, and leave me free from the maladies which distressed me; he said if I knew how I could throw off my load of care, worry and pain as I can throw off any other load that is pressing me down, the relief would be just the same; but he did not tell me to pray to God, nor say "In Jesus name."

I did not like the tone of the instructions, but I thought it might be I did not understand it, and as I had paid my money, I would try it. But I prayed to God all the time, and read my Bible, and I said, "O, Lord, although thou slay me, yet will I trust in thee." I could not give up my God. I said, "O, Lord, if thou wilt take me unto thy kingdom I will work for thee." No one but God knows the agony of both mind and body I passed through, but the Lord sent an angel to comfort me. I had a vision, the angel took me by the hand and told me not to fear, that I was almost ready to enter into the kingdom, and God wanted me, and that the kingdom of God was built up of infinitesimal parts, built up little by little, and some things I could not comprehend after I roused up. I wrote to the professor telling him of my vision and that I had had visions before, dreams verified, etc., but he never gave me any consolation in reply, only told me to follow instructions; so I wrote to one of the ladies who was healed, telling of my vision, hoping I would receive some consolation, but she gave me none, could not account for it, so I lost faith in it and almost gave up in despair. I thought we could go to Jesus without money and without price. "And there would be false Christs and false prophets that would deceive the very elect if possible." He once told me to just determine, I would be well, but I was not willing to accept it that way, I trusted in Jesus.

Not long after that I told my husband and children if I did not get better soon I would not live long, but I did not want to die before I was baptized, I felt better after I made up my mind to be baptized, but did not know of any church I could feel at home in; but I trusted in God to guide me. That was on Satur-

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TO EACH READER. FRANKLIN MILES, M. D., LL. B., THE WEALTHY CHICAGO SPECIALIST, WILL SEND \$2.50 WORTH OF HIS NEW INDIVIDUAL TREATMENT FREE.

That Dr. Miles is one of the most successful and reliable of physicians is proven by hundreds of testimonials from well known people. One patient cured after failure of eleven Grand Bani's was given up by eleven Chicago physicians, another after nine of the leading doctors in New York City, Philadelphia and Chicago failed. Thousands of testimonials sent on request.

The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, published at Chicago, advised Dr. Miles to "by all means publish your surprising results." Prof. J. P. Ross, M. D., President of Rush Medical College, wrote in 1874: "Dr. Miles' course of treatment of the private instruction I was given of the heart and lungs." Col. N. C. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best qualities of head and heart." Col. A. M. Tucker, late General Manager of the L. & W. system of railways, says: "Dr. Miles' success as a physician has been phenomenal." Col. E. B. Spileman of the 9th Regulars, U. S. A., San Diego, Cal., says: "Your special treatment has certainly worked wonders when all else failed. I had employed the best medical talent and had spent \$2,000." Hundreds of other endorsements from prominent personages could be given would space permit.

When an experienced and wealthy physician offers to prescribe free \$250 worth of treatment for diseases of the heart, nerves, stomach, or droopy, it is conclusive evidence that he has great faith in his skill. And when hundreds of prominent men and women freely testify to his unusual skill and superiority of his New Individual Treatment, his liberality is certainly worthy of serious consideration.

The Doctor's new system of treatment is thoroughly scientific and immensely superior to the ordinary methods.

As all afflicted readers may have \$2.50 worth of treatment especially prescribed for each case, FREE, with proper directions, we would advise them to send for a Copyrighted Examination Chart at once. Address The Dr. Miles Medical Association, 201 to 209 State Street, Chicago.

day: on Sunday Elder J. D. Stead, of the Reorganized Church of Jesus Christ of Latter Day Saints, preached at our schoolhouse, and every night for almost a week. In a few nights I was able to go out to preaching, and when I heard the gospel in its fullness, I felt the Lord had answered my prayer. We invited him home with us, and he explained the Scriptures to us, and also the difference between the Reorganized or true church, and the apostate or Utah church. On the next Sunday I was baptized and have never regretted it, although I have been persecuted. The truth of Jesus' statement found in John 7:16, 17 has been verified in my case. "Jesus answered them and said, My doctrine is not mine but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself." I was baptized the 18th of June, 1899.

Here is the test to tell the false from the true. Isaiah 8: 19, 20. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God for the living to the dead? To the law and to the testimony: if they speak not according to the word, it is because there is no light in them." I am now a child of the kingdom and I do not know how to keep my vow unless by telling what little I know. All the signs foretell the coming of our Lord.

Saints of God, arise, gird on the whole armor of God and go forth to battle, for the enemy of all righteousness is fully equipped for the fray, getting ready for the battle of the great day of God Almighty. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments lest he walk naked, and they see his shame."

My husband has obeyed the gospel. I have three children, I desire to live to raise them and see them brought into the kingdom. Dear Saints pray for me, that if it is the Lord's will I may be healed and that we may be faithful to the end, and receive a crown of life with the faithful in the kingdom of God. Ever praying for the welfare of Zion and to the Lord of the harvest, that he will send forth more laborers into the vineyard. I am,

Your sister in Christ,  
MRS. E. J. McCULLOUGH.  
ALMA, Ill., June 15.

**JOTS BY THE WAYSIDE.**

BY T. W. CHATBURN

Dear Ensign.—With your permission and assistance we will now try to catch up to the "Jot" man.

We found our son Almon in Denver, who had been badly hurt, improving very nicely, his eye and arm nearly normal, a broken hand was still painful and healing slowly. We left him rooming and boarding with Bro. Frank Schmutz, who, by the way, is slowly recovering his voice. Frank is a rustler, and his condition, which he senses thoroughly, is very hard indeed for him to endure. Time will, perhaps, bring about a normal condition.

According to appointment we again met the Brighamites on the street; we waited patiently until the close of the sermon, which was a continuation of the previous night, which treated upon pre-existence of spirits. "Multiplied millions were still in yonder world, who, together with all who ever had tabernacled in the flesh had voice and vote in sending the Christ to this unfriendly world as the Savior of men."

We admitted the argument as purely Brighamism, hence the necessity of the introduction of polygamy to furnish the bodies for the multiplied millions. They would not reply, I was "beneath their notice," however, a few of the faithful listened to the end. One young man followed me three blocks until we were nearly alone, then spoke to me and wanted to talk; so we sat down in the moonlight and told him the wonderful story of Brighamism. He thanked me and said the young elders had to go away from home to learn the church history, he would surely get the books, and if he found it as I had stated, he would follow them no longer.

We left Denver, going north to Cheyenne and on to Ogden, then crossing the great desert to Reno, Nevada, and on to Sacramento. A second trip across the continent loses much of its beauty and picturesqueness. It is worthy of note to say

the Union Pacific railroad company are expending an immense amount of money on their road bed, hundreds of miles of new road grade is being built, straightening curves and lessening the grades, cutting tunnels, etc. Time is the essence of all things and especially with the great trunk roads over the plains.

I was informed by one of the contractors that it would take three years to complete the work, and the company wanted ten thousand men this year to complete the grades. No man who wants to work is permitted to pass the camps; employment agencies in Kansas City, Omaha, Denver and cities on the coast are sending all the men they can find; hundreds of men are taking advantage of a free ride to the coast at the company's expense. The employment agent at Kansas City, for one dollar gives the laborer a ticket that will pass him to Denver, Cheyenne or Ogden; at either of these places he walks into an employment agency and says he wants to go farther west, and for the one dollar he again boards the cars and starts toward the setting sun, and when at Sacramento he suddenly takes a notion to go north into the pines to cut and haul ties for the railroad; and thus for four or five dollars he may ride three thousand miles.

A short visit at Sacramento, also Oakland and the big city, we are reminded by the rocket's glare and bunting galore, that McKinley and Roosevelt are the candidates of the great Republican Convention at Philadelphia, and from the enthusiasm manifested in California it would seem they will do candidate Bryan and his mate to mummified conditions next November.

We dare not enthuse, so "trekked" our way to Los Angeles where we took in the Fourth, watching bulletins from Kansas City, amid throngs of people, the rattle of cannons and more bunting than we ever saw, Bryan and Stevenson at the mast head on every hand, and were wild with enthusiasm, and now we modestly say, the riders are up and the fight is on. Selah!

My address until further notice will be Santa Ana, California.

**The Combination Oil Cure For Cancer**

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, which have heretofore been attended with such fatal results. The fact that in the last six years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

"THE FALL OF MODERN BABEL, AND HOW IT WILL BE ACCOMPLISHED." Read the *Prophetic News*, a live, fearless and progressive monthly journal of religious, social and scientific truth. Three months 10 cents. 121 Federal St., Providence, Rhode Island. 25-2m.

**ECZEMA, ITCHING HUMORS, PIMPLES, CURED**

BY B. B. B.

BOTTLE FREE TO SUFFERERS.

Does your skin itch and burn? Distressing eruptions on the skin so you feel ashamed to be seen in company? Do scabs and scales form on the skin, hair or scalp? Have you eczema? Skin sore and cracked? Rash form on the skin? Prickling pain in the skin? Boils? Pimples? Bone pains? Swollen joints? Falling hair? All run down? Skin pale? Old sores? Eating sores? Ulcers? All these are symptoms of Eczema and impurities and poisons in the blood. To cure take B. B. B. (Botanic Blood Balm), which makes the blood pure and rich. B. B. B. will cause the sores to heal, itching of eczema to stop forever, the skin to become clear and the breath sweet. B. B. B. is just the remedy you have been looking for. Thoroughly tested for thirty years. ENSIGN readers are advised to try B. B. B. For sale by druggists at \$1 per large bottle; six large bottles (full treatment) \$5. Complete directions with each bottle. So sufferers may test B. B. B., a trial bottle given away at our office, or send five cents, which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and medicine sent at once by return mail. Describe your trouble and free, personal, medical advice given.

**Read This—Wanted!**

A bright, active, congenial young man of Latter Day Saint church, 17 to 20 years of age, to work in a general store, with opportunity for advance in remuneration. To reside with the family. Location in Pennsylvania. For particulars address:

J. FRANKLIN,  
7C Water St., Wheeling, W. Va.

**FOR SALE.**

A 40 acre farm with three room house and outbuildings; a nice little orchard, good pastures, land under cultivation. Good well water. Will sell cheap for cash. Address: GEORGE COLLIER, Stewartsville, Mo. 28-4t

**A CARD.**

To the Saints who do not know me I wish to say, I have been in the real estate business for about fifteen years, in Jackson county, Missouri. I am well acquainted with values, know where to locate the brethren better than one who has not had experience. I know all about values; I know a bargain and am in position to advise. And I wish to say there are other Latter Day Saints here who are in the real estate business. Now, if you are not afraid of your brethren, please call and see them when in Independence, or write them. I will give you reference any honorable person with whom I have ever done business, or any business man in Independence, banker or merchant; also Brn. Wm. Crick; Joseph Huff; H. R. Mills; J. W. Luff, Business Manager of the *Evening Publishing House*; W. H. Garrett, editor of the *Ensign*; N. White of the *Twelve*; A. White, mission-ary. I do all this to show you that Latter Day Saints can be honorable in real estate business as well as any other business. W. S. LOAN.

**HOI FOR OKLAHOMA!**

Congress has authorized the opening to settlement of the famous Kiowa and Comanche reservation—offering rare opportunities to secure free, fine farms, valuable town lots and rich mineral claims. Excellent openings for business and country. Morgan's Manual, a book of nearly 200 pages, tells you how to initiate and perfect your claims. A complete settler's guide. Recognized authority. Morgan's Manual, a fine little book of 100 pages, and many other tracts and a book, (illustrated) over 100 pages, full of valuable information concerning Oklahoma, all three sent on receipt of \$1.00. Address DICK T. MORGAN, Land Atorney, Perry, Oklahoma.

**Broken Brics—Bracs.**

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Brics Cement. The multitude know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers use inferior materials, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$3.65 a gallon, while a large amount of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials. Major's Cement retails at fifteen cents and twenty-five cents a bucket, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit. The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefits of the advertising, which amounts to over \$5,000 a month throughout the country. Established in 1876. Insist on having Major's. Don't accept any off-hand article. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail: either kind. Free of postage.

**Two Boxes of Quit-to-bac Cured Him.**

"KIEL, Okla., March 29, 1900  
"Bro. Ordway.—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco.

"L. S. STALEY."  
Three boxes of Quit-to-bac sent unpaid anywhere in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address: (Bro.) E. F. ORDWAY, Peoria, Ill.

D. F. NICHOLSON, H. C. NICHOLSON,  
Cashier, Asst. Cashier.

**COMMERCIAL BANK, LAMONI, IOWA.**

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

**Take Notice.**

These goods are worth double what I ask you for them. Fine socks, 5c. Suspenders, 12c. Envelopes, 7c per thousand. Rubber end lead pencils, good lead, 15c per doz. Pens, 6c each half doz. Aluminum pen and pencil holders, 5c each. 5x6 inch camera, fine, 35.00. Perfect wringer, wood, and a good one, 11.40. Crash suits, any size, 22.00. Bicycles, new, 37.75 to 117.50. A good one 112.50. Good secondhand wheels, 14.00 to 26.00. A tandem bicycle, almost good as new, 18.50; a good one, 116.75. Fine toned upright Emerson piano, 1120. Bailey \$75. Organs, secondhand, 810 to 225. Sewing machines, new, high arm oak, 111.50. Wheeler & Wilson No. 9, and White Oak drop head, slightly used, 115.00. If you are not satisfied with anything you buy of me you can return it and get the money. Enclose stamp for answer to, W. C. CUMMINGS, Room 19, 491 W. Madison St., Chicago, Ill.

**BELGIAN HARES.**

If you want to establish yourself in a profitable business, or desire to improve your stock, it will pay you to write me. I can furnish you common stock from \$3.00 up, and pedigree or imported (English) stock from \$15.00 up to \$100.00. There is nothing at present that will be better returns for the money invested. A doe will raise four to six families a year of from five to twelve kids. You can keep them in almost any place, three feet square is large enough for a family of five, and many barn or coal shed will hold fifty. Write me about what you want and I will quote you a price. They can be shipped anywhere by express with safety. E. ERZENHOWER, Kansas City, Mo. 515 Main St., Kansas City, Mo.

**LAMONI ACRES.**

Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border.

Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered.

Correspondence invited.  
D. F. NICHOLSON,  
Lamoni, Iowa.

**CRYSTAL CEMENT.**

Send twenty-five cents for a bottle of Crystal Cement, it will save you dollars. It exceeds glass, china, marble, wood, tin, zinc, galvanized iron, and many other wares that are breakable too numerous to mention, which otherwise you would have to throw away or lay aside. Try it and be convinced. Remit by Post Office or Express Money Orders or U. S. postage stamps. Address:

J. H. McMULLIN, Independence, Mo.

**Cumora Leads New York.**

No other firm can make these prices and prepay all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say.

CLOTHING.  
Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce wool, linette \$7.25; 18 ounce \$8.25; 20 ounce \$8.75.  
PRINCE ALBERT SUITS.  
Same goods as sacks, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill, Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Extra fine, strictly all wool, extra steel gray, heavy; worth \$18.00, price \$9.00.  
MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight.  
New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen \$0.25.  
Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Cumora, Mo. THE E. T. ATWELL CO., Cumora, Mo.

**R. R. TIME TABLES.**

MISSOURI PACIFIC—MAIN LINE DEPOT.

TRAINS WEST.	a.m.
No. 95—Wichita and K. C. Mail	12:49
9—Kansas & Nebraska Lin.	4:44
93—Texas, Joplin & K. C. Ex.	8:15
3—St. Louis Express	6:33
73—Lexington Branch Pass.	8:35
7—Fast Mail	10:00
91—Joplin and K. C. Mail	3:16
1—St. Louis Mail and Ex.	4:17
5—St. Louis Mail	5:55
71—Lexington Branch Pass.	6:45
TRAINS EAST.	a.m.
No. 96—K. O. & Wichita Mail	2:23
72—Lexington Branch Pass.	5:53
6—St. Louis Mail	7:23
92—K. C. Texas & Joplin Mail	8:37
2—St. Louis Through Mail & Pass.	10:17
78—Lex. Branch Passenger	6:10
4—St. Louis Through Mail	1:37
64—K. C. Tex. & Joplin Ex.	7:40
8—St. Louis Through Mail & Pass.	9:30
10—Kan. & Neb. Limited	11:72
Nos. 7, 9 and 10 do not stop.	
LIBERTY STREET DEPOT.	
TRAINS WEST.	a.m.
No. 71—St. Louis Branch Pass.	8:30 a.m.
71—St. Louis Branch Pass.	8:40 p.m.
TRAINS EAST.	a.m.
No. 72—Lex. Branch Pass.	6:56 a.m.
78—St. Louis Branch Pass.	6:15 p.m.
Tel. 17.	F. A. MILLARD, Agent.

**CHICAGO & ALTON.**

RAFF BOUND.	a.m.
101—Local Way Freight	3:46
47—St. Louis & Chicago Mail	8:27
41—Chicago Limited	6:38
49—St. Louis Flyer	9:38
WEST BOUND.	a.m.
50—St. Louis Limited	6:58
52—Chicago Limited	8:08
102—Local Way Freight	2:20
48—Chicago & St. Louis Mail	5:50
All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent. Tel. 287. J. CHARLTON, G. F. & T. Agt., Chicago.	

Reunion Notices.

The Des Moines district will hold their annual reunion at Colfax, Iowa, August 31st, ten days, twenty-three miles northwest of the city of Des Moines on the Rock Island railroad. It is a beautiful location, good shade, water, and every needed accommodation, good camping ground. A cordial invitation is extended to one and all to come and join in with us and enjoy a good, spiritual refreshment from the Master, for such we expect. All parties desiring tents or other camping articles will please send in their orders to George Johnson, Youngerman Block, Des Moines, Iowa. Please get your order in early. The price of tents for the entire ten days is about as follows: cheaper than was at first announced in Herald: 10x12 wall tents, \$1.00; 12x14 wall tents, \$1.35; 14x16 wall tents, \$1.70; 14x16 compartments, \$3.00; 14x21 compartments, \$4.00. All other camping articles at reasonable rates; feed for horses, hay, corn, etc., will be on the ground at very reasonable rates, and arrangements will be made for good board and low rates, buildings will be used for assembly meetings and also eating rooms, and not tents. Trains out of Des Moines are as follows: 9:35 p. m., 4:45 p. m., 12:10 a. m., 12:48 p. m., 7 a. m.

W. C. NIRK, D. M. RUDD, J. W. MORGAN, } Com.

DES MOINES, Ia., July 19.

Saints in St. Louis district will please not forget the dates of our reunion, August 3d to 12th inclusive. Tents will be up so all can move into them on the afternoon of the 2d. The location, Normandy Grove, is located both on the Suburban Street car line and the Wabash R. R. The Wabash station is about one-fourth of a mile from the grounds. Good shade and fine location for grounds. Indications at present are that our attendance will be much larger than last year. Tents entire time, 12x14, \$1.50; 10x

12, \$1.10. This includes putting them up and taking them down. Straw free. Those desiring tents please communicate with Bro. J. E. Dawson, 2510 Garrison Ave., St. Louis, Mo. Cots 25 cents, camp chairs 10 cents. An eating house will be conducted on the grounds by the committee. Meals 15 cents, seven for \$1.00. This for the accommodation of those who do not wish to do their own cooking and for those who can attend but one or two days. Extra tents will be arranged also for sleeping, charging a small sum for the use of the tent for the night. Every possible effort will be put forth on the part of the committee to make your stay pleasant and profitable.

Good speakers will be present and it is hoped that every one of our people in the district who can possibly do so will be present. Let us hear from you if you think you can come, perhaps we can help you out some. If you cannot decide about coming until almost time, come anyway. We will make provision for you after you arrive. Would prefer to hear earlier, however.

ARTHUR ALLEN, } J. E. DAWSON, } Com. J. U. HITCHCOCK, }

July 22.

Southern California Reunion.

The annual reunion of southern California will convene in Sycamore Grove, one of the best natural groves in the state, and situated within the incorporated limits of the city of Los Angeles, and about three miles from the post-office. All facilities for a ten day's sojourn outdoors are here afforded. Plenty of water, unexcelled shade and a pavillion for general service, with ample room for as many campers as may desire to come. Past experience has revealed the fact that the first day is invariably consumed in getting ready, so we have announced the meetings proper to commence on Saturday, August 11, 1900, and to continue over Sunday, the 19th.

The following brethren of the general missionary force will be in attendance, Missionary in Charge G. T. Griffiths, Associates, J. F. Burton, T. W. Chatburn, D. A. Anderson, Elbert Smith and Wm. Gibson. These will be assisted by members of the local force, viz.: Albert Carmichael, A. E. Jones, C. W. Earl, George Wixon, and others.

Best of all we are able to announce that one and possibly two of the presidency will be in attendance. We fully expect Bro. Joseph and Alexander.

Here is afforded an opportunity which may not come soon again to the Saints of the Pacific coast. I trust that all of the Saints will appreciate this, and as many as can possibly do so, will attend this reunion. We hope to make this one of the largest attended reunions ever held in California. You, by a co-operative effort and a complete trust in God, can make it the very best.

Forego something which is not of so much vital interest as the development of your spiritual nature, and come and unite with many others of your brethren and sisters in singing praises to your God. The signs of the times indicate a great upheaval among the nations of the earth. Let us be wise and have our lamps trimmed and burning.

Tents can be secured at the following rates: 10x12, \$1.95; 12x12, \$2.30; 12x14, \$2.60; 7x9, \$1.40; 10x14, \$2.20. This includes putting up and taking down. You will have nothing to do but to move in and move out. Provisions will be delivered on the grounds.

Grocery, milk, meat and vegetable wagons will visit the grounds daily. There will be an abundance of city water in easy access. The grounds are lighted with electricity.

Parties should in no instance fail to secure from the agent where they purchase a ticket, a certificate to the effect that they have paid full fare one way. If fifty parties are in attendance it will entitle the holder of each certificate to return at one-third fare. Please remember this; It was the failure to secure said certificates

which lost to us the rebate at our district conference.

Those desiring to participate in the "Community Table" should notify the undersigned to that effect at their earliest convenience. Some of the objectional features which necessarily we could not avoid last year, because of lack of experience, will be entirely eliminated this time.

Come, brethren and sisters, one and all, and make this one of the grandest reunions ever held in the state. Remember the date, August 10th to 19th, inclusive. Get certificates on whatever line of railroad you come. Please notify us by postal if you intend to attend, and when you will arrive. We shall endeavor to make arrangements with the Santa Fe Railroad company to stop near the grounds and deposit passengers. Those coming to the city will take the Pasadena car and get off at Sycamore Grove.

On behalf of the committee, T. W. WILLIAMS, 1014 Alpine St., Los Angeles, Cal. July 15.

The Teachers' Quarterly Now Ready.

At the last General Convention steps were taken toward a teachers' quarterly, and the editor of the Quarterly was authorized to prepare it. The Association takes pleasure in announcing that this Quarterly is in course of preparation and will be published with the next quarter, beginning with October. It will contain all the lessons of the three grades now in use, with such other matter as will be helpful and suggestive to teachers, both in the preparation of the lessons and in teaching them. The editor has spared no pains to make them of use to the teachers. Teachers having this quarterly will not need any of the others, for the text of the other grades appears in this just as it is in the others. Of course this will not take the place of the teachers' meetings, it is such teachers as cannot attend teachers' meetings, and to such schools as do not find it convenient to hold such meetings, it will go a long way to supply this lack. Although this quarterly contains much more than even the present senior grade, the price is within the reach of all, being but slightly in advance of the Senior. The price is ten cents per quarter, or thirty-five cents per year. Every teacher of any grade ought to have this quarterly, and it is hoped that teachers will avail themselves of this opportunity to make their work more effective, as well as more easy, and send their orders promptly.

Address Herald Publishing House, John Smith, business manager, Lamoni, Iowa.

LAMONI, Ia., July 19.

Conference Notices.

The Oklahoma district conference will convene Tuesday, 10 a. m., August 7, 1900, at the place of reunion, four miles east and two miles south of Hennessy, Oklahoma.

Branch presidents will please observe to send reports from their branch. Also those of the priesthood are requested to send written report of all labor done. We are hopeful of a good reunion and conference and trust the Saints in Oklahoma will make special effort to attend. The work is onward; let us each do our part that much good may come to the cause of Zion.

R. M. MALONEY, Dist. Pres. July 19.

The conference of the eastern Colorado district will convene at Wray, Colorado, August 18, 1900, at 10 o'clock a. m. It is desired that all branches in the district will send statistical reports to this conference; please do not neglect this, let us know your strength numerically and spiritually; are you hot, cold or lukewarm? Let the ministry report in writing so as to expedite business. Of course we shall expect you there in person also. Send reports to A. E. Tabor, Wray, Colorado.

E. F. SHURE, Dist. Pres. A. E. TABOR, Dist. Sec.

July 16.

DR. PRICES' CREAM BAKING POWDER

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder, Superior to every other known. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

PRICE BAKING POWDER CO., CHICAGO.

Convention Notices.

Northwest Kansas district Sunday School Association will convene Friday, August 17, at reunion grounds near Minneapolis, Kansas. The Sunday School children will give an entertainment at night. General Superintendent T. A. Hougas will be present during a part of reunion, and the afternoon of August 13th, 14th, 15th and 16th will be devoted to Sunday School and Institute work.

We hope that every Sunday School worker in the district will make a special effort to be present, and if you are not a worker you ought to be, so come any way. We wish that those who can only attend part of the time would arrange to be there Convention Day and for as much of Institute work as possible. Bring your Bibles, Quarterlies and Winned Songs. Come prepared to help and to receive help, and we shall have a profitable time.

NETTIE C. JOH, Supt. BELOIT, Kan., July 19.

Two Days Meeting.

There will be a two days' meeting held in the Lone Tree school-house, three miles northwest of Fairfield, Nebraska, on August the 11th and 12th, with Bro. Charlie Porter and Walter Self in charge. We would like for all Saints who can to attend.

JAMES J. TRESTER. FAIRFIELD, Neb., July 22.

NOTICES.

To the Members of the Second Quorum of Sixty; Dear Brethren:—Do you wish your proper addresses in the new circular letter which you have authorized your officers to get out? If so, please give this matter your immediate attention. Only two of our number, so far, have responded to our former notice. We desire the addresses of all those who have been

taken into the quorum since April, 1897, and also the addresses of the old members who have made changes since the afore mentioned date. If you desire the letters sent, please assist us by being prompt.

Address me at Plano, Illinois, Care Box 142.

H. E. MOLES, Sec. DIED.

YATES.—At Walker, Missouri, July 13, 1900, of consumption, Bro. Miles Yates. Although young in gospel experiences he was strong in the faith and departed in hope of the first resurrection.

BUTLER.—At his home near Kingfisher, Oklahoma, July 6, 1900, of heart failure, Elder Stephen Butler. He was born in 1832, accepted the angel's message under the preaching of his brother-in-law, Elder Zack Martin, in 1865, and was ordained an elder in 1867. He moved to Oklahoma soon after the opening and has been an important factor in the growth of the work in the Territory. Funeral sermon by Elder W. S. Macrae.

STANNARD.—At Denver, Colorado, July 13, 1900, of brain fever, Sr. Betty Stannard, wife of Albert Stannard, aged 26 years, 6 months and 21 days. She was baptized by the writer May 7, 1890, and was a firm believer in the latter day gospel. She leaves a husband and two small children, beside father, sisters and others to mourn her loss. She seemed to have a premonition a few days before she was taken sick of the near approach of the end; she had her children blessed July 1st of this year, and on the 4th sent for the writer to come and see her as she felt there was something going to happen, and she wanted to know my opinion in regard to the matter; when I left her she seemed more cheerful, but the next day her mind gave way, and it was necessary to confine her in the hospital. She never regained consciousness and died the above date; interment at Brighton, funeral in charge of the writer.

E. F. SHURE.

STARVED Slow growth of hair comes from lack of hair food. The hair has no life. It is starved. It keeps coming out, gets thinner and thinner, bald spots appear, then actual baldness. The only good hair food you can buy is AYER'S HAIR VIGOR. It feeds the roots, stops starvation, and the hair grows thick and long. It cures dandruff also. Keep a bottle of it on your dressing table. It always restores color to faded or gray hair. Mind, we say "always."

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 2, 1900

NUMBER 31.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, political and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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When desiring your address changed, give both the old and new address.

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In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the bank.

Letters should be addressed, and orders and drafts made payable to **ENSIGN PUBLISHING HOUSE, Independence, Mo.**

Box B.

## A GREAT PRIVILEGE.

One of the most gracious, satisfactory and cheering assurances given to the followers of Christ is the promise that they shall not walk in darkness, but shall have the light of life: consider it carefully:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. I am come a light into the world, that whosoever believeth on me should not abide in darkness.—John 12: 35, 46.

As our Savior came to the earth to carry out the plans and designs of his Father, and did surely manifest in His life that He was the light of the world, it is a logical conclusion, as certain and sure as that good fruit will follow the planting of good seed in good ground, when supplied with proper heat and moisture, that every individual who follows Christ, can neither walk in, nor abide in darkness; its an impossibility. On the other hand, the conclusion is just as inevitable that all who do not follow Christ as the light of the world, must abide in darkness, which necessitates an entire separation from the presence of God; for "God is light, and in him is no darkness at all" (1 John 1: 5). Consequently, those who are in darkness, have, so long as they remain under that influence, no place where God and Christ are.

Follow Christ! Where will an individual be found professing faith in the Son of God, who is not firmly convinced in his heart that he is following the Lord Jesus in his religious belief? And yet that belief, in part at least, may never have been even suggested by our Lord as His

doctrine. Take for instance the doctrine of the baptism of infants, which is so universally accepted as a doctrine of some of the churches, but for which there is not the slightest warrant in the Scriptures; men are by no means following Christ in the teaching and practicing of that tenet. The same may be said of the doctrine of infant damnation, so much believed in a century or two ago, but happily now rejected by most people. The "mourners' bench," "six months probation," "sprinkling in lieu of immersion, for baptism;" good, God fearing people accept all of these, and yet it is not because of either the example or teaching of Christ. What then is the legitimate conclusion regarding them? Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness," and if we teach and believe doctrines as cardinal parts of our faith which our Lord did not teach, practice nor authorize, we are not following Him, and there can be only one verdict. We must be in darkness.

Many good, earnest people are affiliating with churches which in their organization bear not the slightest resemblance to the church organized by our Lord, and yet they all earnestly affirm such organizations to be Christ's church. How they manage to dispose of the logic of facts when they make a fair comparison between the apostolic church and what is termed the "orthodox" organizations of today, is a mystery. They must blindly close the eyes of their reason and affirm, "It is so," without regard to the testimony of the Scriptures. But there is a good explanation of the matter, after all, for "it is written" by the prophet:

For, behold, the darkness shall cover the earth, and gross darkness the people.—Isa. 60: 2.

For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed.—Matt. 13: 15.

This latter quotation from Isaiah 6: 9, 10, was used by the Savior, and again by the Apostle Paul in his sermon to the Jews at Rome as sketched in the last chapter of the Acts, and it is just as applicable today; for though the Light has manifested Himself in the flesh, taught the doctrine of the kingdom, and Himself practiced it, yet will they not follow Him, therefore, must abide, continue, in darkness. There will be a great many surprised and sorrowful professing christians when the veil of darkness which now envelops them is removed; when they pass over to the judgment seat, or from mortality into the immortal world, and their comprehension is enlarged, their un-

derstanding cleared, and they see the facts as they are.

But it is not all to follow Christ in His doctrine, and in the pattern of the polity of the church He established. We may not neglect these important truths and duties and be justified, but there are other very important ways in which all must follow Him as "the light of life." Every individual who embraces the gospel of Christ should sense in the very depth of their souls that they are making a covenant, not with man, but with God; and that, however much they might be able to dissemble and deceive the most astute among men, it is utterly impossible to deceive God and the angels. The Scriptures indicate forcibly how the Lord despises the hypocrite, and what a terrible fate, judgment, awaits such; and yet, notwithstanding the woe pronounced against them, there are too many hypocrites in the Church of Christ today. Not among those who honestly strive to do right but fail in various ways, but those who know they are acting contrary to the Scriptures, and comfort themselves in the thought that they are cunning enough to keep their duplicity from the officers of the church; they deceive themselves, however, and sooner or later, their transgressions will be brought to light if they continue.

But even supposing they are able to hide their sins from the officers of the church, what must they think of the discernment of the Lord? It is not possible to cover up wrong doing so that He will not know of it! And if the officers of the church are so much to be feared that these evil doers will hide their works in darkness to avoid answering to the church tribunal, how vastly much more should they fear God and His Judgment which they can never escape. What transgressors expect to gain by holding on to their membership in the church, and continuing in sin, is another mystery. They cannot escape the penalty for breaking the law; and the reward of the liar and hypocrite in eternity, if they do happen to do so here for a time; and these facts ought to press themselves in upon their inner consciousness with such force as to lead to true, sincere repentance and right doing.

Follow Christ! the Light of life, in fervent devotion to the principles of life revealed through the gospel. Love God supremely, your fellowman next. Seek for a pure life, one of loving ministry to others, one that is filled with fervent charity and humility; in a word, follow Christ, and the life which will thus result will not only benefit others and

save the soul alive, but will glorify God the Christ, and the church.

## EDITORIAL ITEMS.

BRO. F. R. TUBBS, clerk of the London, England branch, has removed from his former place of abode, 12 Paragon Road, South Hackney, and now resides at 31 Chatham Place, Hackney, London, England, where all correspondence on matters relating to the branch, or otherwise, should now be addressed.

SOME of our brethren have somehow got hold of the idea that when sending articles to be printed, if they will only mark the outside of the envelope or wrapper "Printer's Copy" or something to that effect, the postage will not cost so much. This is a great mistake for which the ENSIGN has to pay. One such communication from a foreign mail this week, cost us eight cents, double rates being demanded because the postage was not prepaid. Please remember that full letter rates are charged on all written matter, even though the envelope containing it is left unsealed.

BRO. JAMES M. BAGGERLY has a five column article in the *Evening Telegram*, of Superior, Wisconsin, for July 28th, in which he clearly sets forth the distinction between the Reorganized church and the Utah church. The article is interesting and instructive, and we trust will accomplish much good. The press is favoring the elder-ship in permitting them to get these differences before so many readers, and it is a privilege which is and always should be appreciated. Much prejudice will be removed through these efforts and many will be prepared to listen to the preached word who otherwise would not take the trouble to go to hear the elders.

BRO. ALONZO HARKAWAY PARSONS, Francis James Ebeling and Richard Baldwin have been doing gospel work in the city of Meadville, Pennsylvania, having secured the use of the Court House there. Friday, July 27th, at 8 p. m., Bro. Parsons lectured on the question, "Is Man in the Image of the Christian God." At the same hour Saturday evening Bro. Ebeling presented the theme, "Hell is Not the Final Abode of the Wicked," and on Sunday at 8 p. m. Bro. Baldwin took up the subject of "Infidelity and its Cure." *The Tribune-Republican* (daily) gives a half column report of Bro. Parson's effort in a very creditable manner. Meadville is a very conservative city, and our brethren need not feel disappointed if their efforts do

not at first meet with the success they merit. It is necessary to sow the seed, but the Lord only can give the increase. The reporter stated that the audience attending Bro. Parson's lecture "was not large but the lecture was both logical and interesting."

THE *Autobiography of Elder Joseph Luff*, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

## EXTRACTS FROM LETTERS.

BRO. SIMON SHEARER, Hannibal, Missouri:

Bro. J. A. Tanner, of Bevier, made us a ten days visit, and preached the word in its purity and with much assurance. We did not have large audiences, but those who did attend were interested; it may take years to reveal the amount of good done, but we know the good seed sown will bring forth fruit. The Saints here feel encouraged. The Holy Spirit was present in every meeting and we have truly been blessed, so come again Bro. Tanner.

BRO. E. J. HYATT, New Harmony, Indiana:

We seldom get to hear an elder more than about once a year. Elder George Jenkins was with us last February and preached five times with good liberty; did much good and made many friends for the cause. I greatly enjoy reading the letter department. I find many, like myself, have to undergo many things hard to bear; but be of good cheer, dear Saints, the crowning day is coming by and by. The Saints here are alive and striving to do the Master's will. There are only six of us but we have many friends outside the church, and some of them are willing to obey the gospel when opportunity is afforded.

BRO. R. S. COOP, Garfield, Oregon:

There have been two Utah elders in this region claiming that Joseph Smith was a polygamist, and that they could prove it, but they failed to produce the proof. They said they were coming back. I was baptized by A. H. Parsons in the S. Solomon branch, Kansas, but moved away where there were no Saints and joined the Congregationalists, but have since seen my mistake. I have not heard a sermon for about twelve years; all I get is through the ENSIGN, and I would not be without it for double its price. I wish an elder would come this way; there are some honest and interested people here. I tried to explain the difference between our church and the Utah church to some of my neighbors last Sunday, and to show them that the Utah people did not get their doctrine from the Book of Mormon. My home is open for an elder at any time, and will help what I can. Am a poor man, working by day, principally, to make a living.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. G. H. Hulmes will preach at the Saints' church next Sunday evening. The pastor will occupy at the morning hour.

Edith Ruth, infant daughter of Mr. Nathan and Sr. Minnie Luff Carmann, was blessed at the Wednesday evening service, Bishop G. H. Hilliard and R. May officiating.

Mr. and Sr. C. P. Fann are the proud possessors of a little son who recently took up his abode with them and claimed their protection. Sr. Fann was formerly Anna Bradford.

Bro. J. A. Gunsolley, president of the Lamon, Iowa, branch, worshipped with the Saints here Wednesday evening. He is en route to the Clinton, Missouri, reunion, we believe.

The services at the Saints' church last Sunday were well attended. Bro. Alfred White occupied at the morning hour, and Bro. R. M. Elvin in the evening. The weather was clear and pleasant.

Bishop G. H. Hilliard returned from Lamon and St. Joseph, Sunday night, and will go to Rich Hill, Missouri, Friday. He is anticipating an eastern or western trip, but as yet is undecided which way he will be called.

Tomorrow, Friday, will be observed by many here as a day of fasting and prayer for the recovery of Bro. Elmer E. Johnson, of Chicago, Illinois, a faithful Religio worker, who is in declining health. We are glad to see the sympathy manifested for Bro. Johnson and that the request of the general officers of the Religio, published in last week's ENSIGN, is being honored. Earnest prayers in Bro. Johnson's behalf were offered at the meeting last Sunday afternoon and on Wednesday evening.

Bro. and Sr. Joseph Mather are rejoicing in the advent of a fine little daughter Friday of last week. Sr. Mather is a daughter of Bro. I. N. W. Cooper of Lamon, Iowa. Bro. Mather's services, we are glad to note, seem to be appreciated here and he seems to be having a very encouraging recognition in his profession as a physician; he uses both homocopathy and osteopathy in his practice. He has this week bought the office furniture recently brought here by Bro. Baldwin, who has moved to Kansas City. Bro. Mather therefore occupies the office so long had by Dr. Twyman on South Liberty street, near Chrisman-Sawyer Bank.

Bro. W. N. Robinson was ordained second counsellor to Bishop R. May, in the Saints' church at St. Joseph, Missouri, last Sunday morning, as will be noticed in the St. Joseph items. A number from Independence, Missouri, Kansas City, Kansas, and Lamon, Iowa, were present on that occasion. One feature worthy of note was the fact that, for the first time in the history of the Reorganization, two complete quorums of bishops were present at one time and in one place: Presiding Bishop, E. L.

Kelley, of Lamon, his counsellors, G. H. Hilliard, of Independence, and E. A. Blakeslee, of Galien, Michigan; Bishop R. May, of Independence. W. H. Pease, of Kansas City, Kansas, and W. N. Robinson, of Independence. The services were impressive and spiritual.

LAMONI, IOWA.

Elder F. E. Cochran expounded the gospel law at Surprise school-house, in this district, on Sunday, 22d inst., Elder Weld at Runnels, Iowa, and Apostle Lambert and Elder Ray at Davis City.

Elder H. A. Stebbins preached the funeral sermon of Sr. Caroline Jarvis at Burlington, Iowa, 21st, she died at Boston, Massachusetts, on the 18th, age 77.

On the night of the 25th, at the home of Elder Elvin, Mr. Leonard Dickey was married to Sr. Clara Hilliard, by her father, Bishop G. H. Hilliard.

The business manager of the Herald office, Elder John Smith, has bought the property formerly owned by Bro. P. Sillsbee, and expects to occupy the same next month.

Sr. Mary Barnes arrived from Council Bluffs, Iowa, last week, to dwell at the Saints' Home here, she is 86 years of age and was baptized by Elder Oliver Cowdry in 1832. Srs. Seeley and Ethel Smith have been on the sick list there of late. Other additions to the Home of late are, Sr. Hirst, aged 84, and Sr. C. Herrick, both of Keokuk, Iowa.

Good prayer and testimony meetings were held at the Saints' church and at the Saints' Home on Wednesday and Thursday nights last week. Bishop Hilliard, who presided at the Home, gave some excellent instructions to the inmates.

Sunday, 29th, the morning hour was occupied by the presiding priest, teacher and deacon, Brn. M. J. Danielson, A. K. Anderson and Dan Anderson; who gave very good admonitions and wise counsel in the channel of their duties according to the revelations to the church. At night Elder Joseph Clapp discoursed acceptably at the chapel, his text was, "There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. 14:12. Apostle J. W. Wight was the speaker at the Home last night.

A LAMONIAN.

July 30.

ST. JOSEPH, MISSOURI.

Sunday had the appearance of conference to the St. Joseph Saints, so many being present from abroad. We had with us Brn. Joseph and Alexander Smith and E. L. Kelley of Lamon; E. A. Blakeslee of Michigan; G. H. Hilliard, W. N. Robinson and R. May, W. H. Pease, Srs. J. A. Robinson, W. N. Robinson and Belle James of Independence. Bishop E. L. Kelley, assisted by Bro. Blakeslee, occupied the morning hour, and Bro. Joseph Smith spoke at evening service, assisted by Bro. A. H. Smith. The sermons were timely and much appreciated by large audiences. At the morning service Bro. W. N. Robinson was ordained as counsellor to Bishop

May, and Bro. Robert Winning was ordained a high priest. The service was very impressive, the Spirit being present to cheer and to bless.

A new opening has been made for the work at Elwood, Kansas, Bro. Best having it in charge.

At teachers' meeting Thursday evening Sr. D. H. Blair resigned as assistant superintendent in our Sabbath School. Sr. Blair will leave this week for Kansas City, where Bro. Blair is in business. Sr. Blair has been an earnest, efficient worker in Sunday School for the past eight years and will be greatly missed. Superintendent of Kansas City Sunday School—take notice.

At the last meeting of the Sisters' Mite Society Sr. Best was elected president and Sr. Brooks secretary and treasurer. This band of sisters are to be commended, having earned \$25 as a society in the past six months.

Sr. Ida Pearson, another of our Sunday School teachers, has located in Kansas City. The tendency seems to be to get closer to Zion. B. & B. July 31.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 12024 Union Ave., 10:30 a. m. and 7:30 p. m.; Parkside Mission, 7124 Stony Island Ave., 3:00 and 7:30 p. m.; 505 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. H. Southwick sojourns in the city a few days, and preached at 2:45 yesterday at 716 Van Buren, and went to West Pullman to occupy at night. He goes to Sandwich from here on Thursday next. Bro. Southwick is the president of our district and is anxious to see the work move.

On next Sunday we pass another mile post. Let us rally to and make this Union service the best one yet. Let us come together in prayer and humility, determined to make the meeting a success. 3411 Cottage Grove the place, and 3 o'clock the time; sacrament will be administered as usual.

The last week was spent in vigil with a sick wife, but thanks to the good Father, she is much better and attended church yesterday evening.

Our Religio was very interesting yesterday, in charge of Sr. Della Braidwood, Bro. Jas. F. Keir having charge of Book of Mormon study, responses by quotation from Doctrine and Covenants, a neat little paper by Sr. Penry, made up an interesting program. We feel that others should share the benefits of these meetings.

Brn. Ammon White, Arthur L. Murphy and Wm. Pitt took advantage of cheap rates and came up to the great city of sights, arriving Saturday and returning last evening—taking in a service at the church. They were accompanied on their return by Srs. Mamie Pitt, Ada Cudsworth and Julia Braidwood, who will visit a few days in Zion's fair borders. We bid them be happy and don't forget to return.

The three Saints' Sunday

Schools of the city have combined in an entertainment to be given at Bro. Graves' mission, 508 37th street, on Saturday night, August 4th, and on the following day a Sunday School will be organized there by Bro. R. N. Burwell, the district superintendent, and Bro. F. M. Pitt, one of the general assistant superintendents.

Telegram just now received from Bro. L. W. Kahler, of Wilmington, calls us thence tomorrow, to attend funeral. Particulars later on.

Bro. and Sr. Pope spent two pleasant weeks in Michigan, visiting relatives and friends whom they had not seen for fourteen years. They return refreshed in body.

Bro. G. H. Henley, during his vacation from factory work, thinks to spend the time in gospel work, and will try to attend some of the two day meetings advertised, also will do work in the city as opportunity may offer.

With face Zionward, Yours,  
J. M. TERRY.

395 Ogden Ave., July 30.

FIRST KANSAS CITY BRANCH

Chapel, 2324 Wabash avenue. Take 16th street line to Prospect Ave., transfer to Prospect, get off at 24th, and walk one block west or to the right hand. Time of meetings: Sunday School at 9:30, preaching at 11 a. m. and 7:30 p. m., social service at 12:30 p. m. Prayer meeting, Wednesday evening at 7:30; Religio, Friday evening at 8. Strangers are cordially invited.

The tent meetings have reduced attendance at our regular services, but now that it has been moved to the west side at 17th and Holly streets we hope attendance will again improve.

On last Saturday the four Sunday Schools of the consolidated cities held a union picnic at Budd Park, and so far as we have heard it was well attended and all voted it a grand success. There were also quite a few over from Independence.

Sr. Eunice Winn is sick with typhoid fever, but is some better than she has been.

Sr. T. J. Franklin, who has been visiting Sr. L. H. Ashbaugh, has returned to her home at Independence. Age is beginning to tell on her faculties.

Sr. Ada Cudsworth nee Pitt, and Sr. Mamie Pitt nee Clark, of Chicago, have been visiting relatives here this week.

Bro. Arthur Gillen has been elected president of the Literary and we trust a new impetus will be given to the work.

Sr. Ida Pearson, formerly of St. Joseph, has taken a position with Brn. Robinson & Co. as book-keeper.

R. E. PORTER.

July 31.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening, Zion's Religio-Literary Society Friday evening.

The weather is all that could be desired for this time of year.

Elder Joseph Luff arrived Saturday and was the speaker at the church at the morning service; he came unawares so was not advertised. I suppose had he been advertised there would have been a larger congregation present. If the Saints

would attend all the meetings they would not miss any of the good things. Saints miss many good things on account of absence. I think there are many who do not realize the good there is in the Z. K. L. S. because they never attend. Come out Saints and find out what we are doing and help us do it.

Bro. Luff was again the speaker at the evening service. The congregation both morning and evening was composed mostly of Saints, and the instruction was timely and we think will result in good. Our earnest prayer is that Bro. Luff's health may be improved to that extent that he may be able to perform the labor that is necessary to be done in this mission.

By letter from the brethren who have the tent work in charge, we learn that unless the Saints come to the rescue in a financial way the tent work must stop. What do you think of it, Saints, shall we let the work of saving souls cease on account of a few cents? Surely not; come up to the rescue; come quick with your quarters, halves and dollars, let it not be said that the Colorado Saints could not support a tent for one season. Let us hear from you and send your contributions to E. F. Shupe, 3633 Clayton street, Denver, Colorado.

Bro. W. T. Bozarth and wife have changed their minds and have located at Rocky Ford, Colorado.

The Sunday School will give a social Thursday night, at the church; ice cream and cake will be served.

Friday will be observed as a fast day by the Religio for Bro. E. E. Johnson, of Chicago.

S.

July 30.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 920 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

There was a good attendance at the Religio Friday evening, thirty-four being present, nineteen of whom were members. Among them was D. L. Harris, missionary, en route to Oregon; Fred Lawn, from Santa Cruz; Bro. Joehn, from Sacramento, and three daughters of Elder Putney. The occasion was the election of officers, with the following result: Sr. M. E. Saxe, president; Lizzie Parkin, vice president; Chas. A. Parkin, treasurer; Chas. Wyatt, pianist; May Cross, chorister; Lizzie Parkin, librarian; John Lawn, corresponding secretary; Brn. Wyatt and Lawn editors of the "Electric Spark," the Religio paper; Sr. Davis, secretary.

Our branch met with a sad loss last week in the death of Bro. Ether Knight. He went to bed in the evening in perfect health as far as known. No sound was heard from him during the night although one of his daughters slept in the same room; but on calling him in the morning he was found dead. We can scarce imagine their horror and surprise. Sr. Knight was not home as she is visiting relatives in Lowell, Massachusetts. He was

an old time Saint, being sixty-six years of age. His father was one of the early elders of the church. The funeral was held at his home, 507 Height street. Chas. A. Parkin preached the sermon. Six Saints acted as pall bearers. Many beautiful flower pieces were presented, one of them being from the San Francisco branch of the church. We fully sympathize with the grief-stricken family.

D. L. Harris has gone to Oregon, his field of labor.

There is quite a marked improvement in the attendance at all our meetings of late. The Saints seem to be putting forth better efforts, and consequently enjoy more of the Spirit.

Geo. S. LINCOLN.

July 20.

LETTER DEPARTMENT.

Gospel Tent.

EXCELSIOR, Wis., July 19.

*Editor Ensign*—Bro. and Sr. E. M. Wildermuth and the writer have moved our tent from five miles above Excelsior, on Knaps Creek, to one mile and a half below Excelsior, near the home of Bro. John Anderson, where we have reared our cloth tabernacle and announced ourselves as ready to explain what we believe and why we believe as we do. The last place on Knaps Creek, where we held forth four weeks, we were kindly cared for and had a good hearing. Much prejudice was removed and friends were made to the work.

We will always remember the kindness of Sr. Jane Beebe who, with her husband who is not a member of the church, did all in their power to make us comfortable while we were there; others of the Saints and friends did nobly in looking after our wants. May the Lord reward all of them in our prayer.

We feel that we love this grand latter day work, and glad to be engaged in ministerial work. Our present address for some time to come will be Excelsior, Richland county, Wisconsin, should any want to correspond with us. A two days' meeting for all who desire to attend will be held here in our tent the 4th and 5th of August. Elders W. A. McDowell and W. P. Robinson will be in attendance. Let all come who can.

ELDER E. L. SAWLEY.

ANN, Mo., July 19.

*Editor Ensign*—I am at present holding meeting out in the yard of Bro. Cook. I commenced at the home of Bro. Stepp, but the crowd soon increased, the house would not hold them. I moved to the home of Bro. and Sr. Cook, thinking to hold in their house, but the crowds got too large for it the first night, so I took seats out of doors, and I stretched my charts up on the side of the house. I find my new charts to be a splendid help in presenting the simple gospel plan to the people.

This is the place where Bro. I. N. spate the Campbellite gun, Rev. Hill, staked Evangelist, about five years ago. We have three families here at present, but the prospects are now very good for an increase if those interested are bold enough to follow their convictions.

We had a very fine conference at Ava; the Saints there have done well to so far complete their church as to be able to hold conference in it. They will make an extra effort to finish this fall. I continued meeting there until Friday night, assisted ably by Bro. Roach and Bro. Gray. I left those two brethren to take care of the interest and I moved on to this point.

I wish to call the Saints' attention to the bishop's agent's account for the last six months, collected in tithes only \$35.75. I also notice one of your missionary's shoes so badly worn that he was walking on the bare ground. Is it possible the Saints are so poor down here that three or four could

not club together and buy a pair of shoes. When a young man is to leave home and friends to preach the gospel without a purse or scrip, do you think it is no trial for him when the Saints will allow him to go until his shoes and clothes are so shabby he is ashamed to let anyone see him on the streets?

Remember the word of the Lord, Doctrine and Covenants 83:16: "Who so receiveth you receiveth me, and the same will feed you, and clothe you, and give you money, and he who feeds you, or clothes you, or gives you money, shall in no wise lose his reward, and he that doeth not these things is not my disciple: by this ye may know my disciples." If this is God's text of a true disciple it will be well for the Saints to examine themselves and see who is in the faith.

We have four missionaries, let us hear from the Saints who need preaching, we wish to make a record this year that will count for good.

I go from here to Grove Springs, thence to Springfield, to see about starting the tent again.

Yours for victory,  
HENRY SPARLING.

BEAVER, Mo., July 16.

*Editor Ensign*—Inclosed you will find a few subscriptions for the paper preacher which is gradually winning its way into the homes of the Saints and the honest in heart throughout the broad universe where its weekly visits are greatly appreciated; its clean and clear cut reading matter and letters from all parts of the globe are very interesting, and for my part I do not see how any one interested in their own salvation, and who wish to keep pace with this grand and glorious latter day work, can afford to do without the *ENSIGN* and all other church publications, yet at the same time make smokestacks and tobacco presses of themselves, as well as coffee and tea vats. Is it possible that God in making man made a mistake in forgetting to erect a chimney to convey the smoke. Oh, no, but men have sought out new inventions, and by a slow but sure process are cutting the tender threads of life and committing suicide daily.

But this is not all; I believe that thousands of natural born tobacco, coffee, tea and strong drink users are brought into this world yearly. Oh, how sad the thought that we as parents will, to some extent, be held responsible for allowing a curse to rest upon our posterity, even to the third and fourth generation. If this be true, charity upon our part should be exercised in behalf of those who are natural born slaves to any one or more filthy habits, as they are truly to be pitied. How oft have we not heard the remark, "Oh I have tried to quit and overcome this or that habit, but I cannot do it." In one sense this may be true; but in the gospel sense it is untrue, for by a godly walk and conversation, fasting, and by the prayer of faith, God will help us to overcome, strengthening our will powers, or removing the appetite and hankering desire for the cursed thing that God has so plainly spoken against.

Dear Saints, think candidly over this matter, especially you who hold the priesthood, for the word of the Lord is to us, "Be ye clean that bear the vessels of the Lord." Ofttimes in bearing our testimony we say that we love the Lord and this latter day work, but how far does that love extend? Surely it ought to reach out in all directions far enough to make us Christ-like in all things. Zion is the pure in heart, and how can we be pure in heart, and at the same time ignore God's law and counsel? The redemption of Zion draweth nigh, and the faces of the Saints are being turned toward the center places and regions round about. During the last two months quite a number of the Saints have moved into these regions and are well pleased, and still they are coming.

At our business meeting on the 4th inst. we resolved to build a church at this place. The writer and Bro. J. E. Swegart were appointed as a building committee, with power to appoint a third man, solicitors, etc., and as most

of us are poor in this world's goods, the undertaking and sacrifice will be of no small import. We are located in or about the center of the South Missouri district, and our aim shall be to put up as large and respectable a church as the incoming means will permit. We herewith extend an invitation to all the Saints and friends to the work to give us a helping hand. Small favors will be thankfully received, and large ones in proportion. The church will be built with a free pulpit and an open Bible to all denominations when not in use by the Saints. Money may be sent to the writer or J. E. Swegart, Beaver, Douglas county, Missouri, who will keep an accurate account of all means received, and give due credit. As Beaver, Missouri, is not a money order office, orders may be drawn on Granada, Missouri, but sent to our home address.

The work in this district is onward with Elder D. W. Thomas in command; the missionary force are all in the field, crops are fine, and all nature smiles, and if the wheels of progress are allowed to roll onward without hindrances we are assured of success.

Ever watchful for the welfare of Zion I remain strong in the faith once delivered to the Saints.

J. C. CHRISTENSEN.

CLARKSDALE, Mo., July 29.

*Editor Zion's Ensign*—Enclosed find a large bill announcing our coming Northern Missouri reunion. The committee are hard at work to make this, the eighth annual reunion, a success.

The reunion will be held in Stewartsville, Missouri, August 31st to September 11th, in Bro. Ben J. Dice's Grove, just one-fourth mile southeast of the city limits.

We have the promise of several of our leading elders to be with us, besides our own missionary force; these latter, I am pleased to state, are men who, where the Saints have had an opportunity of getting acquainted with them, speak in the highest terms, and are thankful to the General Conference and Bureau of Twelve for sending these men into this district.

In former years our annual gatherings were held in Maysville, but this year the committee has changed the location to Stewartsville; by the change many new faces will be seen from the surrounding country, attending the reunion.

In order to make the reunion a success we invite Saints from the surrounding districts to come and enjoy the spiritual blessing that we are anticipating.

Stewartsville is the city where the General Conference was held in 1884, the city is situated 21 miles east of St. Joseph, 15 miles west of Cameron, Missouri, on the Hannibal & St. Joseph Railroad. We have been granted reduced rates on this railroad for certain dates, but we have asked, and are expecting, reduced rates for the whole meeting. This will be advertised later in the church papers.

We are promised a reduction in the price of rent of tents, hence can give the benefit of this reduction to the Saints coming. The rent of tents will be as follows: 9x12 feet, for the whole meeting, \$1.45; 12x14 feet, \$1.65; straw free. Please send in your order now, to the undersigned secretary of the committee. Board on the grounds 15 cents a meal for regular boarders, 20 cents for transient.

C. P. FAUL, Sec.

ELAM STATION, TEXAS.

*Editor Ensign*—On the 7th and 8th of this month I had the pleasure of meeting with the Saints of Central Texas district, in their conference held at Cook's Point. The conference moved off smoothly and pleasantly. Met while there Bro. E. W. Nunley, S. R. Hay, J. W. Bryan and E. L. Henson, of the missionary force, also our worthy missionary in charge, H. O. Smith. At the close of the conference Bro. E. L. Henson left us for San Antonio where he will meet Bro. I. P. Buggery and labor with him in that section. Bro. Bryan to points south and east, Bro. Nunley and Hay

to points north and west in the vicinity of Waco. Bro. Wight Moore and Renfro, who did not attend the conference, are busy at work for the Master. Bro. Wight in Nolan and Taylor counties, Bro. Renfro in Falls county and Bro. A. J. Moore in Jack and Young counties.

Bro. H. O. Smith and I were invited to make an effort in the Master's cause at the Saints' church near Hearne, in the Texas Central branch; began one meeting Saturday evening, the 14th, and continued till the following Thursday. Several names were given in for baptism at the close of the meeting; leaving Bro. Hay to attend to the baptizing the next day, we hastened on our way to fill appointments sent on before, near Dallas, Texas. Bro. Smith will remain with me here till the 25th, when he will pass on to points north, and to meet with the northeast Texas and Choctaw district conference which will convene on the 28th of this present month, with the Manchester branch, Red River county, Texas.

My association with Bro. Smith for three weeks has been to me both pleasant and edifying. I expect to remain in this section for some time, where we are meeting with interested congregations and kind friends to supply us with all that is needful to enable us to reach the people.

Hoping and praying for the development of truth in the hearts and minds of the people,

I am yours in bonds,  
T. J. SHEPPARD.

WATONGA, O. T., July 25.

*Editor Ensign*—This finds Bro. Hubert Case and I out in western Oklahoma, about seventy-five miles west of Kingfisher; we have been out here nearly a month. We erected an arbor near Guy postoffice, held forth nearly three weeks with fine interest. Bro. Case and writer did all the preaching except one sermon each from Bro. Maloney, Durey and Rhoads. We baptized eleven at this place, and left others saying, "We believe you have the truth." We left the Saints rejoicing and branch in better condition spiritually than since it was organized. Bro. Case and I have baptized fifteen so far this year, and have been encouraged all along the line. But there has been some hardships mixed in as well.

This is a good country and I think better chance for poor people to get a start than in older country where they have to rent. Homesteads are about all taken, but with a little money you can buy a relinquishment, or there is lots of Indian land to lease, and they have the best land, and were allowed to take their allotments before the land was open for white settlement. You can lease one hundred and sixty acres for three to five years at thirty to fifty dollars per year.

We have a good many Saints scattered through this country now, I like to see our people among the Lamanites, it is going to convert lots of them to the gospel in time. They appreciate good treatment.

Yours truly,  
W. M. AYLRON.  
Mission address Okarche, O. T.

MOUND CITY, Mo., July 20.

*Editor Ensign*—The elders of our district are doing some good work and we think the angel's message is finding favor with the people; several are ready for the new birth of the water, but some hindrances in the way, some we think on account of the way their folks conduct themselves who already belong to the church, by being so neglectful of duty, but we look for an ingathering soon. We expect to move our district tent to Skidmore tomorrow; would have gone today but hindered on account of rain; we also intended commencing a series of meetings at the Christian church, some five or six miles north west of Mound City last night. Bro. Welch and D. C. White would've been there to break the bread of life to the people, but nothing preventing will meet the people there tonight and will continue for awhile; one of these brethren will remain, while the other will go with the tent with Bro.

Arthur Davis, who is holding meetings at Skidmore till tent arrives.

We look for a good work this year, we are glad to have three good workers in our district this year; we have had some good workers in the past years, but only one and two at a time; the good seed has been sown in a few places but there is much territory that has not been worked by the missionaries as yet. The old ground has been worked over each year but still there are lots near by who have not heard the message.

We were at a Christian prayer meeting the other night and the leader read of Jesus healing the blind man and commented on it, then said the Scripture said that there was none so blind as they that would see. I don't know of that scripture.

Yours for truth,  
R. K. ROSS.

PORTLAND, Ore., July 22.

*Dear Ensign*—I have been a reader of your paper from the first issue, and take such a delight in reading the instructive and enlightening sermons from the elders in the field, and it makes one rejoice to know that the gospel is being preached to the inhabitants of the earth for a witness that the end is nigh at hand.

I and my son Sid, came to this part in June to work in the sewer pipe plant, so did not see the *ENSIGN* for about six weeks. I got hungry for the papers so my better half sent me four *Heralds* and four *ENSIGNS*; oh, what a feast I have had today reading the sermons and letters.

Portland is a city of one hundred thousand or more, and I have not seen the face of a Saint since I have been here, do not know whether there are any here or not; if there is any in the city or neighborhood I would be glad to see them. I am boarding at 41 North 18th street. If there are any missionaries in this country would be glad to have them call and see me, or let me know their whereabouts. This is an awful wicked place, I desire the prayers of the Saints that I may not fall by the wayside. Ever praying for the redemption of Zion.

Your brother in bonds,  
I. N. DELONO.

PARIS, Tenn., July 22.

*Editor Ensign*—With my brother I attended the conference of the Tennessee and Kentucky district, which was held at High Hill, Kentucky, July 14th and 15th, and only those who are deprived of church privileges can realize how I enjoyed meeting with Saints. Quite a little crowd of Saints and friends met Saturday for business, all passed off pleasantly, and all present seemed to enjoy themselves splendidly. Bro. C. L. Snow gave his hearers a rousing sermon Saturday night, and Bro. T. C. Kelley entertained them Sunday at 11 a. m. All who have heard him know what that means.

One sister to be baptized at three p. m., but the day being very warm and twenty-six miles of rough, hilly roads to traverse ere we slept, we bade adieu to Saints and friends at 1:20 p. m., and with five other visiting Saints, wended our way homeward, reaching here after 11 that night, all tired out and sleepy, but glad we had been to High Hill. While there we were comfortably cared for at the home of Bro. Warren. Nearly all were strangers except some visiting Saints. We got acquainted with some, however, and hope to meet them again.

We are living here in Paris, a city of 4100 inhabitants, and there are no Saints at all here except four of my mother's family. One man here has read quite a lot of the *Heralds* and *ENSIGNS*, he has also read the Book of Mormon and is very well posted; he is very anxious to hear Bro. T. C. Kelley preach and would be pleased to talk with him; my brother took him the *ENSIGN* containing Bro. T. C. Kelley's article on "What Jesus Would do," and I guess he thinks Bro. Kelley is a "good un."

Looking forward to the time when we may gather in the "regions round about," and enjoy the society of those of like faith, and asking an interest in the prayers of Saints, that I may be worthy to gather there. I remain  
A sister in the faith,  
ADA ROBERTS.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

SOME MIS-STATEMENTS CORRECTED.

*Editor Zion's Ensign.*—In the *Firm Foundation*, a Disciple paper published at Austin, Texas, No. for June 12, 1900, pages 362-3, is a very defective report of my debate held at Oklaunion, Texas, with Elder Chism, and signed by J. A. King, which needs some corrections. And as the article is agitating the minds of some of our brethren in Texas. I will correct some of the false impressions set forth in said report, and hope the ENSIGN will do us the favor of publishing.

The first statement I notice is, "On Saturday, 10 a. m., Mr. Scott led in his affirmation for four successive days. This was a hand to hand fight, war with the sword to the hilt. No effort being made by either party to raise a false issue, no time for this."

As to Elder Chism's *intentions or motives* in the premises I have nothing to say. But when we state that Mr. Chism based his negatives to our affirmative almost entirely on the statements from the work of John Hyde, printed in 1857, and another book written by an unknown author, purporting to be a compilation of detective stories, all may judge as to whether or not false issues were raised. Elder C. had plenty of time to devote to this work, while ignoring the most of the time, our defense from the Biblical and reasonable standpoint.

John Hyde once joined the Brighamite church during their early days in Utah. They sent him on a mission, and, he says, took his wife from him because he differed with their authorities on some doctrinal points, never permitting him to see her again. He left them, and never having known anything of the faith, save as corrupted by the Brighamites of Utah, he condemned indiscriminately, as a whole, the work from start to finish. He also manifests dishonesty in that he perverts and garbles the Book of Mormon and the Doctrine and Covenants, endeavoring to make them appear to teach that which they do not teach. And this he does repeatedly, as all who read him and compare can easily verify. And this we showed to be the case during the debate.

Elder Chism represented John Hyde as giving affidavits of Solomon Spalding's old neighbors, when giving their partial, pretended statements to the identity of the Spalding story, with, or as being, the basis of the Book of Mormon, as Hyde gives them from Howe's work, and which I showed to be false, as there is not the name of a single justice, judge or notary or commissioner signed by himself so certifying. I offered to go before a committee to be appointed by the audience on this point, but our offer was not accepted.

As to his other book used, referred to, detective stories, if stories are true (the author's name was not given), make the

detective a party to the crimes he relates to have been done for not bringing the criminals to justice at the time, instead of keeping the stories secret till after their death. But Elder Chism did not use this book after this was suggested.

Elder Chism argued that the organic structure of the church as founded by God, and the spiritual gifts as developed therein, as set forth in 1 Corinthians chapter 12, and Ephesians 4, was changed, and the change bound in heaven and on earth, by virtue of the "keys of the kingdom," held and exercised by Paul, and tried to prove it by statements in 1 Corinthians, chapter 13. Now, that idea might go current in Rome, where they think to change laws and divine institutions, but not among independent thinkers and Bible readers.

What Paul really does teach in the thirteenth chapter of 1 Corinthians is, that church as organized of God with its officers, apostles, prophets and pastors, and others named—and the gifts of the Holy Ghost were ordained of God to bring all who become his people by obedience to the gospel, to a state of divine perfection, and that these divine means or agencies, so ordained to bring God's people to this condition or state of perfection (Eph. 4: 12, 13; 1 Cor. 13: 10-12), were and are designed of God to continue till that perfect state is attained. And when the end designed by them has been attained, the means ordained to bring about the end will be unnecessary, and consequently will "be done away." And this will all be fulfilled without the plan, as originally instituted of God, being changed an iota. Human ideas of religion change, but God's gospel being with the church, founded on eternal principles (see Mal. 3: 6; Heb. 5: 12; 6: 1, 2), cannot change. Therefore, whatever was in God's way of thinking, essential to the salvation and perfection of his people in Paul's day, is yet essential to that end, and will be till all his people attain thereto.

The idea that "that which is perfect" which had not yet come when Paul wrote (1 Cor. 13: 12, 13), was the law, gospel, or "perfect law" implies that the law of God was not then perfect, which further implies that the gospel as Jesus preached it, and as Paul was then preaching it, was not yet perfect! and is both absurd and consequently untrue.

James, who lived then, says: "Whoso looketh into the perfect law of liberty," which was then untrue, if this Campbellite idea and interpretation of Paul's language is correct, that Saints at that time were still waiting and looking for a "perfect law" to yet come! The gospel law was then, perfect, and much more perfectly understood by Paul and many of the Saints, than by the popularly learned today.

In using Historian Bancroft's *History of Utah* in the debate, while quoting him Elder Chism read what Bancroft quotes from other authors who wrote against the Saints, and they most generally say what is not true, and

urged these latter to be right, rather than Bancroft. And yet of the books used by Bancroft (and he gives six pages of Book's titles), he says: "Most of these are written in a sensational style, and for the purpose of deriving profit by pandering to a vitiated public taste, and are wholly unreliable as to facts." No more correct statement could have been uttered, but it was mainly these unreliable statements, devoid of "facts" that Elder Chism relied on to overturn our faith. But this is not a strange course for the elder to pursue, for it is usually that the "unreliable as to facts" is accepted as against the Latter Day Saints.

Elder Scott, never to his knowledge, by word or deed pretended to be "one of the few ablest men in all their ranks," of the Reorganized Church of Latter Day Saints, as Mr. King asserts, but on the contrary hold to the idea in his own heart that he is one of the lesser lights among the ministry of said church.

Elder Chism had to do something to rouse the ebbing courage of his brethren, or of himself during the debate, so at one time he very pompously challenged(?) us to go to Vernon, the county seat and repeat the debate. Neither Bro. H. O. Smith, the missionary in charge, and who was then acting moderator for our side, nor myself, refused to meet Bro. Chism again under proper circumstances, or when conditions relating to our ministerial labor favored it. And, besides these considerations, the evening's debate ended some of the brethren of the "Church of Christ," among them one of their ministers at Vernon, said to Bro. Amend and wife, that they did not desire further debating at the time.

The next statement I notice reads: "And a fight by the Latter Day Saints, that they refused to go to the town of Vernon and repeat, though very earnestly solicited to do so by all, at the request of the elders of the Church of Christ at Vernon. The elders even raised and had present on the last day of the debate, \$50.00 cash to give Mr. Scott to go to Vernon and repeat the debate there, Mr. Scott having said to Bro. Chism, when Bro. Chism pressed him to go to Vernon with him and repeat the debate, "If you will insure me \$50.00 I will go." But when it came to the test, Mr. Scott said he was only jesting. So Mormonism is ready for its funeral here in these parts, and had as well prepare for the funeral or emigrate."

This statement is remarkable for its unreliability. Our people desired to go to Vernon at first, to hold the debate and our opponents utterly refused to go, or have it held there. I believe this is known to Mr. King, as well as to Elder Chism. It is known by a number both at Vernon and at Oklaunion, Texas.

I wish the brethren of the Church of Christ—Campbellites—had let some of the people know at the time, that "\$50.00 cash," had been raised and, was ready to be handed me to go to Vernon and "repeat" the debate. If Bro.

H. O. Smith knew anything of such arrangement, he never informed me of it. Bro. Chism or Bro. King never at any time breathed of such an idea to me, nor did any other person, never; neither before, at or since the debate; so let no one be disturbed, by word, spirit or letter, touching this statement. Money is not a consideration with us when truth—the faith—is involved. It is usually the other man that is concerned about the money, and as a rule does not prosecute the debate without it. See?

And to state frankly our own individual thoughts, and holding no one living responsible therefore, I have wondered if there was not fifty dollars or one hundred dollars urging opponents to debate, or even rendering them anxious to even repeat debates. I do not so assert but wonder if, etc. And a query of this kind may have arisen in our mind at Oklaunion, and had it been mentioned to me, I think I would have seen the point, think you not?

"I heard Bro. Chism tell him (Bro. Scott) that if he would go with him to Vernon, and try his hand again, that if honest he would baptize him at the end of the debate at Vernon."

I do not think he could have done so, for he never showed by the Bible or reason that he has any authority to baptize anybody into Christ. The only way he claimed to have received authority at all to do religious work, was by referring to the words of Paul to Timothy. (2 Tim. 2: 1, 2). But the trouble in this particular case is, Timothy is not on earth now to "commit" these same words to him; and if these words of Paul had been committed to Elder Chism he does not fulfill the mission, for he does not teach that Paul's doctrine applies in this age, much of it. Elder Chism denied being called by revelation of today, through the medium of either angels, revelators, prophets or the Holy Ghost. Does not believe in or teach the doctrine of Christ on the subject of divine ministerial authority, as being applicable in our times. As, see Exodus, chapter 3, where and how Moses was called and authorized of God. Was not called of God as John the Baptist was. See Luke 3: 3. Was not called as Timothy was (see 1 Tim. 1: 18 and 2 Tim. 1: 6) by the voice of prophecy, Christ's doctrine on this great foundational subject of the kingdom is set forth in Luke 10: 2, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Elder Chism's doctrine forbids God doing this work in this way, now; that if we should so pray, as here directed by our Savior, he would not answer our prayer.

Mr. Chism used the usual infidel mode of attacking character—personal character, when unable to meet the arguments in defense of the work, based on the prophecies of the Bible relating to the latter day restoration, the teachings of the Book of Mormon, and Joseph Smith's revelations; and all our opposers

have Satan's patent on the volume of his opposition to the latter day work, so we need not repeat them here.

According to the *Firm Foundation* account of the debate, there were many attending the debate who "felt and realized in pity and compassion" my "utter and helpless defeat," when presenting defense of the prophetic calling of Joseph the martyr.

This expression is surely made for effect. It would be difficult to reverse the order of facts as they have occurred in the world during the last forty years, to defeat our claims. The restoration of the gospel in 1830, A. D., through the ministry of the holy angel (Rev. 14: 6, 7; Zech. 2: 1-6; Matt. 24: 14; Isa. 40: 9, 10), the bringing to light and translation of the sealed book (Isa. 29: 11-18; Ps. 85: 11), containing the gospel as possessed by the forefathers of the American Indians, and so wonderfully backed up by the scientific evidences of American antiquities of recent discovery; and the agitation of society, religious and political, in fulfillment of its prophecies, since its coming forth, and as seen in the revision of the creeds and the outlawing of many of the items of their doctrines.

As also the restoration of the former and latter rains to the land of Palestine and the renewal of its fertility, as predicted in the book, and all since A. D. 1846. Also the beginning of the regathering to their land of the ancient covenant people, children of Abraham, and the rebuilding by them of their beloved city, Jerusalem. All of which events were to follow the revelation and reading (translation) of the sealed book.

Now the expectation of the latter day Saints along these lines are being fulfilled so wonderfully as to astonish even them, and our hope is wonderfully confirmed. And as we note the irresistible agitations in the religious world, weakening, disintegrating and dividing them, their increasing uncertainty, their increasing confusion, all of which presages so certainly their inevitable downfall, we feel confident that the day hastens greatly when the holy angel will declare, "Babylon is fallen, is fallen," (Rev. 14: 8; 18: 1-4), and we feel constrained to believe that another voice has been proclaimed from on high, "Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues," \* \* \* "Therefore shall her plagues come in one day, death, mourning and famine."—Rev. 18: 4-8.

Let the good work go on. The prophetic claims of Joseph Smith are being confirmed, as our brethren of the Church of Christ, will see in their due time.

Many now claim to be able to see in the unusual signs of the times, the coming world's crisis, and the downfall of nations; but as yet they seem to be unable to see the restoration and proclamation of the gospel law, that is to prepare the people involved in this mighty overthrow, for their judgment that follows.

G. SCOTT.

482 Scotton Ave., Detroit, Mich., July 23.

**A TIMELY EXHORTATION.**

SERMON BY PRIEST JACOB.

TEXT:—Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee, the uncircumcised and the unclean.

Shake thyself from the dust; arise, sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.

The minister spoke as follows:

And now, my beloved brethren, I have read these things that ye might know concerning the covenants of the Lord; that he has covenanted with all the house of Israel; that he has spoken unto the Jews by the mouth of his holy prophets, even from the beginning down, from generation to generation, until the time comes that they shall be restored to the true church and fold of God; when they shall be gathered home to the lands of their inheritance, and shall be established in all their lands of promise.

Behold, my beloved brethren, I speak unto you these things that ye may rejoice, and lift up your heads forever, because of the blessings which the Lord God shall bestow upon your children.

For I know that ye have searched much, many of you, to know of things to come; wherefore I know that ye know that our flesh must waste away and die; nevertheless, in our bodies we shall see God.

Yea, I know that ye know, that in the body he shall shew himself unto those at Jerusalem, from whence we came; for it is expedient that it should be among them; for it behooveth the great Creator that he suffereth himself to become subject unto man in the flesh, and die for all men, that all men might become subject unto him.

For as death hath passed upon all men, to fulfill the merciful plan of the great Creator, there must needs be a power of resurrection, and the resurrection must needs come unto man by reason of the fall; and the fall came by reason of transgression; and because man became fallen, they were cut off from the presence of the Lord; wherefore, it must needs be an infinite atonement, save it should be an infinite atonement, this corruption could not put on incorruption.

Wherefore, the first judgment which came upon man, must needs have remained to an endless damnation. And if so, this flesh must have laid down to rot and to crumble to its mother earth, to rise no more.

O the wisdom of God! his mercy and grace! For behold, if the flesh should rise no more, our spirits must become subject to that angel who fell from before the presence of the eternal God, and became the devil, to rise no more.

And our spirits must have become like unto him, and we become devils, angels to a devil, to be shut out from the presence of our God, and to remain with the father of lies, in misery, like unto himself, yea, to that being who beguiled our first parents; who transformeth himself nigh

unto an angel of light, and stirreth up the children of men unto secret combinations of murder, and all manner of secret works of darkness.

O how great the goodness of our God, who prepareth a way for our escape from the grasp of this awful monster; yea, that monster; death and hell, which I call the death of the body, and also the death of the spirit.

And because of the way of deliverance of our God, the Holy One of Israel, this death, of which I have spoken, which is the temporal, shall deliver up its dead: which death is the grave.

And this death of which I have spoken, which is the spiritual death, shall deliver up its captive spirits, and the grave must deliver up its captive bodies, and the bodies and the spirits of men will be restored one to the other, and it is by the power of the resurrection of the Holy One of Israel.

O how great the plan of our God! For on the other hand, the paradise of God must deliver up the spirits of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body is restored to itself again, and all men become incorruptible and immortal, and they are living souls, having a perfect knowledge like unto us, in the flesh; save it be that our knowledge shall be perfect: wherefore we shall have a perfect knowledge of our guilt, and our uncleanness, and our nakedness; and the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.

And it shall come to pass, that when all men shall have passed from this first death unto life, inasmuch as they have become immortal, they must appear before the judgment seat of the Holy One of Israel; and then cometh the judgment; and then must they be judged according to the holy judgment of God.

And assuredly, as the Lord liveth, for the Lord God hath spoken it, and it is his eternal word, which cannot pass away, that they who are righteous, shall be righteous still, and they who are filthy, shall be filthy still; wherefore, they who are filthy, are the devil and his angels, and they shall go away into everlasting fire, prepared for them; and their torment is as a lake of fire and brimstone, whose flames ascendeth up forever and ever, and has no end.

O the greatness and the justice of our God! For he executeth all his words, and they have gone forth out of his mouth, and his law must be fulfilled.

But, behold, the righteous, the saints of the Holy One of Israel; they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it; they shall inherit the kingdom of God, which was prepared for them from the foundation of the world; and their joy shall be full forever.

O the greatness of the mercy of our God, the Holy One of Israel! For he delivereth his saints from that awful monster the devil, and death, and hell, and that lake of fire and brimstone, which is endless torment.

O how great the holiness of our God! For he knoweth all things, and there is not anything save he knows it.

And he cometh into the world that he may save all men, if they will hearken unto his voice; for behold, he suffereth the pains of all men; yea, the pains of every living creature, both men, women and children, who belong to the family of Adam.

And he suffereth this, that the resurrection might pass upon all men, that all might stand before him, at the great and judgment day.

And he commandeth all men that they must repent, and be baptized in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God.

And if they will not repent and believe in his name, and be baptized in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, hath spoken it; wherefore he has given a law; and where there is no law given, there is no punishment; and where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel have claim upon them, because of the atonement; for they are delivered by the power of him; for the atonement satisfieth the demands of his justice upon all those who have not the law given to them, that they are delivered from that awful monster, death and hell, and the devil, and the lake of fire and brimstone, which is endless torment; and they are restored to that God who gave them breath, which is the Holy One of Israel.

But woe unto him that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation; for awful is his state!

O that cunning plan of the evil one! O the vainness and the frailties, and the foolishness of men! When they are learned, they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves; wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.

But to be learned is good, if they hearken unto the counsel of God.

But woe unto the rich, who are rich as to the things of the world.

For because they are rich, they despise the poor, and they persecute the meek, and their hearts are upon their treasures; wherefore their treasure is their God.

And behold, their treasure shall perish with them also.

And woe unto the deaf, that will not hear: for they shall perish.

Woe unto the blind, that will

not see: for they shall perish also.

Woe unto the uncircumcised of heart: for a knowledge of their iniquities shall smite them at the last day.

Woe unto the liar: for he shall be thrust down to hell.

Woe unto the murderer, who deliberately killeth: for he shall die.

Woe unto them who shall commit whoredoms: for they shall be thrust down to hell.

Yea, woe unto those that worship idols: for the devil of all devils delighteth in them.

And, in fine, woe unto all those who die in their sins: for they shall return to God, and behold his face, and remain in their sins.

O, my beloved brethren, remember the awfulness in transgressing against that Holy God, and also the awfulness of yielding to the enticings of that cunning one.

Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal.

O, my beloved brethren, give ear to my words.

Remember the greatness of the Holy One of Israel.

Do not say that I have spoken hard things against you; for if ye do, ye will revile against the truth: for I have spoken the words of your Maker.

I know that the words of truth are hard against all uncleanness; but the righteous fear them not; for they love the truth, and are not shaken.

O then, my beloved brethren, come unto the Lord, the Holy One.

Remember that his paths are righteous.

Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and he employeth no servant there; and there is none other way, save it be by the gate, for he cannot be deceived; for the Lord God is his name.

And whoso knocketh, to him will he open; and the wise, and the learned, and they that are rich, who are puffed up because of their learning, and their wisdom, and their riches; yea, they are they, whom he despiseth; and save they shall cast these things away, and consider themselves fools before God, and come down in the depths of humility he will not open unto them.

But the things of the wise and the prudent, shall be hid from them forever; yea, that happiness which is prepared for the Saints.

O, my beloved brethren, remember my words: Behold, I take off my garments and I shake them before you: I pray the God of my salvation that he view me, with his all-searching eye; wherefore, ye shall know at the last day, when all men shall be judged of their works, that the God of Israel did witness that I shook your iniquities from my soul, and that I stand with brightness before Him, and am rid of your blood.

O, my beloved brethren, turn away from your sins; shake off the chains of him that would

bind you fast; come unto that God who is the rock of your salvation.

Prepare your souls for that glorious day, when justice shall be administered unto the righteous; even the day of judgment, that ye may not shrink with awful fear; that ye may not remember your awful guilt in perfectness, and be constrained to exclaim, Holy, holy are thy judgments, O Lord God Almighty.

But I know my guilt; I transgressed thy law, and my transgressions are mine; and the devil had obtained me, that I am a prey to his awful misery.

But behold, my brethren, is it expedient that I should awake you to an awful reality of these things?

Would I harrow up your souls if your minds were pure?

Would I be plain unto you according to the plainness of the truth, if ye were freed from sin?

Behold, if ye were holy, I would speak unto you of holiness; but as ye are not holy, and ye look upon me as a teacher, it must needs be expedient that I teach you the consequence of sin.

Behold, my soul abhorreth sin, and my heart delighteth in righteousness; and I will praise the holy name of my God.

Come, my brethren, every one that thirsteth, come ye to the waters; and he that hath no money, come buy and eat; yea, come buy wine and milk without money and without price.

Wherefore, do not spend money for that which is of no worth, nor your labor for that which cannot satisfy.

Hearken diligently unto me, remember the words which I have spoken; and come unto the Holy One of Israel, and feast upon that which perisheth not, neither can be corrupted, and let your soul delight in fatness.

Behold, my beloved brethren, remember the words of your God, pray unto him continually by day, and give thanks unto his holy name by night.

Let your hearts rejoice, and behold how great the covenants of the Lord, and how great his condescensions unto the children of men, and because of his greatness, and his grace and mercy, he has promised unto us that our seed shall not utterly be destroyed, according to the flesh, but that he would preserve them; and in future generations, they shall become a righteous branch unto the house of Israel.

And now, my brethren, I would speak unto you more; but on the morrow I will declare unto you the remainder of my words. Amen.

Dear Editor:—I was reading the foregoing as a morning lesson, and was deeply impressed with the sound doctrine, and the logic of this Nephite preacher, and that his sermon was quite fitting for our own times, so felt moved to transcribe it for your valuable and interesting paper.

In bonds,  
R. M. BLVIN.  
"There is no death!"  
Which seems so light transition  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death."

## JOTS BY THE WAYSIDE.

BY T. W. CHATHURN

Dear Ensign:—The glorious fourth was ushered in with more than its usual gusto, enthusiasm ran high and Independence day in the year of grace 1900 will long be remembered; the eagle screamed on every hand, young America let himself loose, the stars and stripes seemed to be more in evidence than usual and men sang and shouted more loudly, "The army and navy forever." Its the day of days in the grand inspiring history of the American Republic.

While viewing the crowds we sit in reverie, our mind becoming enthused with the exercises of our natal day, we thought there were many reasons why we should celebrate. In spite of all complaints, cavillings, calamity walls of pessimists and other birds of evil omen, the people of the United States were never freer, never happier, never more prosperous, never more patriotic, never more fully conscious of their freedom, their greatness, their prosperity, and in the enjoyment of the blessings of God, than they are today I feel that I am a bigger man today, spiritually and politically, than ever before in life. Our "Uncle Sam" has stepped to the front, taking a hand in the destiny of nations, becoming a world power in the arena of history making events. Spiritually our mind broadens and the angel's message shines out with greater brilliancy and grandeur evidencing to me more and more that the angel *did* come, and the boy seer built better than he knew; for the grand message needs no patching to fit this momentous age. Sail on then thou ship of state, and under the Almighty's guiding hand the gospel spreading o'er land and sea. May we go on and on to still greater triumphs in the deliverance of the oppressed, the uplifting of the sovereign dignity of God and man, and the ultimate regeneration of all the human family. "That thy kingdom may come, thy will be done on earth as it is in heaven."

Dear ENSIGN, do not think me enthused beyond measure; indulge me a moment more till I say to the young men, especially those of the church, Never was there a better time to be a young man, never a better time to prepare for the new era of righteousness and progression which is coming in like a whirlwind with the dawn of the new century, and in all the fields that are opening, in Zion's field are the greatest possibilities. The lawyer's field, enchanting as it is, is litigious in its nature, and one must move in the groove of the sin of his client. The politician is merely a thread caught in warp and woof of his party, to be clipped and cut to suit the pattern. But the servant of God, the elder of Israel on the walls of Zion, prayerfully studying the law of God is the greatest stimulant the world has ever known—eternal truths—the greatest themes that life can hold—God, Christ, conscience,

reason, sin, salvation, character and immortal destiny. Zion's weal and her glory are the grandest fields for you, young men. The Sunday School, Zion's Religion, the pulpit will prepare you to put your stamp, not into wood that will rot, not into iron that will rust, not into colors that will fade away, but into minds and hearts and souls that are immortal and thus making the church a "real college" in which ignorance may be banished, a real hospital for hurt and bruised hearts, a real armory in which to obtain weapons to open the springs of life to the weary pilgrims and famishing souls on life's great desert. "Choose ye this day whom you will serve."

## The Horse in Ancient America.

Additional evidence of the existence of the horse in ancient America is coming to light, proving the statement of the Book of Mormon true, in spite of the denials of its evidences. The following from *The Western (Nebraska) Wave*, for July 20, 1900, will be read with interest:

## MECCA FOR PALEONTOLOGISTS.

"Carson City, Nev., possesses a more than ordinary interest for the paleontologist. The western declivity of the Sierra Nevada has thus far proved a valuable field for their research. At the grounds of the state prison, one and a half miles from Carson, may be found foot-prints and fossil remains of both men and animals which inhabited the earth many thousands of years ago. The prison was constructed on a limestone hill with a view to utilizing the convict labor in quarrying stone for commercial purposes. In doing this, the stone has been removed for an area of one and three-quarters acres to a depth of from fifteen to thirty-two feet. No attention was paid for a time to the discoveries, but in 1882 Warden Garrad made a report to the Geological museum at Washington, which at once sent men to make further research. They uncovered more tracks and were able to give the world their views. The prints are made in what seems to have at one time been the shore of a lake, but is now solid limestone. There are six series of the human prints. The average length of stride is two feet six inches. The foot was incased in a sandal of a length of eighteen and one-half inches and a breadth of eight inches at the ball and six inches at the heel of the foot. Besides the human footprints are those of the mammoth, twenty-one inches in diameter; horse, not unlike the horse of the present day; immense birds, some with three and some with four toes, and deer, together with various bones and teeth of the animals named."

## Missouri's Public Lands.

Jefferson City, July 19.—On June 30, 1897, the area of government lands in Missouri was 498,264 acres. On June 30, 1899, the area of these lands had been reduced to 445,749 acres. The reports made to the state labor commissioner by the registers

of the United States land offices at Boonville, Ironton and Springfield of the acreage yet available for entry on June 30, 1900, show a total of 837,948 acres, a reduction of 107,801 acres during the last year. These lands are subject to homestead or can be purchased at \$1.25 an acre, and at the present rate of entry will be all taken up within the next five years.

The following table shows the acreage and distribution by counties, the decrease and increase of acreage during the last fiscal year, the increase being caused mainly by homesteaders failing to prove up their claims, in which case the lands revert to the government and are again subject to entry:

County.	Acreage—		De-crease
	June 30, 1899.	June 30, 1900.	
Barry	10,856	11,994	*1,138
Benton	3,740	8,980	760
Bollinger	8,540	1,600	940
Butler	1,110	790	320
Callaway	160	160	
Camden	40,100	19,620	20,480
Cape Girardeau	160	130	40
Charter	1,040	640	400
Cedar	40	40	
Christian	3,080	1,020	2,060
Crawford	3,740	4,620	*780
Dallas	16,320	17,056	*736
Daviess	4,230	3,820	410
Douglas	8,400	8,926	*526
Franklin		40	40
Henry	80	80	
Hickory	5,580	4,160	1,420
Howell	3,250	2,520	730
Iron	11,220	10,740	480
Jefferson	135	65	70
Laclede	15,910	15,985	2,910
Madison	7,950	7,520	430
Marion	2,520	2,080	440
Miller	4,300	4,200	100
Mississippi	80	80	
McDonald	13,305	11,322	1,983
Morgan	560	340	220
Oregon	7,250	6,280	970
Ozark	78,549	74,160	4,389
Perry	460	420	40
Phelps	14,030	13,710	320
Polk	160	80	80
Pulaski	24,744	24,020	724
Reynolds	8,700	8,180	520
Ripley	3,250	3,850	440
St. Clair	3,240	3,620	*380
Stone	18,660	17,808	782
St. Francis	750	280	*130
Ste Genevieve	1,580	1,560	20
Shannon	26,240	5,690	20,650
Taney	61,320	16,316	45,004
Texas	14,920	16,123	*1,203
Washington	3,240	2,600	*640
Wayne	7,770	6,110	1,660
Webster	1,100	569	531
Wright	5,220	3,764	1,456

Net decrease during year ending June 30, 1900 107,801

increase.

—The Kansas City (Mo.) Star, July 19, 1900.

## Lightning is Getting Worse.

In view of the presence of the cyclonic period of the year, when thunder storms are of almost daily occurrence, a report prepared by Prof. Henry, of the United States weather bureau, on the subject will be read with peculiar interest. It is unpleasant at the outset to note that the number of deaths from lightning stroke is increasing. For the year 1899 it was the largest on record. During the twelve months 562 persons were killed. In addition 820 received shocks more or less severe, from which they ultimately recovered. Some of these recovery cases presented peculiar features. In several instances the clothing of the person struck was set on fire and their bodies were badly burned, yet they ultimately experienced complete recovery. In some of the fatal cases there was no outward injury visible, while in others, discoloration of the skin was observable all over the body.

Some valuable hints are given in the report regarding the precautions that should be taken to

avoid danger while a thunder-storm is in progress. Many housewives are partial to wire clotheslines, and insist in having them strung across their backyards, imperiling any building to which the wires may be attached. One dozen persons were killed last year in the act of stripping such clotheslines. Several fires were started through wire clotheslines being stretched between trees in the yard and the house. It is never wise to take shelter under a tree during a thunderstorm. About 11 per cent of all deaths that occurred last year were caused in that way. People in the house during a storm should keep away from the chimney, and should not sit between open doors or by open windows. Riders should dismount from their horses and stand as far from them as possible during the storm.

The greatest number of deaths from lightning in 1899 in any state of the Union was fifty-six. These occurred in Pennsylvania. Illinois was second in the list of fatalities, forty-one having been stricken here. Pennsylvania also was first in the number of injuries, 124 having happened in that state. New York was a close second in that respect, with a total of 103. Illinois had more people killed than injured. It also had the greatest increase in the number of fatal cases as compared with the previous year; though there was material increase in Pennsylvania, Ohio, North Carolina, Minnesota and Michigan. The states in which the greatest decreases were Texas, New York and Alabama. No certain theory can be advanced to account for the increase or decrease of such cases. It is questionable if the laws that govern lightning will ever be discovered. Investigation in this direction is considerably handicapped by the general reluctance to fool too much with the lightning buzz-saw.—The Kansas City (Mo.) Star, July 12, 1900, from Chicago Evening Post.

## The Value of Toads and Bats.

As a result of experiments with toads and bats, it has been demonstrated that a house, or even a community, can be rid of various troublesome insects, including flies and mosquitoes. These experiments were made by Professor Clinton F. Hodge, of Clark University, Worcester, Massachusetts. Professor Hodge's first experiment was with the toad. "I constructed a small pen in my garden," he said, "and in it, in a pan of water, installed a male and female toad. To attract food for them, I placed within the enclosure bits of meat and bone. The results were as satisfactory as they were unexpected. The toads spent most of the time sitting within reaching distance of the bait, and killing the flies attracted by it. I watched one toad snap up eighty-six house flies in less than ten minutes.

"One day I gathered a quantity of rose bugs in a tin box and began to feed the bugs to a toad. At first I did not count, but finding his appetite so good I started to count. When I had counted

over eighty bugs and the toad showed no signs of wishing to conclude his meal, I picked him him up. Previous to my beginning to count he had taken anywhere from ten to twenty bugs. I found the toad equally greedy for rose beetles, canker worms, ants, caterpillars, moths, June bugs, weevils, snails and many other insects. So, too, in a house, a room may be cleared of cockroaches by leaving a toad in it over night.

"A single toad may destroy over 2,000 worms during the months of May, June and July, and one of these harmless creatures may well do a gardener service to the amount of \$19.88 each season, and yet he can raise \$20,000 worth of toads at an expense of not more than twenty cents.

Farmers in England buy them, paying as high as \$24 per 100, for use in their flower beds and gardens. For household purposes a small number of toads could be given homes in an aquarian. At night the toads could be let loose to kill bugs, while in the day they could kill flies. I have built a sort of cage or wire screen, a foot wide and two feet long, the top of which is kept open. It is only necessary to put in two or three toads, provide them with shelters, a dish of water in one corner, and then keep it supplied with bits of raw meat and any other refuse matter calculated to attract flies."

In speaking of the bat, Professor Hodge said: "We have no animal more interesting and probably none more valuable, and certainly none less understood and more abused than the bat. They are easily tamed, absolutely harmless when gently handled, and make pets as funny as tiny monkeys. As destroyers of many of our most pestiferous night-flying insects, like mosquitoes, the bat is almost our sole dependence, and, as he is known to hunt insects afoot as well as on the wing, he is also of some value for larvae that do not fly.

"My attention was turned to the bat through the codlin moth, the insect to blame for most worm-eaten apples. In an orchard near my home I found nine of the grubs of this insect in a minute. Chancing to go into another orchard, hardly a mile away, I found only four of the grubs in an hour's search. There is an old barn near by, in which live a colony of between seventy-five and one hundred bats. The owner informed me that his apples were always free from worms."—Boston Evening Transcript from Our Dumb Animals for July.

TO MAKE CORN PONE, put one pint of meal into a bowl; pour over sufficient boiling water just to moisten it; it must not be wet. Cover, and when cool add a tablespoonful of shortening, melted, and two eggs lightly beaten. Add a pint of thick, sour milk to which you have added a teaspoonful of soda dissolved in two tablespoonfuls of water and mix thoroughly. Turn into a shallow pan and bake in a moderately quick oven for half an hour.—July Ladies' Home Journal.

Mr. Arioch Wentworth of Boston.

Some time since we were telling a prominent Boston lawyer about an article to be published in our June number...

The lawyer, in his turn, related to us some of the good deeds of the prominent capitalist of Boston...

Some fifty years ago Arioch Wentworth, then a comparative young but successful man...

Mr. Wentworth had a book-keeper named Clark, a faithful, industrious man...

Dr. Bye's Balm Oils for Cancer is a positive and painless cure. Most cases are treated at home without the service of a physician.

We are also glad to add that these are only a few of the good things done by Mr. Wentworth during his long and successful life...

We have written this without Mr. Wentworth's knowledge because we like to spread as widely as possible the memory of all noble and generous deeds.

We are told by a friend of Mr. Wentworth that if we should

add to the above one half the other good and generous deeds he has done, it would make an article altogether too long for this paper.

Uses of Lime and Charcoal.

"The heat and moisture of the summer months have a tendency to rust metals, mildew fabrics and cover all sorts of substances with mould..."

If there is anything in the world that is impossible, it is the task some men have undertaken, which is that of trying to cover up the glaring fact that the "great reformation" of the 19th century is hopelessly divided.

—Publishers Paragraphs in The Gospel Missionary (Christian), Covington, Indiana, May 23.

Home Treatment for Cancer.

Dr. Bye's Balm Oils for Cancer is a positive and painless cure. Most cases are treated at home without the service of a physician.

NOTICE OF FINAL SETTLEMENT.

Notice is hereby given to all creditors and others interested in the estate of Harriet A. Atwood, deceased...

ANDREW ATWOOD, Executor.

RHEUMATISM.

A BLOOD DISEASE AND CURED BY B. B. B.

BOTTLE FREE TO SUFFERERS. Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such...

You will find large bottles for sale by all druggists for \$1.00, or six bottles (full treatment), \$5.00.

Read This—Wanted!

A bright, active, congenial young man of Latter Day Saint church, 17 to 20 years of age, to work in a general store...

J. FRANKLIN, 70 Water St., Wheeling, W. Va.

HOI FOR OKLAHOMA!

Congress has authorized the opening to settlement of the famous Kiowa and Comanche reservation—offering rare opportunities to secure free fine farms, valuable town lots and rich mineral claims.

"THE FALL OF MODERN BABYLON, AND HOW IT WILL BE ACCOMPLISHED." Read the Prophetic News, a live, fearless and progressive monthly journal of religious, social and scientific truth...

"THREE BIBLES COMPARED, by Elder B. Etzenhouser; paper binding, 5 for \$1.00; each... 25

STATE SAVINGS BANK OF LAMONI.

Incorporated under the laws of the State of Iowa, July 1, 1898.

Offers depositors a safe bank for their savings, and solicits the correspondence and deposits of all Iowa residents...

Broken Bricks.

Mr. Major, the famous cement man of New York, explains some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made...

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

If you are at all handy (and you will be) you will find that you are a good deal more so than you imagine you can repair your rubber boots and family shoes...

Two Boxes of Quit-to-bac Cured Him.

"KTEL, Okla., March 29, 1900. 'Bro. Etzenhouser' I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac)..."

Three boxes of Quit-to-bac sent postpaid anywhere in the United States or Canada for only \$1.50...

CRYSTAL CEMENT.

Send twenty-five cents for a bottle of Crystal Cement. It will save you money. It is made of china, marble, wood, leather, earthenware, and many other wares that are breakable...

Send twenty-five cents for a bottle of Crystal Cement. It will save you money. It is made of china, marble, wood, leather, earthenware, and many other wares that are breakable...

COMMERCIAL BANK,

LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

BELGIAN HARES.

If you want to establish yourself in a profitable business, or desire to improve your stock, it will pay you to write me. I can furnish you common stock from \$3.00 up, and pedigree or imported (English) stock from \$16.00 up to \$150.00.

"THE BOOK OF MORMON VINDICATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each... 30

Cloth Bound, 2 for 1.00; each... 30

LAMONI ACRES.

Three beautiful tracts of land close to church and school, in the suburbs of Lamoni, 3, 5 and 10 acres each. They are all smooth, rich ground, well set to grass with nice shade trees on front border.

Will offer them cheap and on terms of payment to suit purchaser. There are no other tracts like them for sale, and if you ever expect to locate your home at Lamoni, this is an opportunity seldom offered.

Correspondence invited. D. F. NICHOLSON, Lamoni, Iowa.

Cumorah Leads New York.

No other firm can make these prices and prepay all goods to any address in the U. S. as we do. Thousands of our customers testify that we do as we say.

Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75.

PRINCE ALBERT SUITS. Same goods as above, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight.

New watches \$1.00; \$15.00 guitars and mandolins \$5.00; violin strings per dozen 20c prepaid.

Make all drafts, express and money orders payable at St. Louis, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo.

"THE B. T. ATWELL CO. Cumorah, Mo.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT.

TRAINS WEST. No. 95—Wichita and K. C. Mail 12:49 a.m. 0—Kansas & Nebraska Lim. 4:34 a.m. 93—Texas, Joplin & K. C. Ex. 8:15 a.m. 3—St. Louis Express 6:33 a.m. 73—Lexington Branch Pass. 6:35 a.m. 7—Fast Mail 10:40 a.m.

91—Joplin and K. C. Mail 3:16 p.m. 1—St. Louis Mail and Ex. 5:17 p.m. 5—St. Louis Mail 5:55 p.m. 71—Lexington Branch Pass. 6:45 p.m.

96—K. C. & Wichita Mail 7:52 p.m. 72—Lexington Branch Pass. 6:53 p.m. 6—St. Louis Mail 7:23 p.m. 92—K. C. Texas & Joplin Mail 8:37 p.m. 2—St. Louis Through Mail & Pass. 10:17 p.m.

78—Lex. Branch Passenger 6:10 a.m. 4—St. Louis Through Mail & Pass. 1:37 p.m. 84—K. C. Tex. & Joplin Ex. 7:40 p.m. 8—St. Louis Through Mail & Pass. 9:30 p.m. 10—Kan. & Neb. Limited 11:12 p.m. Nos. 7, 9 and 10 do not stop.

LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. 71—" " 6:40 p.m.

TRAINS EAST. No. 72—Lex. Branch Pass. 6:56 a.m. 78—" " 6:16 p.m. Tel. 7. F. A. MILLARD, Agent.

CHICAGO & ALTON.

EAST BOUND. 101—Local Way Freight 7:40 a.m. 47—St. Louis & Chicago Mail 8:27 a.m. No. 61—Chicago Limited 6:38 p.m. 49—St. Louis Flyer 9:38 p.m. WEST BOUND. 50—St. Louis Limited 8:35 a.m. 52—Chicago Limited 8:08 a.m. 102—Local Way Freight 2:20 p.m. 48—Chicago & St. Louis Mail 5:50 p.m.

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago.

City in a Building.

Sante Fe, July 24.—Doctor George L. Cole and Fay C. Cole, of Los Angeles, California; Professor R. W. Bullock, of Greeley, Colorado, and the Reverend G. S. Maddon, of Bland, who arrived here today, reported that in the excavating of a number of large stone ruins situated in Pajarito Canon, between Bland and Espanola, they made startling discoveries. The building discovered was 560x450 feet, entirely of stone, carefully dressed. It was two or three stories high originally, but now only walls six to ten feet remain standing. The upper story evidently was open to the sky, and upon this the dwellers in the building probably spent both night and day.

In one of the rooms an old furnace for smelting was found, near which was a large iron bar, deeply encrusted with rust. There were found also pieces of rich copper ore, some gold ornaments and a piece of beautiful torquos.

Twenty-five pieces of pottery of great beauty and brilliancy were in the room. They were heavy, fully one-quarter of an inch thick and decorated inside and outside with unique designs, one of which was the picture of a three-frame building with smokestack and smoke curling out of it. Each communal building had a different set of designs for its pottery. Several baskets in the room were more beautiful

than those woven by the Navajos today, but they crumbled to dust when touched. Iron knives, stone battle axes and polished stone reflectors were found.

In the building are 1,200 to 1,500 rooms, only one of which, however, was excavated.—The Republic, St. Louis, Mo., July 26.

Tidbits that Nourish the Brain.

Blanched almonds are both brain and muscle food, and the man who can include them in his daily bill-of-fare will, to quite an extent, keep up his mental force and clearness. Juicy fruits also develop more or less of the higher nerve or brain; but, unfortunately, they do not agree with every one.—July Ladies' Home Journal.

Missionary Report Blank.

Name.		Whole No. of services attended.	Times preached.	Times assisted.	Other services held.	Number baptized.	Number confirmed.	Times assisted to confirm.	High Priests.	Seventy.	Elders.	Priests.	Teachers.	Deacons.	Districts.	Branches.	Sunday School.	Zion's Religious-Literary Society.	Marriages.	Children blessed.	Administered to sick.	Field of Labor.
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REPORT OF MISSIONARIES TO THE CONFERENCE OR CHURCH.

By error some of the headings in the blank form for reports of missionaries provided for by the last General Conference have been transposed. From the present blank is withheld for the information of the ministry and all concerned, that reports may be prepared in harmony with the action of the Conference. Labor, Iowa, July 24, 1900. E. S. SALZMANS, Church Secretary.

PASTORAL.

To the Officers of Branches and to All the Saints of the Northern Michigan District, Greeting:—You will notice in the minutes of the conference which convened at Boyne City, June 23d and 24th, that your humble servant was chosen to preside over the district, assisted by Bro. R. W. Hugel. I can truly say that I feel our responsibility has been increased; we, therefore, do earnestly solicit your co-operation, as well as your faith and prayers, in our behalf, that we may, by the grace of God assisting us, be enabled to acquit ourselves as true servants of Christ, and we do humbly pray the good Lord to bestow upon us the spirit of wisdom, faith, patience and discernment, that by these necessary qualifications we may preside with equity and justice.

There is a work for us all to do, and I trust we may arise in the strength of Israel's God, and work while the day lasts, "as we are admonished by our blessed Master;" for he has said that when we have done all that is in our power to do, we have but done our

reasonable duty. Can we expect the promised blessings unless we place ourselves in a proper condition to receive? Can we expect the Master will use us as instruments in his hands, unless we place ourselves in a proper attitude? Nay, verily, unless we are hungering and thirsting after righteousness, unless we offer our bodies as living sacrifices to him, unless we keep his commandments we cannot hope to receive anything from the Lord.

I trust that the officers in each branch will labor in love together for the building up of the great work which is intrusted to our care. On page 96 of Doctrine and Covenants the duties of the various officers are plainly given. Let us each strive to labor in the calling whereunto we have been called, honoring each other in their office and calling. By so doing we thus honor God and his law. We, as his servants, are admonished to see that his law is kept.

I have visited Prescott and Whittimore branches since conference, and I am in hopes to visit all, or nearly all, of the branches in the eastern side of the district before the fall conference. It was an understanding between Bro. Hugel and myself that he would visit as many branches as he possibly could over on the west side, and I was to do likewise on the east side. I should like very much to visit every branch in the district, but I am satisfied I will not have time to do so in the short space of time between now and the fall conference.

I attended a two days meeting at Prescott, July 3d and 4th, it was indeed a very pleasant and profitable time to all present. Bro. Lake was in attendance and gave us some timely counsel and instruction. I would suggest that if two day meetings are desired in various parts of the district, that you notify me at once, that is if you desire us to appoint them.

Well, dear brothers and sisters; let us "watch and fight and pray, the battle ne'er give o'er" until Zion is redeemed and our Savior comes to reign.

I would be pleased to hear occasionally from the officers of branches, and I assure you I will be glad to assist you in all that is right as best I can.

Your brother and co-worker in the gospel of Christ,

J. A. GRANT.  
913 N. Walnut St.,  
W. BAY CITY, Mich., July 18.

Reunion Notices.

The annual reunion of the South-eastern Illinois district will be held in Brush Creek branch at the Saints' chapel in our large district tent, beginning Thursday, September 6th, and continuing to 13th inclusive.

The place selected is beautifully located with wood and water on the grounds. In addition to our splendid missionary and local forces we expect Bro. I. N. White to be with us. There will be fed furnished at reasonable cost, pasture free. So come one and all, and help make this one of the very best camp meetings we have ever had in this district.

There will be a restaurant run by one of the brethren where board by the week or meal can be had at the very lowest rates. Any one wishing tents can write to I. A. Morris, Zenith, Illinois.

I. A. MORRIS,  
F. M. DAVIS,  
FRANK BENSING, } Com.  
ZENITH, Ill., July 25.

Convention Notices.

The Northern California district Sunday School association convention will convene during the district reunion at Oakland, California, August 31, 1900. Two days have been allotted for our convention, and a very appropriate program has been prepared. Methods, ways and means for the good of the Sunday School will be considered. A pleasant and profitable time can be assured to all who attend, so be sure and be present.

Papers upon the following subjects will be read and discussed: "How to Create an Interest in the Sunday School;" "Duties of Parents to the Sunday School Work;" "Our Sunday

DR. PRIGES' CREAM Baking Powder

In Use the most Economical

Greater in leavening strength, a spoonful raises more dough, or goes further.

Working uniformly and perfectly, it makes the bread and cake always light and beautiful, and there is never a waste of good flour, sugar, butter and eggs.

With finer food and a saving of money comes the saving of the health of the family, and that is the greatest economy of all.

PRICE BAKING POWDER CO., CHICAGO.

Note.—Many mixtures, made in imitation of baking powders, are upon the market. They are sold cheap, but are dear at any price, because they contain alum, a corrosive poison.

MARRIED.

WALLING-SUTHERLAND.—At Custer, South Dakota, June 24, 1900, Bro. W. H. Walling and Miss Fannie Sutherland, daughter of Bro. and Sr. W. R. Sutherland, the pastor of Congregational Church officiating.

DIED.

CUMMINGS.—At Rosendale, Missouri, July 20, 1900, the infant son of Bro. and Sr. Wm. C. Cummings, aged 1 year and 9 months.

KENNEDY.—David W. Kennedy, of Logan, Iowa; he was born April 11, 1838, and died May 24, 1900; he leaves a wife and three sons and two daughters besides numerous other relatives to mourn his loss. He was a member of the Reorganized Church of Jesus Christ of Latter Day Saints for a number of years, and died in that faith. Funeral service from the Latter Day Saints' chapel at Logan, sermon by Elder F. A. Smith.

WHITEAKER.—Caroline H. Marquart was born at Springfield, Ohio, October 22, 1824. She was married to Samuel H. Whiteaker August 16, 1841, in Indiana. In 1855 they moved to Wisconsin, where they lived 21 years; then in 1876 moved to Iowa, and lived one year a half; thence returned again to Wisconsin. She was baptized into the L. D. S. church May 29, 1870, at Osceo, Wisconsin, by Carl W. Lange. At this time she was upon a bed of affliction of many months duration, was carried to the water but walked forth from the water healed. Afterwards moved to Plano, Illinois, where they have lived until her death, which occurred July 13, 1900, at the age of 75 years, 9 months and 21 days.

She leaves an aged husband and 11 children, she being the first to break the circle. She also leaves 60 grandchildren and 16 great grand children. ELDER HENRY SOUTHWICK.

School Library;" "The Value of the Sunday School," and "Our Young Men and the Sunday School."

The schools of the district are requested to practice the following list of songs from the "Winnowed Songs;" Nos. 13, 40, 43, 46, 50, 63, 118, 120, 122, 124, 158, 164, 169, 184.

All district and local officers reporting will please send their reports to the secretary at least two weeks before the opening of the reunion.

EDGAR H. SMITH, Dist. Sec., 76 Seymour Ave., SAN FRANCISCO, Cal., July 16.

Independence district Sunday School convention will be held at Armstrong, Kansas, September 7th, at 2 p. m. We desire a good representation, and written reports of officers and superintendents. An interesting program will be furnished for the evening, consisting of instructive papers and good music. All are invited to attend. Workers come well prepared with pencil and tablet to help and be helped in the good work.

Mrs. ABBIE A. HORTON, Sec. INDEPENDENCE, Mo., July 31.

Two Days Meeting.

The two day meeting that was advertised at Deenville, Lapeer county, Michigan, for the 11th and 12th of August, is cancelled. Instead thereof it will be held at Five Lakes, Lapeer county, on the same date.

And another two day meeting will be held at Huron City, Huron county, on the 8th and 9th of September.

J. A. GRANT, Pres. APPELGATE, Mich., July 27.

There will be a two days meeting at Bellaire, Antrim county, Michigan, commencing Friday evening, August 25th and 26th and continuing over Sunday. Bro. R. W. Hugel in charge, assisted by others of the ministry who can make it convenient to attend.

J. A. GRANT, Pres. 913 North Walnut St., West Bay City, Mich. BELLAIRE, Mich., July 24.

**HEALTHY HAIR**



A man with a thin head of hair is a marked man. But the big bald spot is not the kind of a mark most men like.

Too many men in their twenties are bald. This is absurd and all unnecessary. Healthy hair shows man's strength. To build up the hair from the roots, to prevent and to cure baldness, use—

**AYER'S Hair Vigor**

It always restores color to faded or gray hair. Notice that word, "always." And it cures dandruff.

31.00 a bottle. All druggists.

"My business calls me out among strangers a great deal. I would actually feel ashamed every time I would take off my hat, my hair was so thin and the bald spots showed so plainly. I began the use of your Hair Vigor less than three months ago. Today I find I have as fine a head of hair as I ever had. I tell everybody what I used, and they say 'it must be a wonderful remedy.'" Geo. Vear, Chicago, Ill. Dec. 14, 1898.

We have a book on The Hair and Scalp which we do not retain all the benefits you expect from the use of the Vigor, write the Doctor about it. Address: Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 9, 1900

NUMBER 32.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

Make all remittances, and address all communications to ENSIGN PUBLISHING HOUSE, Box B, Independence, Jackson County, Missouri.

New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send gold or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to, ENSIGN PUBLISHING HOUSE, Independence, Mo.

Box B.

## THE LORD IS COMING.

For nearly eighteen centuries God-fearing men and women have been looking for the coming of the Lord and seeking to make such preparation for that event as their education in divine things led them to believe was needful. The early Saints seemed to think that it was possible that He would come again in their day, and the ministry exhorted the Saints to keep themselves in readiness for His appearing. Peter advised:

But the end of all things is at hand: be ye therefore sober and watch unto prayer.—1 Pet. 4: 7.

It is evident that some, in the days of the apostles, thought it was imminent, and expected every day to see Him come, for the Apostle Paul endeavors to set their minds at ease on that matter by showing them that certain events must transpire before the Savior would "come the second time without sin unto salvation." He says:

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word [false revelation], nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, shewing himself that he is God.—2 Thess. 2: 1-4.

There were also other events which had been predicted to occur before the coming of the Lord, which are described in Daniel 2 and Matthew 24. After the "falling away" there was to be a "restoration;" there were to be "wars" and other commotions; Palestine was to be restored to its fertility; the Jews were to gather to and possess Jerusalem. These, with other signs preceding His coming,

have been and are rapidly being fulfilled, so that we are now able to say truthfully, "the end of all things is at hand." The coming of the Lord is "nigh at hand." Consequently there should be a diligent and earnest preparation being made by every one who expects with joy to meet Him.

The lesson taught by the Savior in the parable of the ten virgins illustrates the necessity of being ready, so that when the marriage supper is announced, we may not be among the number who will be excluded because they have failed to be ready; and the parable of the marriage supper for the king's son (Matt. 22: 1-14), emphasizes the necessity of being properly apparelled when we appear at the feast. "What preparation am I making for this important privilege?" is a question that seriously concerns every son and daughter of Adam.

It will be remembered that in some of the cities of the United States, it was announced a while ago that Admiral Dewey was to make them a visit; great preparations were made to receive and entertain the distinguished guest in a manner befitting his dignity and valor. The people were in a fever of excitement and expectation until the great day on which he was to appear among them, arrived; and when it came, the city and its citizens put on their gayest attire, and turned out *en masse* to do the great man honor. Everyone worked hard and diligently to complete the preparation for the reception, even to the minutest detail, and all felt interested in making that event an epoch in their history. The Savior on one occasion rebuked the indifference and negligence of the Jews, in referring to the journey of the Queen of Sheba, to listen to the wisdom of Solomon. But while the "Lord of life and glory" was in their midst, yet would they not hearken to that which was for their own blessing, but rejected the Messiah. And it is so today. The people make every preparation to honor a great man of this world, but neglect to prepare to receive the King of Glory. How are we, as individuals, treating the same message, and using the opportunities which that people rejected? Are we striving to make ourselves ready? If not, why not? The day of the Lord is at hand.

The announcement has been made for nearly three-quarters of a century that the most distinguished character which ever graced this earth is coming to take up His abode here for a thousand years with those who will give to Him a reception becoming His rank and power. He will furnish all the glory of the

occasion, and those who prepare themselves to receive Him will be the recipients of the highest favors and blessings from His presence. Jesus Christ to whom was given all power in heaven and on earth, has signified His intention of returning again to the earth, and for a thousand years, dwelling with His Saints; those who have made themselves worthy of His presence, becoming "like Him" because they have followed Him here; have developed characters, of which He is the illustrious example; having kept His sayings, His commandments.

"Behold the Bridegroom cometh, go ye out to meet him," indicates a completeness of preparation which leaves no room for concern as to having left undone that which conduces to that condition. Not that every one, or even that any one shall be absolutely perfect when the bridegroom comes. We believe that will not fully be realized until we are under the direct tuition of the Savior during the millennium, when Satan shall be bound, and all the environments shall tend to assist in living a life perfect in its harmony with the will of God; but when that perfection is attained, we will then be ready to meet God the eternal Father, and Paul says, "Jesus will then become subject to Him that God may be all in all." (1 Cor. 15: 28).

It is evident that very many of the signs of the Savior's coming have been fulfilled and others are developing rapidly. The midnight cry has gone forth in the renewing of the gospel under divine appointment, and the ministry of Christ's church have been warning the people since 1830 to make themselves ready for the Bridegroom's coming; they are still making the proclamation and will continue to do so until "as suddenly as a flash of lightning in a clear sky" every eye shall behold Him coming in the clouds of heaven with power and great glory, "in flaming fire," taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 8). The restoration of the fertility of Palestine is a remarkable fact. Wars and rumors of wars, fire, pestilence, famines, etc., are in evidence to an appalling extent, and we are admonished that the coming of the Lord is very much nearer than men dream of. But as in the days of Noah they were eating and drinking (feasting), marrying, etc., right up to the time the flood gates were opened upon them, heedless of the warning of God's appointed messenger, so, in spite of the warnings of His servants today, men and women will go heedlessly on the downward road until the very day of

the Lord—the end of the world—dawns and the ascending heavens shall reveal the rightful King.

Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.—Matt. 24: 44.

## "ARE WE BLIND ALSO?"

The *New York Weekly Witness* says: "Many Christians rewrite the Bible to suit themselves; or, rather, they read their own fancies into it; and imagine that they are studying how to adapt its teaching to their own ideas. And the people who do this are not conscious of irrelevance toward God and toward His truth simply because they are fully impressed with the idea that they are honestly seeking the truth. So they are, no doubt, after a fashion; but they are seeking to evolve truth out of their own inner consciousness instead of trying to open their hearts and minds to the truth of God—the truth which is eternally true and superior to all human thinking; which is, in fact, the basis of all true thinking."—*The Ram's Horn*, Chicago, August 4.

Both the *Witness* and the *Ram's Horn* and their thousands of readers will doubtless admire the sentiment expressed in the above paragraph as being correct in principle and expression; but how many of them are willing to make a practical application of it in their own experiences? How many of them would be willing to embrace the gospel in all its ordinances just as the Bible, the New Testament, teaches it? And how many would be willing to endorse and accept the church organization of the New Testament?

They would have to believe, repent, be baptized by immersion for remission of sins, have the hands of the ministry laid upon their heads for the gift of the Holy Ghost; would speak in tongues, interpret, prophesy, etc., all under the influence of the Holy Ghost.

They would have to receive living apostles, prophets, sevens, pastors, teachers, etc., just as the New Testament teaches were in the Church of Jesus Christ. But all this is by these same orthodoxy (?) declared to be the rankest kind of heresy, and all who believe in such are despised as fools and fanatics; all of which but serves to emphasize the fact that those who see, are yet more insensible to the plainest kind of facts than they realize or are willing to acknowledge.

## EDITORIAL ITEMS.

We have recently received two letters from young children for publication in the *ENSIGN*, which we are not able to use. We have no space for a children's department, and if we should publish one letter we would give offense to others whose letters we could not use. We have therefore made it a rule not to admit these letters to our columns. We have a number of

good letters from adults which we are holding for opportunity to give our readers, and we trust our little friends will consider that we are trying to do that which we judge to be for the best interests of God's work and not be offended. *Zion's Hope* is the children's paper, and it may be that if our young brothers and sisters will send their letters to Sr. Walker at Lamoni, Iowa, she may be able to find room for them.

We are receiving orders for Bro. A. Haws' little book, "Sabbatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

## EXTRACTS FROM LETTERS.

Sr. (Mrs.) M. A. BARTMESS, La Grande, Oregon:

The Lord still blesses me and keeps me through many trials in my isolated condition, as I find none of our faith in this city. May God soon send his servants here to proclaim the gospel, in my earnest prayer. Pray for me that I may be healed.

Bro. JAMES M. BAGGERLY, Duluth, Minnesota:

Arrived in the twin cities of Superior and Duluth, Tuesday, July 10th. Bro. C. E. Mead, who is in business here, is the only Latter Day Saint in the two cities. We have secured Union Hall, in Hammond block, where I spoke last summer. Will speak again tomorrow evening (July 22d). I am favorably impressed with the people here, and feel that many will accept the gospel. We are busy all the time, advertising by use of hand-bills, tracts, and the daily press. Will labor here for some time.

Bro. J. R. MCKINNEY, Winthrop, Arkansas:

I am wonderfully blessed here. Though the preachers are all the time telling something about the "Mormons," it is all for the best; the Mormon can stand the test, error cannot stand investigation. I have been living in this place over a year and people have begun to read for themselves. I give my papers out and loan my books to a good many to read. Bro. J. D. Erwin and J. W. Jackson come in once in a while and preach. I hold out the gospel light to this people the best I can; once in a while one comes into the fold. My prayer is that the time is near when there will be members enough to organize a branch here. Pray for us.

Sr. (Mrs.) MARGARET THOMPSON, Wheeler, Mercer county, Pennsylvania:

I love the *ENSIGN*, having received its visits for five years; it is always welcome with its noble sermons and loving letters and we are not left without knowledge or comfort. I greatly admire some of my brethren and sisters in their noble efforts to bring the truth before the people. Surely God has given us a noble one in the person of Sr. A. B. Carson. God has surely blessed her with a good understanding of His word. May she still press forward to help the weaker ones, with an eye single to the glory of our God. There are many others also. God bless each one and may we all be found working in unity together. I ask an interest in the prayers of the Saints that I may be strengthened in body and spirit.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bishop Ellis Short returned from Texas Sunday afternoon, and reported an excellent time at the recent reunion.

Bro. E. H. Garrett, son of Bro. and Sr. W. H. Garrett, arrived with his wife and little daughter, from Cleveland, Ohio, Monday evening. It is possible they may decide to locate here.

Bro. and Sr. H. H. Robinson have moved into their new home next to Bro. Bartholomew's. They have disposed of their old home to Mr. Haldeman, brother-in-law of Bro. John McMullin.

Bro. J. C. Foss was called home on Monday on account of sickness in family. He found them feeling better after being administered to. His address hereafter will be Independence, Missouri.

Little Chester Hawley, son of Bro. and Sr. Gid Hawley, of this city, was baptized Wednesday evening, by Bro. J. W. Layton, and confirmed at the evening prayer meeting, same day, by Brn. R. May and C. G. Gould.

Bro. John Inman and family left for the Pacific coast Tuesday, in hopes of building up his health. He has had heart trouble ever since his attack of pneumonia a year or so ago, and has been gradually failing. We hope the change may bring to him complete restoration.

Bro. Wilson S. Loar has bought out the grocery stores of his son, B. C. Loar, and of Bridges Brothers, on the West side of the square, and has moved his son's stock to the Bridges Brothers' stand. Bro. B. C. Loar will "run" the store, and Bro. W. S. Loar will still attend to his real estate business.

Bishop G. H. Hilliard departed last Saturday for Rich Hill, Missouri, for service Sunday. From there he went to St. Louis, where he purposed spending a few days in the reunion at that point, thence to the Massachusetts reunion. On his return in the fall he expects to make a trip to Texas, and after that perhaps to California during the winter. Bro. Hilliard is a very active and efficient worker in the vineyard.

The regular business meeting of the branch was held Monday evening, President W. H. Garrett in charge, J. W. Luff, secretary. Treasurer reported total receipts \$84.00, expended \$17.75, balance \$16.25. On motion the branch agreed to suspend all meetings in the church during the holding of the reunion at Washington Park, August 24th to September 3d. Some other matters were considered and adjournment was taken.

The Daughters of Zion held their regular monthly meeting on 19th of July, nineteen being present. A lively discussion on topics pertaining to child-training, also informal short talks on kindergarten work and the reading of the report of the "Gleaners" society committee, together with the usual opening and closing exercises, minutes, roll-call, singing, etc., took up the time which seemed very short, on account of the interest manifested. It is hoped that the sisters will

not forget the date of the next meeting, the 15th inst. Some very interesting features of the work will be presented. The sisters are all cordially invited to attend these meetings.

Sunday was rather warm but a fair sized audience was present at all the services at the Saints' church. Bro. J. W. Adams, of Illinois, being a visitor, was prevailed upon to occupy at the morning service, which he did very acceptably. At night Bro. G. H. Hulmes was the speaker, giving some good thoughts upon the important events transpiring in the history of the nations. The afternoon communion service was a very profitable and enjoyable one.

## LAMONI, IOWA.

Pleasant breezes but dry and dusty.

Bro. T. L. Rider, who had been ill for several weeks, died 30th ult., funeral sermon preached on 31st by Elder Stebbins.

Two children were baptized last week, Flossie Hudson and Winnie Stafford, by Elder Stebbins. The first mentioned was confirmed at the meeting held in the Mite Society hall, by Elder Stebbins assisted by Apostle Wight.

Srs. Wight, Fleet and Brackenbury, who have been ill, are reported on the mend. Brn. T. Stewart, at west end, and I. N. W. Cooper are yet prostrate, the first some better.

Apostle Lambert held forth at the Evergreen church on Sunday, 29th ult., and yesterday, Sunday, 5th inst., President Joseph Smith at the Saints' church in the morning, and Apostle H. C. Smith at night. At the Saints' Home Elder Frank Cochran; Elders Wm. Anderson and F. M. Weld at Evergreen. The monthly sacrament at the afternoon service at the chapel. Forwent prayers were offered for Brn. Thos. Stewart and Cooper, of Lamoni, Johnson, of Chicago, and others. Soul cheering testimonies, splendid admonitions and exhortation, interesting and instructive experiences and songs by the Spirit, afforded a spiritual feast enjoyed by all.

The young people's Religio society held a fast and prayer service on Friday night, 3d inst., in behalf of Bro. Elmer E. Johnson, of Chicago.

## A LAMONIAN.

August 6.

## ST. JOSEPH, MISSOURI.

We were misinformed regarding the new mission in Kansas; it is in charge of Bro. Guinand, instead of Bro. Best, as stated.

Bishop E. L. Kelley was in our city, Saturday, on his way to the reunion at Barnard, Missouri.

Sr. W. A. Blair was elected assistant superintendent of our Sabbath School at the last session.

Sr. Eldredge has returned from Kansas City where she has been visiting for some time.

Bro. G. W. Blair, of Lamoni, stopped a few hours with us on his way to the reunion at Barnard, where he will look after Herald office interests.

A new Religio society has been

organized at Aspey mission, with a membership of twenty-five. Much interest is manifested. So the work spreads.

A son of Bro. John Burlington had the misfortune to have his arm broken last week, but we hear is doing nicely at present.

Unless we get rain soon crops will be damaged to a great extent. For two weeks past it has been very hot and dusty, and gardens and fields are suffering.

A good interest in the work continues at the Aspey mission, under the care of Bro. M. Shaw. Preaching every Friday and Sunday evening. Through plain teaching and administering to the sick, several of late have been led to investigate and learn of the work.

The Sisters' Aid Society gave an ice cream social Monday evening, which was an entire success. A fine musical and literary program was rendered, and a very pleasant evening was spent.

B. &amp; B.

August 7.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St.; Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 745 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The telegram calling us to Wilmington meant the sudden passing away of Sr. Barbara Lee Bell, who, at the ripe age of seventy-one years, four months and twenty-one days, passed on to her well earned reward during the still watches of Sunday night. What all the tenderness that loving human hands could bestow, she was returned to mother earth in the beautiful country cemetery, July 31st; her spirit having returned to God who gave it, to await the sound of that trumpet that will possess the magic power to raise the dead. Funeral services were largely attended in solemn memory of the departed loved one. Sr. Bell is the mother of our esteemed Sr. L. W. Kahler and Bro. Wm. D. Bell, of Wilmington, Illinois. Five children mourn the loss of a mother. Sermon by the writer from Rom. 2:11 with Luke 2:10.

Our union service yesterday was attended by an excellent spirit, the Lord speaking in words of admonition and counsel, giving precious promises concerning the work in our great city, that it would move as never before. Let us take courage and press on for the work is the Lord's and he will care for it. Man may falter and his purposes fail, but with God there is neither faltering nor change. Let us stand in harmony with God and his servants and the body of his church.

While at Wilmington we were impressed with the need for pastors. We met and formed a hasty acquaintance with Sr. Campbell, Bro. and Sr. Robson, Sr. Schiffman, Bro. and Sr. Allott and daughter, Sr. Manger and daughter and Bro. George Young who have lately embraced

the angel's message and are rejoicing in the work, but need the tender care of a wise shepherd. They are making an effort

to either purchase or build a church, which we think commendable, and hope for them abundant success. We find an element of young Saints there who are anxious for the Religio work. Be patient Saints, the great Shepherd will supply your wants by and by.

We have received for distribution 435 copies of ENSIGNS, 29 *Heralds*, 90 *Hopes*, for which we are grateful. Bro. E. J. Lang has also received a goodly number. We can use ENSIGNS of any date; don't send other papers as they will not answer our purpose. If you want to save the elder time, please fold them right side out before sending. Among the names we find on the papers we note, Anna Borden, A. H. Adams, T. W. Curtis, Mrs. S. M. Rogers, Emma Cace, J. E. Nicoll, P. Batton, Lillie Spurgin, Wm. Quick, L. L. Jones, E. G. Hall, Abbie Horton, S. Simmons Sr. Burgess, Turner Sparks, L. W. Kahler, A. E. Hopkins and P. M. Martin. Thanks; keep on.

Yes, Bro. Adams, we know much of the workers of staunch old Kewanee district, but with Chicago workers in hand we will measure tape lines with any, as to self, denying, willing workers, old and young. Our childhood and early manhood were spent in the Kewanee district, where also we learned to preach the gospel, and where we found the wife of our youth who is yet standing nobly at our side in the missionary work. Some would be astonished if I should tell you where she is and what she, with others, is doing for the cause. The wife thought is not specially for Bro. Russell.

J. M. TERRY.

385 Ogden Ave., August 6.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Since the district tent has come within our branch, we have abandoned the use of our hall, and are holding our branch meetings, as far as practicable, in the tent, to save expenses, hoping to have our new church basement ready to occupy before winter.

Interest at the tent is fine. Meetings are held as follows: Sunday: Branch Sunday School, 9:30 a. m.; Religio, 11 a. m.; mission Sunday School, 4:30 p. m.; preaching, 8 p. m.; also preaching every night during the week. The tent is located on the north side of 17th street, between Holly and Jarboe streets. Sunday evening our presiding pastor, Elder Jos. Emmett, occupied the hour with splendid liberty, and we have since heard many favorable comments by outsiders. Last night (Monday) Bro. Adams, of the Illinois mission, while passing through our city, stopped off and warmed our hearts with a splendid sermon on the "Signs of the Times." We also heard some splendid comments on his efforts among those not of the faith as well as the brethren.

Last Sunday afternoon the Religio, not having been able to meet on Friday evening because of tent meetings, met in their regular monthly prayer meet-

ing with the branch, at the home of Bro. and Sr. Emmett. It was a sacrament meeting and it was indeed an enjoyable one, the Lord meeting with us by the "signs following" in the gift of tongues and interpretation.

The Religio social and entertainment given in the hall July 23d was a decided success, although the weather was very unfavorable. The social part was all that could be desired and the financial part very gratifying. \$17.00 of clear profit was realized, although the admission was only 15 cents for adults, and 10 cents for children. The proceeds will be given to the new church building.

The Prayer Union will meet with Sr. Fred Koehler Thursday afternoon. The sisters are having beautiful seasons of rejoicing in their meetings.

The Ladies' Aid Society of the branch is also doing some effectual work in a financial way. They meet at the home of Sr. Emmett every Monday afternoon. A. C. K.

August 7.

The Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

## LETTER DEPARTMENT.

POPULAR BLUFFS, Mo., July 23.  
*Editor Ensign:*—That the Saints and friends may know what the lone missionaries in southeast Missouri are doing, I write you a few lines. On the 24th of May we began the first series of meetings we held in our mission. The attendance was fair, order was good and we were invited to stop with members of the Christian (Campbellite) church and those of the Holiness. One Christian said he saw no reason why we could not unite with them we preached so much like them. The Holiness also seemed to think we preached much like them. Of course we tried to explain this in this way: that is, that they both had some truth, and that the church of Christ contained or believed the whole truth.

We next preached in Butler county where a missionary Baptist preacher came out to hear and declared we preached the Bible, but that it was Baptist doctrine. I did not believe it to be Baptist doctrine. I wish the people would study the Bible so that when they hear the truth they will not say we are of this sect or that, and are preaching the same as the Saints.

It rained so much here the people got badly behind with their crops, some getting no crop at all planted, and others not planting till July. Of course this rainy season caused the crowds at church to be small. When we got to Stoddard county we found the people expecting us. A Christian minister hearing that we were coming informed Bro. Hill that we could use their church to preach in, so we occupied in the Christian church for some eight days, and were treated well by some of the members of that church, but some bad boys came out and disturbed the meeting by being extremely noisy, and were indicted by the Christians, causing eight in num-

ber to be fined. There was no suit, as the boys went to the Justice of the Peace submitted their case and paid off their fines which amounted to \$8.00 each if we were properly informed. Friends to those disturbing the meeting tried hard to get the one who reported the boys to believe that the laws of the land would not protect us, stating that we were not representatives of a recognized religious body, but, although he was a young man he was not to be deceived by these statements.

We are not angry at the disturbers of public worship, but for the sake of those who disturb, and that public tranquility may be maintained we like to see the law enforced. We are having but little trouble getting places to preach, but at most places we preach we make new openings, hence are among strangers much of the time. There is much sickness here as it is a malarious district, but by the blessing of God our health has been fair much of the time. At present I am somewhat afflicted, but hope to be better soon.

Bro. Beebe, my co-laborer, is quite congenial, and is, therefore a great help to me in the ministry. It is not good for ministers to be unequally yoked together. We all have faults that others can see that it is hard for us to see unless some one points them out to us; hence, the necessity of the instruction, "go two and two." What are you Saints doing in the South Missouri district? I saw a stirring letter from E. T. Atwell that did me good, but I want to hear from the missionaries and others. Brethren and sisters, remember us lone missionaries in this field that our work may be pleasing to God and the church.

Our address is Acorn Ridge, Missouri.

C. J. SPURLOCK.

ONO, Wis., Aug. 2.

*Editor Ensign*—It being some time since your cheering pages have brought any news from this part of the vineyard, we hope a few words of information may be acceptable.

Some ten months ago the writer, in company with Bro. C. H. Burr (who has now been my traveling companion the last three summers, during which time we have shared experiences of both a cheering and a discouraging nature; but through all we have been one, and can truly say, God has rewarded us for our feeble efforts, which we have made to be worthy of our calling, by giving us the Spirit, whereby we have been enabled to accomplish some little good), left our homes for the northern part of this state to attend the district conference held at Twin Lakes, June 9th and 10th. It being my first trip to the pine regions, the new scenery was very attractive to me, perhaps more so because it brought to my memory happy experiences from days of youth spent among the pine woods in my native country; but as the physical surroundings do not make Saints, nor hinder the transformation from the world into the kingdom of light, I found there, as at other places, those in whose bosom the Lord's campfire was burning, producing the force, whereby to run the spiritual man, which must be kept active in order to accomplish the needed development, and also to burn out the dross which so closely adheres to the natural man.

We had a good, spiritual conference; the Spirit of the Lord was manifested both by giving us that peaceful, calm influence that brings one's mind forward to that rest prepared for the faithful, and by revealing his mind concerning us through the gift of tongues and prophecy.

About ten buggy and wagon loads from Porcupine, Ono and Lost Creek had come a distance of seventy-five miles to attend the conference, thus manifesting their desire to improve the opportunity of receiving spiritual strength so necessary to fight the battles of life; and if I may judge from appearance, I must say that all left the conference with a feeling of satisfaction, and conscious of the fact that a kind, loving Father had recognized their efforts and spoken to them words of encouragement.

After a few weeks' labor in that part I took leave of dear Saints, thankful in my heart for their kindness and breathing to Him whose ears are open to our silent throbbings, a petition that they might receive sufficient strength to endure the severe trials that will meet every child of God before they lay their armor down and can receive the "Welcome home."

On the morning of the 4th of July I arrived in Durand, and after waiting some time for an opportunity of conveyance to Porcupine, taking in the oration and a few other parts of the celebration, I finally got a ride part way, and leaving part of my baggage, the remaining miles were covered by my own faithful team. In Porcupine I found the Saints busily engaged in the ice cream and lemonade business, which is a flourishing one on that day, affording an opportunity for my missionaries to enjoy some of the good things of life.

The following Saturday evening we commenced a grove meeting at Ono, holding forth over two Sundays; the attendance was not very large, but the Spirit was present and some good was accomplished. Although the times are very busy, owing to the harvest time, we have occupied every evening in trying to tell the story of love: some are willing to listen, while the masses are occupied by the things of this world.

The work here is onward to victory; the Saints are striving to come up higher, and if their faith is firm in Him who has all power, there is awaiting them grand realizations in the future. The young Saints are doing very well here and more are coming into the ranks. Be faithful, young Saints, keep your bodies and minds pure and unspotted from the world, and God will make you powerful instruments for good. Remember, God is with us!

I feel hopeful in the work, and am determined to press onward till the victory is won.

Ever praying for the onward march of Zion's army, I am, in bonds,  
Your brother,  
P. MUCCUS.

PORCUPINE, Wis.

COLORADO SPRINGS, Colo., July 23.

*Editor Ensign*—Perhaps the Saints in this mission are anxious to know what has become of the tent.

Bro. J. B. Roush being appointed by Bro. Joseph Luff submissionary in charge, appointed Bro. C. R. Duncan and myself in charge of the tent for the season. On the 5th of June we erected the tent in Denver and continued there until the 15th. The interest was not what it should have been. There were quite a number of the Saints who did not attend, while there were some who did all in their power to make the meetings a success. Bro. J. W. Gilbert took charge of the singing, rendering acceptable service in that line.

We moved from Denver on the 16th, and erected the tent in Colorado Springs on the 17th. We continued at this place about four weeks, and succeeded in removing a great amount of prejudice. Several are believing. We were assisted by Elders W. T. Bozarth and Emsey Curtis. The Utah elders have canvassed this place going from house to house. The people, as a rule, are disgusted with them, and they think that all Latter Day Saints are from Utah.

The last night we held meeting in the Springs our attendance was fair and the attention was splendid. The Spirit was present in power, and from the expressions from outsiders at the close, I think our efforts have not been in vain. From here we went to Roswell, the first station north of Colorado Springs, and commenced meetings. Our attendance at this place has been good with the exception of one evening. Last night was the banner night for the tent. The largest crowd greeted us that we have had since we started the tent. The attention was good. Several were in attendance from the Springs, some of whom became interested while we were there. Some expressed themselves as being well pleased with our teachings. What the result will

be remains to be seen. We are preaching, distributing tracts, watching, and sleeping under four quilts at night. How is that for July?

Our finance is getting very low. We will have to receive assistance soon or close the tent, as it costs money to operate a tent and buy something to eat. The people are not all Missourians here, if they were we might fare a little better. Let us hear from you Saints, especially those of the Colorado mission. Send in your mite and help to get the gospel before the people.

Yours in the one faith,  
J. F. CURTIS.  
429 1/2 E. Willamette St.,  
COLORADO SPRINGS, Colo.

GALENA, Ks., August 3.

*Dear Ensign*—I have an experience to relate which may be of some interest to your many readers. In reading Paul's missionary experience we learn that he employed peculiar means at times to get the gospel before the people. Well, we have been doing the same things.

Bro. David Love and myself have been preaching at a private house out in the edge of Galena. The few who came were interested and one lady and gentleman are convinced and almost persuaded to be Saints. But we were not satisfied to confine this "angel's message" to this secluded part of this great city; therefore we agreed upon the following plan:

Neither of us were acquainted in the main part of the town, so we decided to have a little theological tilt on the street (this may seem risky, but it worked all right in this case). As we came towards town, we separated and went different roads, with the understanding that Bro. Love should commence preaching on the street, right in front of the post-office, and that I should fall in with the rest of the crowd, and at the close ask questions when the privilege was granted. When I came on the scene of action Bro. Love was preaching an excellent sermon to a large and interested audience. Bro. Love is a good street preacher.

At the conclusion of his sermon he looked all around the crowd and said, "Now, if any one in this audience has any questions to ask, we now give opportunity." I said, "I would like to ask a question, Will you please give us a revelation?" Bro. Love answered that it was not within his power to give revelations, that the secret things of God belong to the Father of Lights. "Well," I said, "if you have no objections, I would like to make a short speech. Bro. Love replied that he had no objections, but would take the privilege of refuting anything that I might say which was not in harmony with truth.

By this time the crowd became curious, and the business men came from their houses of business to hear and see what was going on. I made a short speech of about ten minutes, declaring that I knew all about "Mormonism" and could show up its cloven foot." The people gave splendid attention. In concluding my remarks I challenged Bro. Love to meet me in public discussion on the subjects of water baptism, laying on of hands, the "golden bible" and Joseph Smith.

Bro. Love replied to my little speech in which he declared I made statements without proof, and that the "proof of the pudding was the eating of it." I said, "Can you meet me on the street at half past six to-night?" "Yes, sir," he said, "come on the street this evening and we will eat the pudding."

After we had agreed to this I left Bro. Love and came on back to Bro. Powell's. But the crowd kept gathering and Bro. Love went on preaching. When he had concluded one man asked the question, "Will you perform a miracle?" "Raise the dead." "Give me a sign." Bro. Love said, "I will satisfy your sign seeking propensities if you will just acknowledge one truth." "Well, what is that?" "Just acknowledge that you belong to a wicked and adulterous generation." The man became enraged and struck his fist against his hand and said, "I will give you to understand that I am a decent man."

Bro. Love said, "I didn't say you wasn't, but the Bible says he who seeks for a sign belongs to a wicked and adulterous generation." At this point an old gentleman, who believed the way Bro. Love had been preaching, stepped to the front and gave this sign seeker some splendid advice; many also became involved in argument, and after supplying the thirsty, eager crowd with papers (*Ensigns and Herald's*), Bro. Love returned to Bro. Powell's.

At night we had another interesting time. At the appointed hour the crowd began to gather and Bro. Love made his affirmative argument on "Water Baptism." While he was speaking, a gentleman finely dressed (I think he was a minister), came and sat down by my side, to give me a few pointers to use in my rebuttal. I thought if he only knew that I was one of those despised "Mormons" he would not be sitting by my side. However, I thanked him for the instructions. Well, when it came my turn to speak, I finally drifted off on Joseph Smith and the Book of Mormon, as I wanted these things explained to the people, and when Bro. Love was making his second speech, in the presence of that vast crowd, I walked away, and the Campbellites spoke to Bro. Love and said, "Your man is whipped, he is going home." "Yes," Bro. Love replied, "that is the way with all these fellows, they can't stand the truth."

But I had to go back to our appointment. Bro. Love still preached about half an hour longer. Before leaving the street Sy Harvey, the great Quaker debater, challenged Bro. Love for a discussion on the subject of "Water Baptism," to take place on the street tonight. Thus the effort resulted in some good we believe, and expect to see hundreds on the street night.

In gospel bonds,  
A. M. BAKER.

WHEELING, W. Va., Aug. 3.

*Editor Ensign*—On the 10th of July the district tent was pitched in Wheeling for the first time, and Bro. J. F. McDowell commenced preaching in it on the 11th. Bro. V. M. Goodrich arrived on the 17th and they kept up the services each evening until the 29th, when tent was moved to Bellaire, Ohio, where it is at present. The preaching was good and instructive to all who heard. What the results will be remains for the future to unfold; but of one thing we feel sure, that if no baptisms result from the meetings, some have a better understanding of our faith than before. The seed having been sown by the servants of God we trust him for the harvest. The outlook is encouraging for good to be done at Bellaire with the tent. Bro. Ullom and True are assisting these meetings and caring for tent, etc.

On last Tuesday two strangers appeared in our midst who proved to be Elders Fifield and Lindsay of Idaho, sent out by the Utah Church or Brighamites. They came asking for the use of our chapel in which to hold a series of meetings, which we granted them stipulating with them that no impression or statement was to go out from them that they were the same as we; and also that if they preach the differences between them and us, that it will be replied to before the same audience. So they went to work distributing their tracts from house to house and selling their books wherever they could. A small audience greeted them last evening for their first effort. In the opening they stated to the people that they had no connection with the Reorganized Church, that there was as much difference between the two as between day and night. And while admitting that they once practiced polygamy, said that no plural marriages had been performed since 1890 and that they no longer teach it. They also said that the Reorganized Church never had anything to do with polygamy. Then followed a short sermon on faith, to which we could find no fault, but I was disappointed at the weakness of the speakers in presenting the subject.

As they decline to publicly discuss

the differences between their church and the Reorganized (in fact, say they are counseled not to hold public debates with any one), I fall to see how they can hope to accomplish any good for their cause in preaching here only what we agree on. They seem very earnest and manifest a zeal worthy of a better cause. In conversation with the writer they affirmed their belief in polygamy as a righteous principle when it was taught and practiced, but said that as soon as it was made plain to them that it was against the law (in 1890) that Wilford Woodruff, then president of the church, issued a manifesto forbidding the further teaching or practicing it (so far only as relates to new marriages).

Surely the way of the transgressor is hard. If the claim made by the followers of Brigham Young were true that God revealed this "righteous principle" it certainly would reflect upon the wisdom of God in giving a command that he knew his people could not keep because of the law against it, and at the same time give the revelation to keep the law of the land. "For whosoever keepeth the law of God hath no need to break the law of the land." How glad I am that truth has nothing to fear from a comparison with error, and the cause we represent nothing to fear from the closest scrutiny of investigation.

Time, remorseless and unrelenting, continues its onward march, shattering our most fondly cherished hopes of earth life. Then it is that the hope the gospel affords is most appreciated; when the light of eternity can be seen through the mists and clouds that hang over the horizon.

On the 18th of July death again visited our home taking from our presence our only son, Ralph Willard, aged 5 months and 12 days. Bro. McDowell conducted the funeral services and clearly set forth the hope remaining unto those who in the wisdom of God are called to pass through these scenes of sorrow. How comforting the words of Christ who, when speaking of the little ones, said, "Of such is the kingdom of heaven."

With great desire for the success of the cause of Zion and with strong hopes for the ultimate triumph of right,

Your brother in the faith,  
O. J. TARY.

NEW LONDON, Ia., July 23.

*Editor Ensign*—Bro. Dan Tripp and the writer closed a very interesting meeting here last night. Notwithstanding we had the tent out about two and one-half miles from town, right among the farmers, and they all busy from early till late, cutting and threshing, we had a splendid hearing, and last night there was a crowd out. But we have been here over three Sundays and think best to move, so tomorrow Bro. L. Willie will haul the tent to Mt. Pleasant, where Bro. Tripp will open the siege on Tuesday night. I will start on the 6 a. m. train for Amber, Jones county, to tie the conubial knot for Sr. Carrie Hinds and Mr. Eugene Frankfort, of Fairmont, Minnesota; they will be married on the 26th. Then on my return trip I expect to baptize Sr. Ella Cator's daughter at Marion; then back to help Bro. Tripp with the tent. Marion, Iowa, July 28.—The wedding is over, a nice time was had. Mr. Frankfort and his estimable wife, Sr. Carrie, will make their home near Fairmont, Martin county, Minnesota, after September, and Sr. Carrie, like her mother and Uncle Jack Bradley, also her grandfather, James Bradley, before her have done, will make her home a home and resting place for God's servants. Take notice, Bro. I. N. Roberts, but them up, and baptize Mr. Frankfort; he is a fine young man.

Last evening I baptized Sr. Helen Cator she is a granddaughter of old Elder Powers. Elder L. E. Hills assisted me at the baptism and confirmation, after which I preached to a few of Sr. Cator's and Sr. Hills' friends, and the few Saints who were present. So now I will wind my way back to Mt. Pleasant to aid Bro. Tripp; he is a faithful boy, zealous and congenial to be with, and he is careful and keeps near the shore, and don't advance any speculative theories.

May the Father bless every effort put forth for the salvation of man.

In bonds,  
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ZION'S ENSIGN.

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THE MORE EXCELLENT WAY.

BY ELDER T. C. KELLEY.

CHAPTER I.

I am the way, the truth, and the life.—Jesus. (John 14:6).

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.—Paul. (1 Cor. 12: 31).

To find the more excellent way and walk therein, is to have the greatest blessing possible of attainment by man, for the reason that it leads to everlasting life.

"Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."—Matt. 7: 14

If the people whose hearts are "falling them for fear," and whose minds are filled with "perplexity," could but realize, that in the more, or as we may say, the most excellent way, there is a remedy for every ill, a healing balm for every wound, a solace for every grief, a comfort for every sorrow, and, above all, life—everlasting life—in the world to come, how infinitely better might their condition be. But alas, how few are able to do so!

"Wide is the gate, and broad is the way, that leadeth unto destruction, and many there be which go in thereat."—Matt. 7: 13.

The voice of the "Good Shepherd" is heard and heeded by few indeed. The disturbed condition of the religious world, the many conflicting theories that are being zealously advocated by a multitude of would-be teachers; the low standard of morality and spirituality, and the lack of faith and confidence in God and in Christ, in the more popular churches; the direct attacks upon the teaching of Jesus as set forth in the New Testament, by avowed infidels, agnostics, et al., all add to the difficulties of the honest in heart, in their search for, and their efforts to walk in, the "more excellent way." The straightness of this way makes it still more difficult for those who are accustomed to walk in crooked paths, to follow therein. The people seem to be wholly engrossed in a mad, blind pursuit of earthly pleasures; and these are so unsatisfactory, so utterly incapable of bringing happiness to the perplexed and troubled soul, that there is absolutely "no peace for the wicked," as saith the prophet. That which he thought would give pleasure, gives pain instead. The rose, that with anxious longings he seeks to pluck, and from which he fondly hopes to breathe the fragrance of contentment and joy, is instantly blighted, leaving nothing in his eager hand but the hidden thorn. The exquisite pleasures for which his soul constantly longs are illusive and evasive, always in some distant place or in the vague and uncertain "tomorrow." Like the fabled sack of gold at the end of the rainbow, they cannot quite be obtained—always a little farther on. And why?

"Because my people hath for-

gotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up."—Jer. 18: 15.

It is only in "the way," the "straight way," the "more excellent," yea, the most excellent way, that the true happiness for which weary, troubled souls are constantly longing, can be found. Hence, the prophet says:

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."—Jer. 6: 16.

Glorious promise! "Rest for your souls." How the heart of the wayworn pilgrim rejoices in the very thought! Rest, sweet rest! "They shall rest from their labors and their works do follow them." It falls upon the head of the weary soul like the dews of heaven upon the drooping flower. What would one not give for a full and comprehensive knowledge of this "good way," so that he might walk therein? What a blessing to the human family, if all would heed the command to "ask for the old paths, where is the good way, and walk therein," until in every land, among all people, there should be heard the glad refrain, "Peace on earth, good will to men."

It is very important to know something about the way, so that we may be able to so walk that we shall never be found in the broad way; and it shall be our purpose to place the two ways—the straight and narrow, and the broad way—before you in such a clear and logical manner that none of you need make a mistake. To this end may the Lord bless with his Holy Spirit, the Comforter, all those who read, as well as the writer, that all may be mutually benefited in our search for light and knowledge concerning this most momentous question, "The more excellent way."

It will not be disputed, I think, that such terms as "the way," "the good way," "the way of life," "the more excellent way," are synonymous in meaning with the gospel of Christ; howbeit, the latter term, as used in the text at the head of this article, has a primary meaning of a more specific nature, which we shall probably notice at some length later on.

The author of the book of Romans says:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."—Rom. 1: 16, 17.

In the testimony of St. Mark we read:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16: 15, 16.

This testimony clearly sets forth the fact that the gospel is that by which or through which God proposes to exercise his

power to save those who believe it, unless, for some reason, they should believe in vain; for elsewhere we read:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, and which ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."—1 Cor. 15: 1, 2.

Nothing can be clearer than the fact that the gospel of Christ is the means by which salvation, or the privilege of entering into the rest "that remains for the people of God," is to be secured. Hence, Paul says: "For we which have believed do enter into rest." (Heb. 4: 3).

As before seen, the Lord, through the prophet Jeremiah, promises rest on condition, "Stand in the ways and see, ask for the old paths, where is the good way, and walk therein." And as Paul with his Hebrew brethren had entered into rest, it follows that, somewhere along the line, they had stood in the ways, they had asked for the old paths, they had found them, had "walked therein," and in so doing had found "rest to their souls"—entered "into rest"—all because they had believed the gospel plan of salvation as taught by Jesus the Christ. This certainly was an excellent, if not "a more excellent way" to be saved. They had, no doubt, heard the voice of the Good Shepherd, saying:

"Come unto me all ye that labor and are heavy laden and I will give you rest."

To them this promise had been verified, because they had walked in "the way"—had believed the gospel of Christ, and had not "believed in vain."

In this way they were made free, not only from the law of Moses, but also from sin. On this point Paul says:

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8: 2.

Jesus says: "If the Son therefore shall make you free, ye shall be free indeed."—John 8: 36.

Again: "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith."—Rom. 3: 27.

Thus it is seen that salvation, entrance into "rest," "freedom from sin and death," was obtained by obedience to the gospel of Christ, or the "law of the spirit of life," or the law of faith, taught by Jesus and the apostles of old; and the question, What is the nature or character of this law? here suggests itself.

David answers thus:

"The law of the Lord is perfect converting the soul."—Ps. 19: 7.

And James, thus: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James 1: 25.

And Solomon: "Every word of God is pure."—Prov. 8: 5.

It cannot be doubted that this

"perfect law, referred to by both David and James, and the "pure" word of God referred to by Solomon, is that which the apostles were sent to all the world to teach, and which the people were required to accept, with promise of salvation for so doing; or to reject at the peril of damnation; for David says it converts the soul, and it is certainly converted souls, not unconverted ones, that are saved. Hence, Peter says:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."—Acts 3: 19.

Assuming (and it is a fair assumption) that Peter understood as well as David—just as did David—God's method of converting the soul; in other words, assuming that Peter agrees with David that it is the "law of the Lord" that converts the soul, and Peter's meaning in the above quotation is clear. He simply means that those men to whom he addressed himself, were to put themselves in touch with the law of God, and by its operations be "converted," so that "times of refreshing may come from the presence of the Lord."

He enjoins them (first) to repent, and (second) to be converted. This shows that being converted was something which they could do as well as to repent; or, putting it in another form, they could do something that would bring about the operations of the "perfect law of liberty," "the law of faith," "the law of the Spirit of life in Christ Jesus," upon their souls, and thus be converted, and they would be saved; their sins be blotted out; and times of refreshing would come from the presence of the Lord; and in this way they would find "rest to their souls"—be freed from sin and its consequences.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," saith Paul. (Rom. 8: 2).

And again: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."—Rom. 6: 22.

Whatever he may have meant by the words, "law of sin and death," whether he was referring to the law of Moses in an exclusive sense, or to everything that produces evil, or in any way causes sin, there can be no doubt that by the words, "Law of the Spirit of life in Christ Jesus," he meant that particular moral and spiritual code, that distinctively peculiar system of faith known as the gospel, which Jesus taught while on earth, and authorized others to teach in all the world, among all nations, with promise that, "He that believeth and is baptized shall be saved," and with solemn warning that, "He that believeth [it] not shall be damned." (See Mark 16: 15, 16.)

Peter, as one of the chosen representatives of Jesus, and one who enjoyed to a great degree the Spirit of his Master, evidently understood this mat-

ter just as did Paul, as the following will show:

"(Seeing ye have purified your souls [been converted], in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again [converted], not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. \* \* \* But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."—1 Peter 1: 22-25.

Surely, if it was the word of the Lord "which by the gospel is preached unto you," by which those to whom Peter wrote were "born again" (and without which they could not see the kingdom of God, John 3: 3), and if by the "law of the Lord" which is perfect, David's soul was converted; and Paul's was made free from sin and its consequences by the "law of the Spirit of life in Christ Jesus," then all these terms must mean the same thing; and if this is granted, then there is no escape from the conclusion, that by each and all of them is meant the gospel of Christ, the law of faith; for, saith Peter, "This is the word which by the GOSPEL is preached unto you." He was one of those, too, who were told to go into all the world and "preach the gospel to every creature;" and Paul wrote, "I declare unto you the gospel which I preached unto you \* \* \* and by which ye are saved." (1 Cor. 15: 1).

Thus is clearly shown the fact that the means used by the Almighty in the conversion of the soul of the sinner is the law of the Lord, or word of God, styled by the apostle to the gentiles, "the law of faith." Any professed conversion of any soul by any other means, would, to put it in as mild a form as possible, place the one making such profession on very doubtful ground; and when it is remembered that there is no profit to be derived by gaining even the whole world at the expense of one's soul (Mark 8: 36), the seriousness of occupying a doubtful position forcibly presents itself.

This life is so short that though one had the world at his command, with power to enjoy to the fullest extent all that it affords, he could not in all this be recompensed for the loss of his soul. If he has not been "born again," if his soul has not been "converted," if he has not been made free from sin and death, if it should be said to him: "Thou fool, this night shall thy soul be required of thee" (Luke 12: 20); if it is said to him, "Depart from me, ye workers of iniquity;" if, Dives like, he dies, is buried, and lifts up his eyes in torment, if he shall say, "The summer is ended the harvest is past and my soul is not saved" (Jer. 8: 20); methinks the anguish of such a soul for one hour would cause to pass out of remembrance all the pleasures, real or imaginary, that the world had given him in life.

How important then to be right in the matter of the soul's conversion. How necessary to

use the God-appointed, heaven-ordained means by which the proper conversion, the complete salvation of the soul, can be obtained. Not only should we be willing to accept God's plan in preference to any other, but we should be willing to accept a full, free and complete operation of his perfect law with us; so that our conversion shall be also full and complete, and that we may have ministered unto us, abundantly, an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ; and that we may be among those who shall be presented "without spot or wrinkle or any such thing." (See 2 Peter 1: 11; Eph. 5: 27).

Men have "sought out many inventions" in spiritual as well as temporal things; and it is not surprising to a logical reasoner to find that all man-made plans and human inventions for the salvation of the race are in some respects at least in direct opposition to the plan of salvation as revealed from heaven by him who said: "I am the way;" and it is certain that any way opposed to, or different from that, is not the "more excellent way." Any way or plan which differs from the gospel as revealed in the Scriptures, cannot be "more excellent" than the plan there revealed. To contend that some other is more excellent, is to contend that Jesus was not infallible and that the Bible is not to be relied upon in such matters. Who, except an avowed infidel, would make such a contention? Who indeed?

Do not be startled, kind friend, whoever you may be, when I tell you that many, who not only are not avowed infidels, but who are professors of religion, and some of them professed ministers of the gospel, do, though unwittingly, virtually make just such a contention. This will appear as we proceed.

The fact that there are many human plans and only one divine one, increases the difficulty of many who are asking in all earnestness for the old paths, and who really desire to be saved. Not that the divine plan is not plain and easy of comprehension, provided one is in such condition of mind as to be receptive of the influence of the Spirit of God, but because of the conflicting theories, to the consideration of which their minds are invited.

Since the days when it was thought by Luther, Calvin, Knox, and others to be necessary to reform the Catholic church; and when, by the Wesleys, reformation was thought to be necessary in the Episcopal church, the work of laying out plans and organizing churches has gone steadily on, each new way claiming to be the "good old way," and its votaries have been loud and constant in giving invitation to all the people to walk with them, promising them rest on condition of accepting the invitation; some have gone so far as to employ physical force in order to establish their faith when moral suasion failed.

This, it seems to me, is not the "more excellent way." The Savior says:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."—John 18: 36.

"The kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost," saith Paul.

"He that believeth and is baptized," not he who is forced to accept in a formal way, what he does not really believe, "shall be saved." Nor would it better the condition of any man or people if they were forced to accept any religious theory of human origin, or suffered themselves to be led to accept it by the sophistry or ingenuity of self-appointed teachers, or by considerations of popularity, rather than to accept "the way" as set forth in the life-work and teachings of Jesus the Lord. By such a course their condition might be made worse, but not better. "I am the way," is the language of Jesus. And again he saith, "He that climbeth up some other way, the same is a thief and a robber." (John 10: 1). Robber of what? Not of goods of this world, but it would be an attempted robbery of the right of Jesus to be "the way;" in other words, the right to say what is the way, to the exclusion of all others, men or angels.

On this point Paul bears testimony as follows:

"But though we, or an angel from heaven, preach any other gospel [way] unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel [way] unto you than that [gospel or way] ye have received, let him be accursed."—Gal. 1: 8, 9.

And why be accursed? Because he would be seeking to climb up some other way, and would influence others to do the same; and all such would, as we have seen, become "thieves and robbers." It belongs, I repeat, to Jesus alone, under the direction of the Spirit of God, his Father, to say along what lines, and through what places, pleasant or unpleasant, shall be the way of life; not even the apostles were permitted to make any changes or preach otherwise than directed of the Lord.

"I have given them the words which thou gavest me; and they have received them."—John 17: 8.

Again: "As thou [the Father] hast sent me [the Son] into the world, even so have I also sent them [the apostles] into the world."—(18th verse).

Query: How did the Father send Jesus into the world?

Answer: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak."—John 12: 49, 50.

If then Christ was sent with a commandment in his mouth

what he was to "say and what he should speak," and if the apostles were sent as he was sent, they too were sent with a commandment in their mouth, what they were to say, and what they should speak. And having been thus commanded to teach the words Christ had received of his Father and gave to them, of course, they themselves, nor others, not even angels, were authorized to teach otherwise.

Further: "I [God] will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—Deut. 18: 18, 19.

Thus we see that when God sends a prophet with a message to the people, the people are under obligation to hear and give proper heed to the message brought. This is true of any prophet of any age of the world; but with respect to Jesus, the Lord, it is pre-eminently so.

Peter, in an eloquent appeal to the people who came together, and stood in wonder and amazement at the sight of a man whom they had long known to be a cripple and a supplicant of alms from the people at the "gate of the temple which is called Beautiful," but who, at the commandment of Peter to "rise up and walk," was soon seen by them in the temple, "walking and praising God," made application of the foregoing prophecy to Jesus in this wise: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hearken to that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days."—Acts 3: 20-24.

The latter quotation, if anything, is stronger than the first in its condemnation of those who fail to hear the words of the prophet, who was, according to this prediction of Moses, to be raised up. Of anyone who refuses to hearken to his words, Moses says: "I [God] will require it;" whereas Peter says that every such soul "shall be destroyed from among the people," and in another place the same apostle says:

"Neither is there salvation in any other [than Jesus]: for there is none other name [than Jesus] under heaven given among men, whereby we must be saved."—Acts 4: 12.

And again, the Savior himself is on record, thus:

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12: 48.

What, kind reader, do you think will be the character of such a judgment, of such a one as has rejected him, in the last day? If you hesitate, let me give you an idea from some of the words that Jesus has spoken, and by which you and I, and all the race of man shall be judged:

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23). "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock \* \* \* and it fell not. And everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: \* \* \* and it fell: and great was the fall of it."—v. 24-27.

In the foregoing verses I have emphasized the words "doeth" and "doeth not," to invite particular attention to them. "Whosoever doeth these sayings" of Jesus was to be accounted wise, and everyone that did not do them was to be likened unto a foolish man. Let us remember that "these sayings," all the "sayings," "words" of Jesus are what we shall be judged by in the last day, and in that judgment we will be found guilty, or not guilty; we will be adjudged wise or foolish.

The difference in the condition of the wise and foolish is strikingly and forcefully set forth in the parable of the ten virgins, as found in the 25th chapter of Matthew:

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they [the foolish] went to buy, the bridegroom came; and they that were ready [the wise] went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily, I say unto you, I know you not." (v. 8-12). I quote again: "Many [who have not done the will of God and are, therefore, of the class represented by the foolish virgins, or the man who built his house upon the sand] will say unto me [Christ, the bridegroom] in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? Then will I [in passing judgment upon them according to their works, Rev. 20: 12, and by "the word which I

have spoken"] profess unto them I never knew you: depart from me, ye that work iniquity."—Matt. 7: 22, 23.

In the parable of the talents the difference in the conditions of these two classes, the wise and the foolish, the doers of the sayings of Jesus and those who do them not, is set forth thus:

"His Lord said unto him [the one who was wise enough to improve on his talents], Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."—Matt. 25: 21.

And: "His Lord answered and said unto him [the unwise, unprofitable servant], Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gathered where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, \* \* \* and cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth."—vs. 26, 27, 28, 30.

I have been thus particular to present the character and results of the judgment that will be passed in the last day upon all mankind, that the importance of doing the "sayings" of Jesus, and thus proving ourselves wise, may be seen, and the results of a failure so to do, may be fully understood. The importance of being right in matters of religion, cannot be overestimated.

To forsake the Lord and walk in "paths not cast up" by him, may be more pleasant, apparently so, at least, than to walk in the old paths, the "straight way," the "more excellent way;" but such a course leads one into the midst of dangers, very great indeed, yea, to certain destruction in the end. "Broad is the way" of this world, and it leads to destruction, and many are gaily walking down this broad way, heedless of the dangers that beset them on every hand. Worldly pleasures engross the minds and efforts to obtain them, engage the talents of this immense throng, and the gay and giddy world looms on with satisfaction and smiles her approbation. "Mystery Babylon"—false and corrupt religion of every kind and color, looks on the scene as if enchanted, and eagerly asks: "May I walk with you along this great, broad way?" And the world answers, "Yes, we shall be only too glad to have you." Soon all are engulfed in the busy whirl of pursuits of such things as do not satisfy, even if obtained. Such may be likened unto thoughtless children, catching butterflies for their beauty, and then carelessly, or wilfully and wickedly, crushing them, and watching them die in their hands.

Into the mouths of this class Jeremiah put these words: "The harvest is past, the summer is ended, and we are not saved." (Jer. 8: 20). And John these: "And said to the mountains and rocks,

Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."—Rev. 6: 16.

Such will be the end of those who do not "ask for the old paths and walk therein;" who will not accept "The way, the truth, and the life" of the world, but who prefer the broad way of destruction instead. On the other hand those who walk in the "more excellent way," even though it be a "straight and narrow" one, will "Sing a new song," saying, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation." (Rev. 6: 9). And again: "Alleluia, salvation, and glory, and honour, and power, unto the Lord our God: \* \* \* Let us be glad and rejoice; and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 1, 7).

The reader is advised to read the whole of the 18th chapter and to the close of the 9th verse of the 19th chapter of Revelation, where will be found a vivid picture of the difference in the conditions of those who are "converted," "saved," "born again," "made free from sin and death," "entered into rest," "found rest to their souls," "built their house [spiritual house or life work] upon a rock," "took oil in their vessels with their lamps," and withal made themselves "ready," and those to whom it shall be said: "Depart from me ye workers of iniquity, I never knew you," and who shall say: "The summer is ended, the harvest past, and we are not saved."

It is believed that when the reader has looked upon this picture until his conception is somewhat correct, his mind will be made up as to which condition is more preferable and in which he would wish to be, and we trust he will be fully resolved to follow in the way that leads to the condition of rest—eternal life.

Any soul that realizes to any degree what it is to be saved and what it is to be lost, very naturally and with great earnestness asks, "What shall I do to be saved," "where shall I find the way that leads to life?" "Where is the old path that I may walk therein and find rest to my weary, troubled soul?"

Gently as the zephyrs of a calm summer evening; yea, softly as the gentle cadences of angel songs the answer falls upon waiting, listening ears. It comes from the lips of Him who spake as never man spake. Listen, O anxious one, whoever you may be: "Hear and your soul shall live." (Isa. 55: 3). Are you listening? Are you willing to hear? Then you shall hear as from the lips of the Son of God himself, "I am the way," "Come unto me all ye that labor and are heavy laden and I will give you rest."

"But," says the anxious one, "how shall I go to him? In what sense can I walk in him as 'the way'?" The answer to this question has seemed, and really has been, a very difficult one to many. I shall try to put up the guide boards along at such places as

will enable any one to keep his bearings as he walks along the way. You could not walk in a meadow or in a wood until you are in the meadow or wood, then may you walk therein and enjoy the beauties of each, or either, but not before. But if you stay on the outside, none of the inside pleasures of the meadow or wood can come to you. And this fact, self-evident and clear as it must be to all, is no more true than the fact that only those who are in Christ can walk in him as the way.

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 17).

Just as the weary traveler, foot-sore and with parched lips, leaves the dusty highway and turns into the flowery woods where winged songsters warble forth their sweetest strains, and where roses, rich with perfume and beautiful colors, bloom forth to please the eye and heart, and where fountains of cool, sparkling water burst forth to give life to everything towards which they flow; and sits himself down on a grassy plot beneath the thick, spreading branches of some friendly tree well laden with luscious fruit, may find rest to his body; so may the weary, sin-sick soul by leaving the highways of sin, the broad way that leads to death, and getting into Christ—the Christ life—find rest, yea, sweet rest in him; for saith he, "I will give you rest." And it is all free. "Whoever will, let him come." Precious invitation! Reader, can you afford to slight it?

Many are ready, nay, anxious to come and quench the thirsting of their souls at the fountain of living water and satisfy their heart hunger by eating of the "bread from heaven" (John 6: 32); but how to find the fountain, how to obtain the bread, how to get into the conditions of the Christ-life, is the puzzling question. It must be answered, and I beg of the reader not to lose sight of the importance of having the right answer. Remember that you can find rest to your soul in no other than "the good way."

We have seen the necessity of being in Christ; but as the mountain side against which we talk sends back the echo of our own words, so many souls, if asked to walk in Christ as the way, send back the cry, "How can we get in him that we may walk in 'the good way'?"

"Know ye not that so many of us as were baptized into his death?"—Rom. 6: 4.

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3: 27.

From the above passages it is easy to see that persons are baptized into Christ; and it is also clear that if a man who has been "baptized into Christ has put on Christ," then he who has been baptized into Christ is in Christ and is, therefore, "a new creature." The converse is equally true: "For as many of you as have not been baptized into Jesus Christ have not 'put on Christ';" consequently not in Christ, therefore not "a new creature"—not converted, not in "the more excellent way" to be saved.

[CONTINUED NEXT WEEK.]

### America is More Ancient Than Asia.

Captain Cecil Deane, who accompanied the Coburn exploring party into New Mexico, in search of a sandstone house which would authenticate human habitation at a much earlier period than ever before discovered, has returned to Denver. Mr. Deane did not find the sandstone house in its bed of lava, but returned with much less faith in the truthfulness of his fellow man than he had before.

Mr. Deane remained in New Mexico after Dr. Coburn and Professor Cutler returned, for the purpose of running down the men and the stories that were afloat. It was an exciting chase, because if the house was found it meant a great deal to the party as discoverers and also glory for the state of Colorado.

With this to spur him on Captain Deane undertook the task most cheerfully, added to which was the rumor that a Smithsonian party was also on the track and the race was between him and several men backed by the money of that great institution.

First of all an old Mexican had to be hunted out who was tending his flock of sheep on one of the altitudes down there, and he refused to come to a lower one to give the information. He was said to have seen the very house they were in search of, having been shown it by Frank Crane, one of the members of the Moorman surveying party several years ago. After a delay of two or three days, Captain Deane went up on the green hill tops thirty miles away and saw the dreamy gentleman of the South among his herds only to find out that it was a mistake, he hadn't seen the house, only some one else who had. Then came another chase, and still another, with the supposed Smithsonians in the same hot path of discovery. But all was naught. Each time that the location seemed about to be revealed, it was some other man who knew it until it fell back on Moorman himself—and Mr. Moorman is dead.

But Captain Deane's expedition did not begin and end in will-o'-the-wisp stories. He discovered some evidences which show that men lived in the region before the flow of lava, and he turned in to Dr. Coburn the following interesting report of it, which will also be of value to the scientific world:

"Together with an assistant I have carefully examined about five square miles of the lava field in which the ruin is reported to be located, but without success. The evidence is conclusive that where hearsay locates the ruin a large lake existed, and its bed is now almost wholly covered with a lava overflow to a depth of over 100 feet. From data procured at the surveyor general's office at Santa Fe I retraced a portion of the surveys made by Pradt and Moorman in 1882, and found the ruin they officially note and plat to consist of four small rooms, but it is a few hundred feet east of the border of the lava deposit, and its walls

are partially made of lava blocks, hence built subsequent to the overflow. I have traced to their source the reports we heard while there relating to the existence of the ruin in the lava beds and find they are not authentic. I have, however, found evidence which apparently establishes the fact that man lived in that region prior to the eruption of lava. At a point about one mile northeast of the extensive ruins on Montezuma, which you examined, I found a group of small cliff houses built under a high and overhanging rock—the exposed base of which is about 150 feet in vertical elevations above the level of the old and now narrow belt of lake bed which extends for several miles north and south of this point.

"In order to fully understand what follows, it will be necessary to keep in view this elevation. This cliff embraces seven attached rooms, three of which I examined. The remaining rooms are filled with great masses of rock which have fallen from the natural roof, and which have crushed their sandstone walls. Two of the rooms from which I removed the debris are similar to those usually found, having a floor of plastered clay, and evidence of human occupation. The remaining room is the central one of the group, is of irregular size, but having an average width and length of seven and eight feet, as shown by the attached plan of the several rooms. In making my excavations of this room I first removed two feet of sand and material gathered by mountain rats. At that depth instead of finding a clay floor, similar to those in the adjoining rooms, I encountered a deposit of small flake of sandstone, six inches in thickness, burned to a bright red color, and so friable that it can be crushed in the hand. This had evidently fallen from the overhanging rock, and has been subjected to an intense heat. Beneath this I found a quantity of corn, covering a clay and rock floor, to a depth of from three or four to twelve inches. The corn was in the ear, is as black as jet, and the room was evidently used as a granary. Many of the ears are quite two inches in diameter, have twelve rows of kernels, and their size would prove that these ancient people cultivated a variety larger than now raised by the several tribes of Pueblo Indians. I secured about two bushels nearly free from sand, which I brought to Denver. This granary room bears north 61 degrees, 50 seconds west, 786 feet from the southeast corner of section 13, township 8 north, range 10 west, New Mexico meridian.

"The corn has been calcined by heat, but not brought in contact with fire, for my most careful search failed to find a particle of ashes or charcoal in it, or in its covering of burned sand rock. Imbedded in the corn I found two stone hammers, and three broken stone axes. They are made of green stone and hornblende, a variety of rock not found in places within 100 miles of that locality.

"The total absence of tools

made from lava rock attracted my attention, and I made a careful examination of other ruins, which occur at frequent intervals for about six miles toward the southeast till the head of the valley is reached at the present placita of Cebolilita. In no instance did I find implements or fragments of lava among these ruins when 150 or more feet above the old lake bed, but below that level, down to its margin, and even on its surface are ruins where lava is found that was shaped for cutting tools, hammers, metates or grinding stones, and even used in the walls of their habitations. Because of the many sharp edges caused by air bubbles the porous lava is used for metates by the present Pueblo Indians, as they were used by an older race, but among the ruins of a still older people they are not found, instead slabs of stone were brought from distant regions.

"What caused this line of demarcation to be so distinct? The effects of heat thrown off from flowing lava may be observed at a point about one mile west of Grant station on the Santa Fe and Pacific railroad. There Prof. Cutler and myself recently examined its action on the exposed sand rock of a butte which rises island-like in the lava bed. There the heat has converted the sandstone into quartzite, although not in contact with the lava. The area of this isolated lava flow is less than 2,000 acres; that west and south of the cliff house in which I found the corn exceeds 400,000 acres as shown by official surveys.

"From the evidence I believe the margin of this great fresh water lake was inhabited at a period of time, vastly remote, by a numerous agricultural race, that during the Tertiary period, an eruption of lava coming from fissures in the earth's crust blotted out the lake, covered nearly all its area with a deposit to a depth of more than 100 feet, accompanied with heat and noxious gases that destroyed all animate and inanimate life. At a much later period another race, having the same general characteristics as the former, dwelt on the margin and now uncovered portions of the old lake bed, using the lava for tools and in part for the construction of their dwellings—a material which was not present when the older race necessarily used other kind of rock to supply the implements required in their domestic life.

"During the recent visit yourself and others made to that locality we found much that proves the presence of man in that region at a time anterior to that which scientists claim he appeared in Europe and Asia. The slabs of burned clay which we found near La Boca station, Colorado, having on their under side the impressions of roof logs and tropical foliage, the broken pottery and stone tools found buried beneath, the lava adhering to the upper surface of the once clay roof, over all the distinct evidence of local glacial deposit, proves his presence



CONFERENCE MINUTES.

Conference of the Northeast Missouri district convened at Higbee, June 16th and 17th, Joseph A. Tanner, president, Geo. A. Tryon secretary. Branch reports were received from Higbee, Bevier, Salt River and Pollock branches.

Ministry reporting: Elders R. M. Elvin, J. A. Tanner, Wm. Summerfield, F. J. Chabourn, F. T. Mussell, J. T. Williams, R. R. Jones, Chas. Perry, J. F. Petre, F. Palfrey, F. Evans; Priests D. L. Morgan, Robert Thutchley, M. Surridge, Wm. Kelso, Wm. Chapman; Teachers H. W. Gilson, E. B. Petre.

Bishop's agent reported: on hand last report \$23.93, received up to date \$170.35, disbursements \$102.00, on hand \$92.28.

Treasurer reported: On hand last report \$23.72, receipts \$7.15, expenditures \$26.39, balance \$4.48. The reports were audited by committee and found correct.

Chairman of tent committee reported, and as not enough was received committee was continued. Bills of expense, of president \$3.50, and secretary 85 cents, were allowed.

Bro. Joseph A. Tanner was ordained a high priest and Wm. Chapman an elder.

Election of officers resulted in the sustaining of J. A. Tanner as president, Wm. Summerfield, vice president; Geo. A. Tryon, secretary and treasurer. Bro. J. T. Williams was sustained as bishop's agent. Adjourned to meet at Pollock, October 6 and 7, 1900.

G. A. TRYON, Sec.

Reunion Notices.

The reunion of the Northern California district will convene at Bushrod Park, Oakland, on August 31st. The location is a beautiful one and can be reached by either the Telegraph avenue or Shattuck avenue electric cars. The grounds, lights and water will be furnished to us free

of cost. The committee can furnish tents for camping for \$1.50 and \$2.00 for the time of the reunion. We expect to have a co-operative eating establishment where meals can be had at a minimum cost. Two days will be devoted to district conference work, and one day to Sunday School work. There will be several of the general missionary force present including the missionary in charge, Apostle Gomer T. Griffiths. We hope to have one of the First Presidency with us also.

The Saints of the Central California and all other districts are most cordially invited to come. Those desiring to rent tents please write Elder E. Ferris, 630 Chestnut street, Oakland, the secretary of the reunion committee.

Now, Saints, let us make the reunion the subject of our prayers, and then come together in the Spirit of the Master, and we will have a season of refreshing from the presence of the Lord.

By order of committee,  
F. B. BLAIR, Pres.  
R. FERRIS, Sec.

July 27.

The annual campmeeting of the Latter Day Saints of the Pottawatomie and Fremont Districts will be held in the neighborhood known as Dawsonburg, three miles south of Tabor, commencing August 24th to September 3d inclusive. Tents will be furnished at cost to all orders that are in by August 20, 1900. Feed on the grounds for horses; also a supply tent where all can be furnished with eatables.

There will be able speakers present. Come all and enjoy the meeting.

By order of committee,  
J. F. GREENE, Sec.

August 3.

The following program will be carried out at the Tabor reunion. There will be a regular session of Sabbath School each day and the Institute work will follow. Let every Sunday School worker in the district make an effort to be present and take part in discussing these important questions. Bring your song books, *Quartettes* and Bibles. Let each one give thought to what is to be brought before us and endeavor to have at least one idea concerning every subject on the program. Come thinking and keep thinking of the work and what you can do to better prepare yourself to help carry this great work on. Come to do good and get good and the Lord will bless us and we shall have a joyous time together. Preserve this program and bring it to campmeeting with you that you may know what to prepare for each day.

MONDAY.—Session in charge of Chas. Fry. Normal work; "Lesson Preparation," General Superintendent. Paper, "Outside Help in Lesson Preparation," Frank Goode. Paper, "Lesson Introductions," Maud Stone.

TUESDAY.—Session in charge of Joseph Roberts. Normal work by General Superintendent. Subjects: "Object Lessons;" "Topical Reflections;" Paper, "Questioning," Miss Maude Moore.

WEDNESDAY.—Session in charge of T. A. Hougas. Paper, "Personal Applications," Mrs. J. V. Roberts. Discussion, "Reviews," Charles Fry; "Blackboard Work," F. M. Pitt; "Reports," Mr. and Mrs. Joseph Roberts.

THURSDAY.—Session in charge of District Superintendent. Normal work by the General Superintendent. Subject: "Libraries; the benefit of the Library to the teachers and officers, and the school in general." Round Table.

Mrs. T. A. HOU GAS, Dist. Supt.

August 2.

Stewartville Reunion.

Sr. Carrie Lewis has been chosen by the committee to take charge of the singing during the reunion, August 31st to September 11. She will be assisted by Bro. Charles J. Craven. Will the choirs of the several branches practice the following numbers in Hymnal: 1, 4, 5, 14, 15, 21, 24, 110, 117, 119, 120, 133, 134, 135, 185, 188, 190, 191, 193, 198, 199, 28, 44, 53, 60, 61, 69, 72, 75, 133, 141, 142, 162, 165, 166, 161, 164, 200,

205, 207, 208, 211, 213, 216, 217, 80, 109, 218, 81, 171, 219, 84, 172, 223, 85, 174, 227, 86, 176, 228, 93, 177, 230, 86, 178, 249, 100, 180, 102, 181, 103, 184. From Harmony and Harp: words 165, music 108; words 470, music 270; words 538, music 298.

Thursday, September 6th, will be special Sunday School day. We invite all the Sunday Schools to prepare a short program. Come, superintendents, bring your schools.

T. T. HINDERKES,  
CHARLES P. FAUL,  
A. W. HEAD,  
B. J. DICE,  
BEN HAWLEY. } Com.

August 5.

Grove Meeting.

The annual grove meeting of the Latter Day Saints of Ripley county, Southern Indiana district, will convene September 1, 1900, at the usual place near New Marion.

All the branches are requested to send one more representative. Let there be a good turnout which will speak well for the work. Those coming by rail can be met at Holton, the nearest railroad station. All are invited.

M. ANNA CAMREN, Sec.  
NEW MARION, Ind., Aug. 3.

Two Days Meeting.

There will be a two day meeting at Glover, three miles north of Bentley, Day county, Michigan, September 15th and 16th, J. A. Grant in charge, assisted by others of the ministry who can make it convenient to attend. Everybody welcome.

J. A. GRANT, Dist. Pres.

August 2.

Conference Notices.

The conference of the Southern Wisconsin district will convene at Buck Wheat Ridge, Grant county, Wisconsin, September 8th and 9th, 1900. Meetings will begin on Friday evening, the 7th.

The above place is eight miles east of Lancaster, and eight miles northwest of Plattville, and those who go by train from Janesville go to Plattville (on the 7th), and all west of Janesville go to Lancaster (on the 7th) and you will be met.

All branch and official reports should be sent to W. A. McDowell, Lancaster, Wisconsin, not later than September 7, 1900.

W. A. MCDOWELL, Pres.  
J. O. DUTTON, Sec.  
NORTH FREEDOM, Wis., Aug. 4.

The conference of the Pittsburg, Pennsylvania, district will convene in chapel of Fairview, West Virginia, branch, beginning September 8, 1900, at 10 a. m. Let all branch reports be sent to Edw. E. Omohundro, 435 Sixth avenue, Pittsburg, Pennsylvania, not later than September 1st.

Reports from all officers of branches should be given in writing. State what you have been doing since last conference; do not neglect to report. Branch reports should contain district number of members resident and scattered, that a true standing of numerical strength be obtained.

Trains leave Wheeling for Easton over B. & O. R. R. at 6:50 a. m. and 5 p. m. Friends from other branches than Wheeling, govern yourselves accordingly. If you desire to attend conference throughout, arrive in Wheeling, Friday, the 7th, so as to connect with B. & O. train. Teams will be at Easton depot Friday evening and Saturday a. m. and p. m. Preaching in chapel Friday evening. E. E. OMOHUNDRO, Dist. Sec. PITTSBURG, Pa., Aug. 2.

Convention Notices.

Following is the program of the Independence, Missouri, District Sunday School Association Convention, to be held at Armstrong, Kansas, September 7, 1900:

2 p. m.—Regular opening exercises. Winnovod Songs 128, 72. Credentials, reports of schools. Reports of officers and superintendents. Reports of committees. Interchange of Experiences in Sunday School work [short speeches]. Closing song, 50. Dismissal. 7:30 p. m.—Songs 100, 40. Prayer. "Library Work in our District; as it is,

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BLESSED.

WEDLOCK.—Harold Arden, son of Bro. Silas and Sr. Cora Wedlock, was born March 12, 1900, at Deloit, Iowa. Blessed July 1, 1900, at Saints' chapel, Deloit, Iowa, by Bro. B. F. Wicks.

HUNT.—Lowell Charles, son of Elder C. J. and Sr. Etta Hunt, was born April 20, 1900, at Deloit, Iowa. Blessed July 22, 1900, at Saints' chapel by Brn. Wm. McKim and C. J. Hunt.

HAGEN.—Thelma, daughter of Bro. Segar and Sr. Edna Hagen, was born April 20, 1900, at Deloit, Iowa. Blessed July 20, 1900, by Brn. Wm. McKim and B. F. Wicks, her grandfather and great grandfather.

DIED.

MCGALLIARD.—At his home near Troy, Kansas, July 25, 1900, Bro. Isaac Everett McGalliard, aged 33 years. He leaves a wife and one child, and brothers and sisters to mourn. He was baptized in 1894, and was for six years a faithful Latter Day Saint. Funeral sermon by Elder M. Shaw.

PRIOR.—At Gladstone, Illinois, July 25, 1900, Sr. Elnora Prior, aged 14 years, 10 months and 20 days. She was born at New London, September 5, 1885, and was baptized August 24, 1898. Funeral in charge of F. M. McDonald. "Blessed are the dead who die in the Lord." Surely she was one of these. F. M. M.

PAYNE.—At his home, Norton county, Kansas, April 17, 1900, of pertonites, Bro. J. F. Payne, aged 39 years and 10 months. He leaves a wife and six children. He was born in Iowa. He was a consistent member of the Reorganized church, and was loved and respected by all his acquaintances. His death leaves a void that seems hard to fill.

F. R. WYLIE, WASHINGTON, Kans.

as it should be. How to Obtain Means to Get Books, and What Books to Begin With," by W. N. Robinson and Mrs. B. C. Smith. Solo, Nellie Williams. "The Mother's Part in Sunday School Work," by Mrs. Anna Murphy. Duet by Mesdames Myra Brackenbury and Flo McNichols. "Teachers' Meetings," by Mrs. Laura Harrington. Quartette, by Armstrong choir. "District Conventions; Are They Profitable?" by E. Etzenhouser. Solo, by Mrs. W. N. Robinson. "The Most Important Feature of Primary Work," by Miss M. E. Winn. Duet by Mr. and Mrs. O. L. James. Closing song, No. 96. Benediction.

The Sunday School convention of the eastern Colorado district will convene at Wray, Colorado, August 17, 1900. All who are interested in Sunday School work please take notice and attend.

SR. L. A. SCHMUTZ, Supt.  
J. F. CURTIS, Sec.  
424 1/2 East Willamette St.,  
COLORADO SPRINGS, Col., Aug. 2

NOTICES.

To Whom This May Concern.—By concurrence of the first presidency, Elder J. M. Stubbart is hereby appointed to labor in the Galland's Grove district for the ensuing portion of this conference year.

J. W. WRIGHT,  
Missionary in Charge.  
LAMONI, Iowa, Aug. 6.

All who attend the reunion at Oakland, California, August 31st to September 9th, inclusive, can procure rebate certificates of O. A. Parkin, 3010 10th street, San Francisco, California. Alexander and perhaps Joseph Smith will be present, and it is expected there will be a large attendance.

In bonds,  
C. A. PARKIN,  
SAN FRANCISCO, Cal., Aug. 2.

## Coated

Look at your tongue. Is it coated?

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Mrs. N. E. TALBOT,  
March 20, 1899. Arrington, Kans.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 16, 1900.

NUMBER 33.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## JUDGING THE FRUIT.

The Savior, according to Matthew 7: 16, laid down a very clear and just rule by which to judge the teachings of those who presented themselves as His representatives. "Ye shall know them by their fruit," it would seem, ought to be accepted by every individual of reason and honor; but, unfortunately—more for the one judging than for the one judged—this righteous evidence is often disregarded as being inadequate to meet the requirements when the fruit manifested is distasteful to the opposer; and passion, prejudice and misrepresentation are often used in order to make the fruit appear bad when the opposite is the truth, thus making a false issue.

When the ministry of the church of Jesus Christ—known as the Reorganized Church of Jesus Christ of Latter Day Saints—raise the standard of the Master and present the angel's message as delivered through the prophet, Joseph Smith, a very lively opposition is almost at once encountered, as though some fearfully demoralizing influence, damaging to the welfare of the community, had appeared; but when they regain their composure sufficiently to enable those who are thus unduly exercised to calmly investigate the teachings of these ministers, if they are willing to accept the Bible as the rule of evidence, they will have to acknowledge that it is good doctrine, being identically the same that Jesus and the apostles proclaimed; especially when it is remembered that Jesus said:

For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—John 12: 49, 50.

In the light of this statement

it is a very easy matter to ascertain if a preacher is inculcating that which is sound and wholesome doctrine, or whether his teaching is such as to cause those who accept it to become unworthy of the respect and confidence of their fellows. For instance, the ministers of the Reorganized church insist upon baptism in water by immersion for the remission of sins, as absolutely necessary to an admission into the kingdom of God, and in order to recognition as "heirs of God and joint heirs with Christ" (Rom. 8: 7). Is this sound doctrine? Many who have been traditioned to believe that baptism is not necessary in order to be saved, will assuredly say no. But what saith the Scriptures? Jesus said plainly:

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. 7: 18.

Now, if Jesus and His apostles did not teach this idea of baptism, then these ministers of the Reorganized church are not producing good fruit; but, on the other hand, if the Savior did so teach, then they are truly manifesting that they are teaching in harmony with the Savior; and, therefore, are producing sound fruit—good fruit. There is but one way to decide it—appeal to the Scriptures. All Bible readers recognize the fact that John the Baptist was especially sent to straighten out the crooked paths the people had been making, and that he required all who accepted his mission to be baptized by immersion for the remission of sins. They will also recognize the fact that he was divinely called to this particular work, and hence we have one good witness whose evidence is indisputable, that the elders of the Reorganized church are, in this instance at least, bringing forth "good fruit."

Peter, the apostle, in Acts 2: 38, demands that those who desired salvation should be baptized for the remission of sins; and we have witness number two. Jesus himself declared that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5). Paul, in Romans 6: 4, 5, says: "We are buried with him [Christ] by baptism into death;" and that "if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection," all of which should be accepted as evidence of the Lord's mind in this matter, and establishes the fact that, being in harmony with the teachings of Christ and his brethren in the ministry, the fruit produced by the elders of the Reorganized church is good, and is therefore worthy of adoption, as insuring eternal life and

acceptance with God, to all who are as faithful in other demands of the gospel law as in obeying this requirement.

The same procedure with all other doctrines taught by this ministry should be scrupulously adhered to, and if they are found to be teaching anything now, as essential to eternal life, which Jesus and his servants of old did not also teach, it will be good evidence that in that respect they are not producing the right kind of fruit; and no objections could consistently be offered to this manner of investigating the doctrines taught, because it is the only way by which a true and correct result is possible of attainment. It is equally apparent to every candid, honest, fairminded man, that it is justly due these ministers that just such comparison be made; and it is also justly due to every one individually, that for their own soul's salvation, they candidly and kindly examine the teachings of everyone who present themselves as ambassadors of Christ.

To charge any one with believing and teaching that which they have never accepted or taught, and from that basis examine and try to refute, is unkind, unjust and foolish, a waste of time and energy. Neither is it fair to assert on the statement of some other person, supposedly friendly or otherwise, that certain things are believed by certain individuals, and from that standpoint to assail their positions; that also is a folly and a shame; it is an unreliable and uncertain procedure; it may or may not be true, with the probabilities largely in favor of the latter. The proper way, and the ONLY correct way, is to let the individual tell his own belief, represent his or her own position either from conversation or writings; then if it is thought that the doctrines advocated are unscriptural and unscriptural an appeal to the Scriptures will arbitrate the differences by showing the character of the fruit of the gospel tree in the early ages, and making a fair comparison with that advocated by your opponent. This surely should appeal to the reason and justice of every fair minded man as being the only correct, logical and christian manner of testing any man's teaching.

Slanders, falsehoods, fables, innuendoes, are all the weapons of the adversary of souls; why should any intelligent being be so unwise and unjust as to make use of them, especially in so important a matter as the presentation of the doctrine of Christ; that which is binding upon all men to obey? The other plan is the more sure and certain of correctly measuring the truth or falsity of any man's teaching, and should

be adopted by all who love justice and expect it to be measured to themselves.

Again, why should any one be angry when another presents the teachings of Christ and the apostles on the points necessary for salvation, even though it is in direct opposition to what one has been taught to believe and adopt as his faith; one may be mistaken; others have been; those too, who were just as honest, just as earnest as any of our opponents, but they were mistaken. Why not others? A fair comparison of the doctrines taught with what the Scriptures teach will decide the matter, and the one who presents his views so differently to what one had previously been taught may prove to be a friend and benefactor instead of an enemy. At any rate his motives are to do good, therefore receive him kindly, but put his teachings to a searching comparison with the fruits (doctrines) of the original tree and thus judge whether you will be justified in accepting or rejecting them.

It is always safe to follow Jesus and the apostles, as they are revealed to us in the Scriptures; remember always, "By their fruits ye shall know them."

## EDITORIAL ITEMS.

HAVE you completed your arrangements for the camp at the Independence reunion, Washington Park, on the electric line? Remember it begins the 24th, one week from tomorrow (Friday). This is intended to be a mission reunion, not simply a district or local affair, and there should be a large attendance from all over its limits especially. Everyone should be interested in its success to the extent that they will work for, and do all they can in its interest, as being representative of this very important mission. For speakers this year, President Joseph Smith, Presiding Bishop E. L. Kelley, I. N. White and Heman C. Smith of the apostles, Columbus Scott and F. C. Keck of the seventy, E. A. Blakeslee of the bishopric, as well as the local force, and probably others of the general ministry contemplate being present. Send your orders for tents at once, to Bro. R. May, Independence, Missouri, so there may be no delay or disappointment. Keep in memory that it requires some time to get everything ready, and you should render all the assistance you can by getting your order in right away. Tents will be put up and taken down without your having to be troubled with it; all you need do is to signify what kind of a tent you want, where you want it located and pay for its use, and

move your effects in and out when ready. The reception and locating committee is Bro. Alfred and John D. White, and F. C. Warnky, Bro. Dell White assistant. Come everybody.

## EXTRACTS FROM LETTERS.

ELDER J. W. WALDSMITH, Nebraska City, Nebraska:

Elder Forscutt and myself were at Brownville, Nebraska, last Saturday and Sunday, held some very interesting meetings there; had a fair turnout, and good attention.

BRO. F. C. KECK writes thus cheerfully from Hennessy, Oklahoma Territory, August 12th:

We are having a spiritual time at the Oklahoma reunion. Eight were baptized today; health of camp fine. The co-operative table is a decided success. Meals cost about 60 cents per meal. Bro. R. W. Davis, W. S. Macrae and R. M. Maloney have done a fine work here. Bro. H. O. Smith, Hubert Case, Hougas and W. H. Smart are with us. Bro. Macrae and I leave tonight to attend the Spring River district reunion. All are happy.

SR. (MRS.) AUSTA V. TILLMAN, requesting a change in her address from Webb City, Missouri, to Springfield, Missouri, (no street or number being given), says:

We left many faithful Saints at Webb, who are competent to keep the good work going. We find in coming here that Bro. Sparling and family are not asleep and that they have kept the Saints alive, well watered and fed spiritually. If they could only return the compliment to Bro. S. we would probably see more results. However, the members are all good, faithful Saints, and are climbing up.

BRO. WM. C. CUMMINGS, 491 West Madison street, Chicago, Illinois:

I arrived in Chicago about the 1st of April and soon found church missions and have been trying to live my religion, giving one-tenth of my wages, though small, to church work. There is a fine and an intelligent lot of Saints here, and I believe all are trying to adorn their calling. Chicago has some very beautiful parks, and notwithstanding the strikes that have been going on in building trades, the people are mostly employed. Here is a big field for church work, but people are slow to take hold of this latter day work; they would rather listen to fables and music or go after the pleasures of the world. May God prosper Zion is my desire.

BRO. C. H. ARMS, Hanging Dog, Cherokee county, North Carolina:

I have been in this country nearly three years and have not heard a sermon; if an elder should pass through here I would like to have him stop, and will do all I can for him and help him to get a place to preach. It does me good to read every week the encouraging letters from the Saints, especially from Bro. I. N. White. I would like if such an elder would come here. A few Brightmited elders have passed through this country, but I have never met one of them yet. It is a hard matter to get the people to understand the difference between the Latter Day Saints and the Brightmites. I hope the time is not far distant when some elder will come this way.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

**THE REUNION.** Next week Friday. The weather will be "good."

Select your location early, so that everybody will get the "best" place.

The *Herald* tent will be on the ground, and the *ENSIGN* will also be ready to receive your subscriptions and orders. Hunt them up the first thing, get your receipt and have that matter "off your mind."

Bro. G. E. Harrington arrived home from Ellwood City, Pennsylvania, Friday morning last, on a short visit. Sr. Harrington is improving slowly.

Harry Alma, infant son of Bro. John A. and Sr. Keo Robinson, Jr., was blessed at the afternoon service last Sunday, Bro. J. A. Robinson, Sr., grandfather of the babe, and Bishop Ellis Short officiating.

Sunday was very warm but a goodly number were in attendance at the services at the stone church. Bro. W. H. Garrett occupied at 11 o'clock and Bro. H. E. Robinson at 8 p. m. The afternoon service was very good.

Bro. Omer Lytle was overcome with the heat while working with Bro. Duncan Wednesday afternoon. He was taken home and the elders sent for; he was quite ill. Bro. Lytle is a diligent and faithful worker, and we hope his illness will be of short duration.

Sr. M. Walker, of Lamoni, Iowa, is visiting in Independence in the interests of the Daughters of Zion. She is now being entertained by Bro. and Sr. R. G. Smith, and later will be the guest of Srs. M. E. and Alice Hulmes. Sr. Walker is well known and beloved throughout the church in the good work she has done and is doing in the various auxiliaries, Sunday School, Prayer Union and Daughters of Zion; and as editor of *Zion's Hope* and formerly the *Autumn Leaves*. She will have a cordial welcome in our midst.

Some of the young folks gave Bro. Frank James, son of Bro. and Sr. Thomas James, a surprise party, Tuesday evening, on the eve of his departure for Bozeman, Montana, where, we understand, he has received a very advantageous offer from a former employer. The party was a success, and was quite enjoyable. Frank is a genial and courteous young man, possessing good business qualities, and we feel sure will make a success in his new position, in which, with his many friends, we join in bespeaking for him.

## LAMONI, IOWA.

Nice showers in this region of late.

Elder H. A. Stebbins ministered at Davis City Sunday, 5th, and departed to Kansas on the 8th to attend a reunion.

Brn. G. W. Blair and E. L. Kelley, presiding bishop, went to the Barnard, Missouri, reunion.

Sr. Adelaide Hanson, wife of Bro. A. B. Hanson, missionary, is reported as having fallen from

her wheel at Denver, Colorado, and broken one of her arms.

The Daughters of Zion and Religio societies held their regular meetings at the brick church last week.

An excellent prayer and testimony meeting was held at the Saints' Home Thursday night, 9th inst., led by Elder John Walstrom.

Elder J. H. Hansen, M. D., returned from his medical mission at Chicago, Illinois, and departed to New Mexico to explore, locate and practice his profession.

Some here are making preparations to attend the Washington Park reunion, near Independence, Missouri, August 24th to September 3d.

Brn. D. Krahl, W. Shakespeare, D. Keown, and A. M. Newberry held services at Andover, Missouri, on Sunday, 5th.

Yesterday, Sunday 12th, 11 a. m., Saints' chapel, sermon was by Elder John Smith; it was a very instructive discourse on the parable in Matthew 18th, about forgiveness. The afternoon social service was in charge of Elder R. S. Salyards; a vision and spiritual dream were related, and good evidences of the work expressed. At night Elder Fred Hansen was the speaker.

## A LAMONIAN.

August 13.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Tallman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Sr. J. E. Gartside, wife of Dr. Gartside, of Kingston, Missouri, is enjoying a protracted visit in our city with Saints and relatives. She is accompanied by her captivating daughter, Gail, of six summers.

We received one of the advertising bills of the North Missouri reunion, commencing 31st inst. We read it o'er and o'er and recognized some familiar phrases in it, reminding us of days past. There was a rising up of a desire to share in the joys and bliss that will surely be there. We entertain a lingering hope in that direction. We were pleased to see the familiar names of C. P. Paul, T. T. Hinderks, A. W. Head and B. Dice as still standing pillars to the movement. Success, brethren.

In our last we used the name of Bro. Adams for Bro. Russell in the last item. It was in reply to Bro. Russell's letter in *Herald*. They are so closely connected in gospel work that we got them mixed slightly. Success to old Kewanee district and her many workers.

Our services yesterday were excellent in spirit and well attended. We were in almost constant meeting during the afternoon. Sabbath School from 1:30 to 2:40; preaching 2:45 to 3:30; sacrament and social from 3:30 to 5:45, with preaching at 7:45 by Bro. J. F. Keir. The spirit of the Master was present largely.

Brn. Charles Culvor, Clare A. Sherman and Wm. H. Deam were ordained yesterday at our afternoon service. The latter to the

office of priest, the others to the office of deacon. A vision was seen during the ordinations in which the three were represented by three marble pillars. A goodly number testified to the wisdom of the call, and satisfaction prevailed. So may these dear brethren be pillars indeed.

Bro. E. E. Johnson, our beloved deacon, was blessed with a comfortable week, notwithstanding the hot weather, but yesterday was reported not quite so well. For him we sincerely thank the many who have taken such a deep interest in his welfare.

We spoke last night at the Lang mission to a goodly number of interested listeners. We were followed, by invitation, by R. Sena Nayaka, from Ceylon, a very intelligent young man, who explained something of the Buddhism of that country, which was quite interesting. He is greatly infatuated with our doctrine and people.

Bro. E. J. Lang has prepared a unique chart illustrating the gospel principles and leading virtues. He used it with good effect on the street corner last night.

A new Sunday School has been started at the Graves mission, with Bro. Wm. Wainwright as superintendent. He is supported by some of our "willing workers." Success to the effort.

A surprise was perpetrated on Bro. E. A. Penney Saturday night, it being the thirty-first anniversary of his advent into the world. It was a happy gathering, with rich cream and cake.

J. M. TERRY.

395 Ogden Ave., Aug 13.

## ST. JOSEPH, MISSOURI.

Last Wednesday evening, prior to our regular service, two were baptized in the church font. They were Bro. and Sr. Andrew Rauff, and were baptized by Bro. Garlich.

At our last business session Bro. Taddicken was elected presiding priest, to fill the vacancy created by the removal of Bro. D. J. Krahl to Lamoni.

Bro. D. H. Blair, of Kansas City, had business in our city Tuesday. He and Sr. Blair find their new home very pleasant, and report the Saints of Kansas City very friendly and agreeable.

At the A-pey mission last Friday evening the Saints present ed Bro. M. Shaw with a Teachers' Bible, in appreciation of his services there. The occasion was Bro. Shaw's sixty-fifth birthday.

Bro. Wm. Lewis went to Beaver, Missouri, Saturday, to attend the funeral of his brother-in-law, who was recently injured in the mines at that place.

William and Clara, children of Bro. and Sr. John M. Dempsey, were baptized Sunday afternoon, and baby Edna was blessed at the prayer service.

Bro. Russell Archibald, of Tyler, Texas, who is visiting his parents here, occupied the pulpit Sunday morning. His discourse was logical, hopeful and full of encouragement for the Saints.

A copious rain fell last night and was appreciated by all.

Notwithstanding the intense heat our Sunday School attendance was 126 last Sunday. We are still striving for that 150 mark, Bro. Krahl.

B. &amp; B.

August 14.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 East Street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

At our branch prayer meeting, July 18th, the parlors of Bro. and Sr. Saxe were filled to overflowing. Apostle G. T. Griffiths was in attendance and had charge of the meeting. The time was pleasantly and profitably spent. One of the most interesting events was the ordination of Charles A. Parkin to the office of high priest, by G. T. Griffiths and Geo. S. Lincoln.

Sunday, the 22d, at 11 a. m. Bro. Griffiths was the speaker. Our little hall was packed with interested listeners, all of whom were well pleased with the service. At 7:30 your correspondent had the pleasure of occupying the pulpit. Bro. Griffiths spoke at Oakland in the afternoon and evening. One young lady was baptized and confirmed in the morning by Elders Griffiths and Lincoln.

July 27th Elder Wm. Hart was buried at Oakland. The funeral services were conducted at the house by C. A. Parkin, and at the grave by J. B. Price. Elder Hart has been defending the work for many years; he was president of the San Francisco branch something like thirty years ago, and has always been ready to speak in defense of the cause.

Sunday, 29th, we had preaching at 11 a. m. by C. A. Parkin, and at 7:30 p. m. by H. L. Holt, who is on his way to Oregon, his field of labor. Another young lady was baptized and confirmed today.

Bro. Griffiths and daughter are now at Los Angeles but will return here again soon.

Elder A. M. Chase is with the tent in the central district.

Elders Blair and Chatburn are in Humboldt county.

All goes well with us; we still claim that the San Francisco branch is the best officered and in the best spiritual condition of any on the coast. Brace up, brothers and sisters, excel us if you can. "Contend earnestly for the faith."

GEO. S. LINCOLN.

Aug. 6.

## ST. LOUIS, MISSOURI.

Our reunion is over and the general expression is that it was successful. Brn. I. N. White, M. M. Turpen and A. Allen were the principal speakers. The crowds of outsiders were not as large as last year, but there was a better feeling of peace and quietness; the prayer meeting kept growing in interest, and many are the expressions as to the individual good done. We are to have a reunion next year.

Bro. R. B. Trowbridge and wife have gone to Parsons, Kansas, they will probably remain some time as Bro. Richard's health is not what it should be. He is followed by the good

wishes for his restoration to sound health.

Bro. Howard Molyneux has accepted a position with a St. Joseph house, and departs from the city Monday evening. He knows that his many friends wish him well in temporal, as well as in the better part, or spiritual matters.

Bro. Wallace Robinson rendered us valuable assistance in Sunday School work Saturday. He remained over until Sunday after the first session. The talk to the scholars was complimented by many, and all of us were pleased to have him with us.

Bro. I. N. White shook the dust of the city off his feet Friday night, bound for another reunion, thus keeping busy. Bro. Turpen leaves St. Louis upon Tuesday, for home.

At the close of Sunday night's session, Miss Ada Evans was baptized by Bro. T. J. Elliott. Although our reunion was held in a Catholic neighborhood, we found at least four or five who were surprised at our meetings, and one gentleman said of his wife, "She promised to be home at ten o'clock, but it was after twelve, so you know she must like you people." All of us are more or less aweary, but glad that we had such a good reunion.

ETTA.

August 13.

## LETTER DEPARTMENT.

PAULSON, Wis., June 7.

*Editor Ensign*—Perhaps a word from A. L. W. would not be amiss. After conference I made for Crawford county, Wisconsin, did some preaching then went home to look after my own affairs, preparing for the summer's campaign in the great work. On account of the president of Valley Junction branch leaving, I was obliged to stop there awhile. I had some good meetings there, baptized one. We think there will be more unite with the branch before a great while if the proper work is done.

On Friday last I received a telegram to come to Chetek to preach a funeral sermon, so I am in this country preaching every night. I am alone, and not alone, the Lord is with me.

We are having some good meetings at Twin Lakes, some are near the kingdom. I will remain here until after our district conference, which will be next Saturday and Sunday, then I may go to other fields of labor. I never felt better in the work and have been blessed with the Holy Spirit since conference more than usual; thank God for his blessings. Dear brethren, let us move to the front this year so a good work may be done; spread the work everywhere.

In bonds,

A. L. WHITEAKER.

MAYSVILLE, Missouri, Aug. 8.

*Dear Ensign*—If you will be so kind as to allow me space in the silent preacher's columns I will try and tell the dear Saints more about Zion's land. I have received forty letters of inquiry from Saints in different parts of the world who read my letter in the *ENSIGN* of July 5th, and as some seem to want a more definite description of this part, I will try and give it to all as I see it.

I was born within five miles of where I now live, some fifty-one years ago, May 29th last, and I believe I know whereof I speak. Now, dear Saints, I am no land agent; only a poor old farmer, so it is of no interest to me to make a mis-statement to get you in trouble, and if I do I want some of the elders who have been in these parts and who have preached in the Gospel IIII church to call me down, for there are many of those

elders who know and have spoken in our church: such men as Bro. E. L. Kelley, T. W. Chabrun, Alfred White, J. M. Terry, M. T. Short and many others who can bear witness.

Maysville is the county seat of DeKalb county and has a population of about 1,500; is a railroad station on the Rock Island, 33 miles east of St. Joseph and about 65 miles north of Kansas City, so we have direct railroad to markets including Chicago. This country is mostly prairie land with timber sufficient to make fence and fuel. In some localities there is rock for building purposes. The soil is of a dark sandy loam and very fertile; it is adapted to all kinds of grain such as wheat, rye, oats, corn, cane, potatoes, and in fact will grow anything that is planted. Fruit does fairly well here, although peaches are not so sure a crop as apples.

Water is plenty and that is good; we have many springs, and wells range from 20 to 60 feet owing to location. It is claimed to be one of the best countries for stock. One can sell anything they raise as there are men who feed cattle and hogs each year, which also takes all the corn that is for sale.

As to church privileges I think we have six Latter Day Saint church houses in this county; we have good schools and good people. Crops at the present are fair; oats are good, hay is good, wheat not much sown last fall, but it is fair; corn will be fair if it rains soon, a little too dry just now.

I would say to the Saints who think of moving here to come and look before you move, as we cannot all see alike; still I think this is the time to buy land here, as it is campaign year and always some one scared and wants to sell out. Land rates from \$25.00 to \$50.00 per acre owing to location and improvements.

Ever praying for God's children and for the redemption of Zion's land, In gospel bonds,

T. L. FLANDERS.

WILLIAMS DALE, N. S., July 20.

Dear Ensign:—We cannot tell you how much we prize you, and how eagerly we scan your pages after walking sometimes for quite a long distance to the home of some dear friend or Saint that values you so much as to have you make them your weekly calls. Am sorry to say, that notwithstanding your inestimable value, not more than one-half of the Saints in my travels are willing to welcome you to their homes by sending to your office an invitation accompanied with the small sum of one dollar—yet in many places among the would-be Saints several news papers are taken, some of which they admire outworth reading; and yet in many cases their only excuse is they can hardly spare the dollar to pay for the paper. This excuse may answer, the Lord knows. I have noticed that such people almost always advance very slowly if indeed they advance at all. With this negligence and with corresponding neglect in other religious duties, I question what the harvest will be.

Too often, through jealousy, the spirit of contention arises with such persons as have not availed themselves of opportunities to advance and keep pace with the demands of the church.

The Saints are so scattered here, and so limited in organization, the work is almost at a standstill, and it looks like it will take all summer to get it started again, as it is hard to teach those who are not teachable. Nominally speaking, the Nova Scotians are a good people, and they are very kind and friendly, but not unlike the true American, when seeking for the filthy lucre they lose sight of that which is of more value than gold that glitters for a while, but grows dim with use. All are seemingly satisfied with a nomadic when the pastor will do all the work, and frequently in social service some are taken with a fit of tetanus (lock jaw), thus making the social meetings uninviting to Saint and sinner. I notice this spirit prevails in many other places besides Nova Scotia—one reason for this evidently is the Saints do not take time to pray and read, to post themselves, and thus remove the

fear that is sure to come with such lack—when called upon to speak. Saints can and should take time to pray and study God's word; without this one is hardly ever in peace.

To keep God's commandments evidences our love for him—to do whatsoever he has commanded us makes us his friends; to know and keep his law will help to make us fit subjects for the celestial abode; to neglect this duty through avarice, jealousy, or in any other way, or for any other cause, will cause us to meet with a sad failure.

I love this cause and its subjects, and realize it's a great sacrifice for some to be followers of Christ, from a worldly view, and with others it is hard to light down self.

May all be provided with grace to conquer is my prayer.

Hopefully,

S. O. FOSS.

VOLINA, ALA., Aug. 7.

Dear Ensign:—I feel that I must write you a few lines to let the dear sisters know that I am now away from the hospital. I returned home last Saturday, and as all may imagine, I felt delighted over this; but a few days after reaching home was caused to feel somewhat sad by reading a letter written to papa by the leading doctor of "Tuscaloosa Hospital," which read this way:

"Your daughter's health has been rapidly declining for the past two months, and recent examinations have shown that she has consumption. She is steadily losing her strength and though she is up and about, I do not believe that she will live many months longer." Of course this caused papa to feel anxious for my return home, and I felt delighted over the same. Our home is now on a farm, ten miles from Evergreen, and my address is Volina, Alabama.

We have quite a number of near neighbors, and some seemed delighted to take some sermons home to read, which were cut from the Ensign. I left Miss Carrie Portis still a Saint convert at the hospital, and she seemed to feel so delighted to hear me read letters written by dear Saints.

Well, it's useless to write more at present, unless interesting news was more plentiful. Wish I resided near Saints so as to be administered to often by elders. Please remember me in your prayers, dear Saints, and help me to plead with our heavenly Father to give me more faith, patience and charity, and strength to overcome my many evil, wicked ways, so as to be ready when my time comes to pass away.

I trust you all will spend many happy hours in future.

Most lovingly,

JENNIE PAGE.

CARBERRY, MANITOBA, July 23.

Ensign Readers:—Being appointed to labor, and if possible, establish our work in Manitoba, I write to ask the Saints of Canada and elsewhere who know of Saints living in this province or neighboring districts, to please send me the full name and address. Since coming here I have by inquiry through the mails learned the whereabouts of over fifteen Saints, scattered for the most part. What I wonder at is that they move away from Ontario and other places and remain so quiet and need hunting up. This mistake can be obviated if Saints intending moving out into some new part, would communicate that fact to the president of the mission who, let me say as a reminder, has charge of the CANADAS; I emphasize the last word, for some think only of Ontario. Our missionary in charge is a pusher and wishes this gospel of the kingdom sounded from one end of Canada to the other.

I left home and loved ones Monday, 16th inst., reaching here Friday last. Same day I secured the best hall in town for what we have a mind to give. Bro. and Sr. Jordan, with whom I am domiciled, think the proprietor has forgotten himself, but if he has, Amen to it. May he never be himself till the people of Carberry become tired of our errand. Yesterday afternoon and evening were our first services.

About fifteen of a congregation in afternoon and fully one hundred at night. Am announced for tonight and tomorrow night. Carberry is a town of 1500 inhabitants. May the Lord give me the honest, for his name's sake.

FREDERICK GREGORY.

CONDON, ORE., July 24.

Dear Saints:—I have just been reading in the church history of the trying times in Missouri sixty-seven years ago, and will write some of the thoughts that come to my mind. I picture to myself the poor Saints fleeing from their homes in the cold and dreary nights of November (how my heart aches to think of them) from a prejudiced and angry mob—a mob composed of professed christians too—and the Lord permitted it to come upon them because of the transgressions of some. Then I read how patiently the faithful suffered and rejoiced that they were worthy to suffer affliction for the cause of Christ, and think of the crown awaiting them. I ask myself the question, had I been there what would I have done? Would I have been numbered with those who murmured, or with those who meekly submitted to the chastenings of a just God? Then I think of faithful Abraham, how his faith never wavered even when he was commanded to offer up his only son. Oh! had we more faith what blessings we would receive. But we, when we offer up the least petition, we doubt in our hearts whether God will grant it, we wish he would, but we hardly think he will. Then we complain because our prayers are not answered.

Then my thoughts go to those poor, deluded Saints crossing the plains to Utah. How they suffered! Had they used their own heads and studied what was written, they need not to have been deceived; but they were like so many people of today, believe whatever their preacher tells them, or what their church paper says, without investigation. When their preacher tells them we are the same as the Utah church, and that "Joe Smith" was a mean man, they swallow it right down, but they will surely suffer for it just as well as those poor Saints. We were created with brains and should use them. God will hold us accountable for their use.

When the Lord said, "Zion shall not be moved," he did not mean it should go to Utah; and when he said in the Book of Mormon, "There shall no man among you have save it be one wife and concubines he shall have none," he didn't mean you can have as many wives as you can get. Nor did he mean when he said, through his Apostle Paul, that apostles and prophets, etc., were for the perfection of the saints and would remain until we all came in the unity of the faith (Eph 4:11-15), that when they died there would no one take their places; no more than he meant that when the elders died we should do without them. God never contradicts himself, although ministers may try to make him do so, but they only make himself.

When I think of the prejudice that exists in people today, in this community and in our own families, against the Reorganization because of the Utah church, it makes me feel sad indeed. If they would use their own heads instead of letting some other side think for them, and read both sides of the question, they would not feel so toward us. When they hear that we believe in prophets they throw up their hands and say, Oh! and gasp for breath, and that is all they want with us. And then when they hear that we believe in Joseph Smith, then it is, "Mormons, Mormons, how many wives has he got?" or "How many wives has that woman's husband?" Foolish, foolish creatures. I feel satisfied that if any one with sound sense (maybe that is too strong) would give the doctrine we teach a good, thorough investigation, laying aside all hatred and prejudice, they could not help saying it is the best doctrine they ever heard. How could it be otherwise? It is not our doctrine but Jesus Christ's, or rather, God's.

Yet I can hardly blame them for

their prejudice when I think of the lives of some who claim to be Saints, yet why stumble over that? That is the way the infidel does. Look at the lives of some of the old Saints, Peter, led, cursed and swore, and even Paul and Barnabas had a quarrel and the contention was so sharp that they would travel together no longer. There is none good. ("Why callest thou me good, there is none good but one, that is God."—Jesus.) We must all stand on our own merits.

I have read Sr. Nora Costellow's letter in the Ensign and would like to say that David Whitmer's Address was handed to me sometime ago, and to say that it troubled me will not express my feelings. I could not accept his position neither could I answer his argument, I have just been waiting for light. If the revelations have been changed it is wrong, for "man shall not add too or take from the word of God." Any one having the Book of Commandments printed between 1830 and 1834, is willing to part with it, please let me hear from you stating what you will take for it, and I will be very thankful to you.

I wish some of the elders would answer the book; in my opinion it can do us more injury than Fanny Stenhouse's book or any book that I have read. The friend that gave me the book seemed to be an honest man and willing to accept truth, but he believed that David Whitmer was honest and believed his statements.

With the prayer that I may be an honor to the cause and not a disgrace, and that all Saints may strive to come up higher, and so hasten the redemption of Zion began so long ago, I am,

Your sister in the faith,  
FLORENCE I. D. PROBST.

NEWPORT NEWS, VA., Aug. 2.

Dear Ensign:—I reached Richmond on the 16th ult., as arranged, and remained there two weeks nearly; but on account of the extreme hot weather, and some other hindrances, we were unable to have meetings except on Sunday at four o'clock, when only a few were out to hear. Most of the work here must be accomplished by personal visits, and we find this place to be especially prepared for this species of gospel work.

We expect soon to try to open up the work in Goochland county, where we have been invited to come, and where the Utah people have become disaffected with many things in that church. We visited one lady, recently accompanied by Sr. Corson, of Fulton, who, with her husband and sister, have returned from Utah, disgusted with their teachings and practices and have returned to the belief in the story of the "angel's message" and the latter day work, but cannot accept longer the dogmas of Utah. She called on me to bless her babe which I did. I expect to domicile with her brother in Goochland county, and her friends there, and show them the "latter day apostasy" and the "true succession" if I can. I also believe there are quite a number of the members of the so-called apostolic church who will see the truth and obey it, when a little more light is thrown from the moral horizon. I sometimes think their pastor is doing all he can to prepare them for this step, and it remains for us to let them know where the "kingdom of God" is, since they realize they are "out of Babylon" as they say (they came out of the Babylon church), but we are telling them they are now "in the wilderness."

I herewith send you a poem which seems to me to have been given by inspiration to Sr. Corson, to present to Mr. J. W. Daugherty, pastor, which I have named:

"A Voice of Invitation."

O brother, why stand ye thus waiting?  
The way to your view is made plain;  
You have the clear call of the shepherd,  
You have heard it again and again;  
And the Spirit to you hath borne witness,  
'Tis the voice of the Shepherd you hear.  
Why delay since he's yearning to fold you  
Secure from the dangers you fear?  
The walls of confusion are crumbling,  
There's no safety in Babylon more,  
The Shepherd his fold has made ready,  
And the porter will open the door,  
There is darkness and strife all around you,  
Within there is peace, light and rest.

Make haste while the Shepherd is calling,  
Enter into the fold and be blest.

Already the storm clouds are gathering,  
And fierce, threatening thunders resound;  
O where is your refuge, my brother,  
Why Babylon is falling around.  
For she cannot long stand the fierce tempest,  
When the storm of God's wrath shall descend;  
Even now her foundations are weakening,  
And his speedy fall all things portend.

Think not to erect you a shelter,  
Though faultless and fair it may seem;  
If built not on eternal foundation,  
It will vanish and fade like a dream.  
If it bears not the marks on the lintel,  
The destroyer will not pass it o'er;  
But one fold has the Shepherd made ready,  
And Jesus himself is the door.

And the Shepherd is sending his servants,  
Here and there, they are gathering in  
His sheep from the dark and the danger,  
To cleanse them and save them from sin;  
And the message has reached you, my brother,  
O, haste to respond to the call;  
Seek shelter and peace in the sheep-fold,  
E'er the walls of old Babylon fall.

And the "wilderness" too hath its dangers,  
For the wolf and the serpent are there,  
But secure in the fold of the Shepherd,  
No wolf and no serpent we fear;  
And the Shepherd himself will attend us,  
Feeding from his bountiful store,  
And guide us to heavenly pastures,  
Where the life-stream flows free evermore.

O brother, why will you not hearken,  
'Tis the voice of the Shepherd you hear;  
You have learned from a stranger to tell it,  
So gentle its tones, yet so clear.

There are no mistaking its accents  
By one who has once caught the tone,  
List, brother, again he is calling,  
And in love he is luring you on.

"After hearing Mr. D. preach a sermon on the 'Ideal Church at Antioch,' where he pictured out the church as it should be according to his view, and his idea being a very clear one, only a few fog-begged him it here and there," our sister went home and wrote the above lines. This, with other thoughts and expressions of Mr. Daugherty, some of which I have jotted and sent to the Ensign, has led me to believe that he is preparing his people for the "marvelous work and a wonder."

I came to Newport News on the 29th, and find the few Saints here still in the faith. We will hold a few meetings at the homes of Mrs. Topping and Taylor, and then expect to return to Richmond, and continue work in that city. I have been consoled by the news that my oldest son and his wife have been baptized since I came from home; just half of my children are now in the church. I hope the others may come soon. I am also glad to hear that over sixteen years of labor and expectancy the clouds of prejudice are being lifted around my home, and the school-house which was closed against us, has been opened, a Sunday School organized, and God again worshipped. I appointed a day for the organization of a Sunday School before leaving home, and am glad to hear of its success. I desire to say here that not a member of this branch at the time of its organization, charter members I might say, have brought any reproach upon the fair name of Latter Day Saint, but have endeavored to let their light shine, so that where we were once despised, rejected, persecuted and misrepresented, we are now receiving favor in the eyes of the people, at least in a degree.

The outlook is better in this field (Virginia) than ever before, but we need a tent for effective service, but the Saints here are not able to purchase and so I have not said anything about it. I have presented the "college proposition" to the Saints here, and will get some encouragement at least. I have \$15.00 on my list, and the promise of a little more. There are only thirty-six members enrolled in this district and we shall try to give a larger amount per capita than any other district or branch in the church. Lamont not excepted. I think we did this two years ago. Could not the college offer a free scholarship to the district doing this? Let us hear.

Ever praying for the welfare of Zion, I remain,  
Yours in bonds,  
J. L. GOODMOUR.

Mission address  
3829 4th St., Fulton, Richmond, Va.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## THE MORE EXCELLENT WAY.

BY ELDER T. C. KELLEY.

## CHAPTER II.

In the closing paragraphs of chapter I, we showed the necessity of getting into Christ, for we cannot walk in him unless we are in him; and if we are not in him we are not in the more excellent way; for he is "the way, the truth and the life." It was also shown that Paul taught the Romans, and also the Galatians, that they "were baptized into Christ." The writer believes that it is yet a good way, a more excellent way to get into Christ. He does not believe, however, that baptism in water alone, or that Spirit baptism alone fills up the full measure of the way, but that both are necessary, together with other gospel principles, as will appear as we proceed.

But before presenting other Scriptural evidences on this line, I will here give a simple illustration, which, notwithstanding its crudeness, will, I think, aid the honest investigator in his search for the way of life, and in understanding what it is to be in Christ.

Ardent Youthful is in love. No one would for a moment believe that he has only heard a pleasing story of the existence of some sweet Rose Mary, somewhere in the world, though he has not seen her, nor had any communication with her, nor is he sure she is alive, or ever was; but still he hopes she lives, and that some day he will be permitted to bask in her smiles, and that she will then reciprocate his love. If he is in love it is because he has some knowledge of the sweet Rose Mary who is the object of his love; and with his faith in her qualities that render her lovable in his sight, he will unite such works of honor as will satisfy all the laws of his goddess.

Thus he is in the conditions of the new environments, new life, new service, entailed by the magic word "love," and in such new life, conditions of service to his fair goddess will he patiently continue, being careful not to offend her by violation of, or rebellion against any of her laws that must shape the life of the man she weds. He no longer lives for himself nor in himself alone, but has moved out of the old condition and into the new; is, in fact, a "new creature," and occupies, relatively, a new position.

## Again:

We frequently hear statements such as: "Mr. Jones or Mr. Davis is in politics." Every one understands what is meant by such statements. They know that Mr. Jones or Mr. Davis believe in, and are working with reasonable persistency to carry out the political doctrines of the party to which he belongs and has pledged himself. No one would think Mr. Jones was a democrat because he said he believed, though he was not quite sure—did not really know—there

was such a thing in existence as the Democratic party. If he was really in politics, he would, no doubt, have a perfect knowledge of the existence of his party, and at least a partial understanding of its doctrines; and he would be expected to vote and otherwise work for its success. If he did not, he might say he was a Democrat ever so loud, and ever so many times, but no one would ever believe it.

Yet, strange as it may seem, when it comes to religion, when it comes to finding "the way" of which we are now in search, many arrive, or rather, jump at conclusions equally as erroneous, and say that believing in Christ as the Savior (though such believer is not sure he exists, nor has he done anything in the service of, or obedience to him; in other words, has done nothing to carry out or make successful the spiritual economy of Christ, as applicable to himself and to the world; in short, has not made a single move in the direction of doing the "sayings" of Jesus, or of obeying his gospel, save the bare profession of faith in him as the Savior of the world) will make a man a christian, or place him in Christ. Why is it that we cannot use as much wisdom in passing judgment in things spiritual or religious as in things carnal or earthly?

To be in politics means to be engaged in the interest of whatever form of political economy one chooses to adopt, and this engagement means the employment of both mind and body, or faith and works, in the interest of such political economy or doctrine. In like manner, to be in Christ means to be engaged in the interest of his "sayings," his "doctrine," his "gospel," his spiritual economy, or "law of faith," which, as we have seen, is perfect and converts the soul. And this engagement must be with all the heart, mind, soul and body. Putting it in another form, it must include an intelligent service of both soul and body, or a union of faith and works.

"For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's."—1 Cor. 6: 20.

As a man cannot be in politics by simply believing in the existence of his party, or some great party leader, and not working and voting with his party; and as a man cannot be in love by simply believing in the existence of some fair one of whom he knows nothing, and for whom he does nothing to please and satisfy, even so no man can be in Christ who has gone no further than to believe in his existence as his Savior, or the Savior of the world, without doing something to satisfy the demands of his law. Merely saying, Lord, Lord, will not satisfy the demands nor answer the requirements.

"Ye must be born again," or from "above," saith the Savior. But how can it be done, "how can a man be born when he is old?" is the ever important question.

To be in Christ means to be in the Christ life, in the conditions of life produced by walking in

his footsteps, by hearing and doing his sayings. It means to live in the environments that obtain in the highest and best sphere of spirituality; that in which Jesus Christ moved, and the ethics of which he presented to the world in the "more excellent way." It means to be raised from the low standard of earth-life to walk in the spirituality of the higher life in Christ Jesus. It means that "old things," old conditions of the lower walks of earth-life, of sinfulness and rebellion against God and his law have passed away, and "all things"—environments, conditions, laws governing us—have been changed, "have been made new." In a word it means being delivered from the "power of darkness, and translated into the kingdom of God's dear son." (Col. 1: 13).

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. 2: 10.

"Created in Christ Jesus!" Such an one is in Christ, in the conditions of the Christ life, having heard and having done the sayings of Jesus. Such an one has asked for "the old paths, where is the good way," has walked therein, has found rest to his soul, has been "converted," has been "born again." And still the question comes, "How can a man be born when he is old?" And inspiration is ready with the answer: "Born again \* \* \* by the word of God, \* \* \* and this is the word, which, by the gospel, is preached unto you."

This word evidently includes all that is comprehended in the announcement of Jesus:

"My doctrine is not mine but his that sent me."—John 7: 16.

And also this:

"He that abideth in the doctrine of Christ, he hath both the Father and the Son."—2 John 9.

And again:

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2: 42.

I presume that no one will dispute the proposition that Christ's doctrine and the apostles' doctrine were one and the same thing. Whatever then, is on record, authoritatively, as having been taught by the Savior and by the apostles, must be regarded as Christ's doctrine, the apostles' doctrine, the gospel which Jesus himself taught, and sent his apostles out to preach to all the world. And those who believed and were baptized were saved, "born again," born into the Christ life, and all this because they heard, believed, and obeyed the "word, which by the gospel was preached unto them," for thus saith Paul:

"Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—Rom. 6: 17, 18.

And Peter:

"Ye have purified your souls in obeying the truth."—1 Peter 1: 22.

Reader, is not this the good

way, "the more excellent way?" Will any other way lead you to the same happy condition of purification of soul? Nay, verily, "He that climbth up some other way the same is a thief and a robber."

But what had those servants of righteousness believed and obeyed? What were the principles of faith and doctrine accepted by them? And what the word preached unto them and by which they were born again? And an apostolic dignitary stands ready to answer thus:

"Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. 6: 1-4.

Here we have a clear and succinct statement of what Paul or Barnabas, or whoever this writer was, calls "the principles of the doctrine of Christ;" and in the previous chapters he refers to them as the "first principles of the oracles of God," and it is clear that belief in and obedience to these "principles" of faith or doctrine, was what "purified," "converted," "saved" the souls of those who were born again by the word which was preached unto them. And this being true, it follows that this heaven-ordained plan was for them, and is for us, the more, yea, the most excellent way to be saved.

This is objected to, however, by some, and the claim is made that the principles referred to were parts of the Jewish economy under the law, and that the "hand writing of ordinances" was blotted out by Christ; and nothing is now necessary save only to have faith, and that it, alone, will purify, convert, save the soul. To the writer, this does not seem to be the "more excellent way." The principle reason for such objection is to make it appear, if possible, that baptism in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost are not essential, the one to forgiveness of sins and the other to the reception of the Holy Spirit. Many conscientiously believe that they have received and will receive a fullness of blessing and glory, who have observed neither. They think they have found an easier if not a more excellent way. No good, in their judgment, can come to them by an observance of the ordinance of baptism or of the beautiful rite of the laying on of hands. "By faith only sins are forgiven; by faith only we are born again, converted," say they; and, as some of old have said: "What profit is it that we have kept his ordinance?" (Mat. 23: 14). "How can baptism save? What is the use in the laying on of hands? What profit is there in either?" But if the "principles" referred to in the passage from Hebrews, are applicable to the Jewish order alone and not to the christian, then the people should not be urged to have faith or repent; for these are two of the prin-

ciples mentioned, and if this passage is applicable to the Jewish form of worship only, and not to the christian, then no christian is under obligation to believe or to repent. Who would take such a position as that? The Savior says: "Repent ye therefore, and believe the gospel;" and Peter says, "The Lord is willing that all should come to repentance." If Jesus Christ who announces himself to be "the way," "wills," nay, commands that men should repent, is it not getting out of "the way" to say it is not in the christian; but belongs exclusively to the Mosaic order. I think so.

"But," continues the objector, "this was faith and repentance toward God, and that was required by the law of Moses; but in the gospel we are required to have 'repentance toward God and faith in our Lord Jesus Christ,'" and the above words of Paul are cited as proof. Let us read the statement with its connections. Paul had invited the elders of Ephesus to visit him, and when they came, among other things he said to them:

"I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20: 20, 21.

This is the scriptural knife with its razor edge, with which so much hairsplitting is done in a vain attempt to prepare material from which to construct another way than that "cast up" by the Lord. Just how any people can have faith towards God from a christian standpoint of view, and not have faith in Christ, or vice versa, on which ever side of his earthly career they live, I confess I am not able to see. Let it be remembered that Paul, in both instances, was addressing those who professed faith in Christ, and it is reasonable to assume that to both Hebrews and Ephesians he preached the same things, the same word, the same gospel, and when he talked to the Hebrews in one place, of "faith toward God" and to Jews (Hebrews) and Greeks, in another place, of "faith toward our Lord Jesus Christ," evidently he was talking of one and the same thing. He certainly was not double minded nor double tongued. If so, he was not in a very excellent way just then. "The double minded man is unstable in all his ways," saith James, our Lord's brother.

Further: if this contention be allowed, then the doctrine of the resurrection and eternal judgment can not be regarded as part of the teaching of Christ. That he and his apostles taught both, is too well known by Bible readers to need any proof here; and if those who make the objection we are considering, in order to have it appear that the observance of the ordinances of baptism in water for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, are unnecessary in our day, do not wish to give up the

blessings which come by faith and repentance, and if they do not wish to lose the hope of the resurrection of the dead, and if they are not ready to give up the doctrine of eternal judgment, then they must withdraw this objection; for, if the objection is valid, and does away with baptism and the laying on of hands, it is equally valid in doing away with faith, repentance, resurrection and eternal judgment. Why not?

This argument, then, proves too much, and, as the old adage goes, proves nothing, only that those who make it do not know the more excellent way.

It will not take long to find out whether the principles of doctrine as referred to by Paul in the 6th chapter of Hebrews, belonged alone to the Mosaic dispensation, or whether they belonged also to the gospel as taught by Christ. If it can be shown that each of these principles of faith or doctrine were taught by him, the question will be settled in the minds of all except those referred to in chapter 1, who, unwittingly or otherwise, make the claim that the way of life as revealed in the gospel, as set forth in the New Testament, is not so excellent as some of the ways invented by men.

Did he teach faith as a part of the gospel law by which souls were made free from sin?

"Ye believe in God, believe also in me."—John 14:1.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"Repent ye, and believe the gospel."—Mark 1:15.

Did he teach repentance?

"Except ye repent, ye shall all likewise perish."—Luke 13:3.

"Thus it is written, and thus it behoves Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, etc."—Luke 24:46, 47.

"I came not to call the righteousness but sinners to repentance."

Did he teach the baptism of water as being efficacious in the salvation of sinners?

"He that believeth and is baptized shall be saved."—Mark 16:16.

"Baptizing them in the name of the Father, and of the Son and of the Holy Ghost."—Matt. 28:19.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

Did he teach the resurrection of the dead—all the dead?

"And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob, etc.?"—Mark 12:26.

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25.

"Marvel not at this: for the hour is coming, in the which all

that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

Did Jesus teach the doctrine of "eternal judgment?"

"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."—John 12:48.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats," etc., etc.—Matt. 25:31, 32.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."—Matt. 13:40-43.

We are informed in the Scriptures that "in the mouth of two or three witnesses every word shall be established," and I have given three testimonies or evidences, from the "sayings" of Jesus while on earth which show that he did teach five of the six principles of doctrine referred to by Paul, years before the book of Hebrews was written. Then, reader, is it not an "established" fact that these five tenets of faith constituted just so much of the gospel plan of salvation, or "law of the Spirit of life in Christ Jesus," and are therefore "principles of the doctrine of Christ?" Yes, most assuredly.

Is it not an "established" fact that these five "principles of doctrine" constitute just so much of the law of the Lord, which is perfect and converts the soul? If you say "no," then I answer that Jesus spent a great deal of time in teaching what was not his doctrine, nor yet his Father's. Could he do that and yet be "the faithful and true witness?" (Rev. 1:5).

If, as is claimed, faith is the only condition of salvation, or the only prerequisite essential to salvation, or in other words, if faith is the only point of doctrine that it is necessary for the sinner to accept in order to be saved, or to be converted, then when Jesus had established that one point of doctrine, he had taught all of the "law of the Lord," which is "perfect." To deny that proposition is to deny that faith only is sufficient to "convert" or save the soul. All those, then, who believe in the doctrine of salvation by faith only are bound by the logic of the above proposition.

Now, remember that it is the "law of the Lord" that converts the soul, and if faith in Christ is

the only thing the sinner is required to have or do in order to be converted, saved, then when Christ had taught the principle of faith, he had taught all that was necessary to convert and save the soul, hence he had taught all the law of the Lord. It follows, then, that repentance baptism, resurrection and eternal judgment are not included in "the law of the Lord," or "perfect law of liberty," or "law of the Spirit of life;" for if they were they would convert, bless, or make the soul free from sin and death. (See Ps. 19:7; Jas. 1:25; Rom. 8:2).

It further follows that repentance, baptism, resurrection and eternal judgment are not the principles of the doctrine of Christ, nor yet of his Father. Why, then, should he teach them? If they are not his doctrine, then whose are they? He found fault with the Pharisees for "teaching for doctrine the commandments of men." (Mark 7:9). Did he do the same thing? No, a thousand times no.

"My doctrine is not mine but his that sent me."—John 7:16.

"For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12:49.

Who, that believes these statements of Jesus, can believe he spent more time in teaching and explaining things that were not essential to salvation, than he did in teaching the one and only thing needful to convert and save the soul? Yet this is exactly what he did, if faith only, as is commonly taught, is that which converts or saves, to the exclusion of all other principles of doctrine as taught by Christ.

"But," says one, "you can find no three statements of Jesus in which is taught the laying on of hands for the gift of the Holy Ghost; you cannot, therefore, prove it to be one of the principles of his doctrine; why did you pass over it without notice? Was it not because you knew there was nothing in all the sayings of Jesus in favor of the laying on of hands for the gift of the Holy Ghost?"

Now, kind reader, I will be perfectly frank with you; I freely confess that I know of no statement in the New Testament accredited to Jesus while he was on earth, directly touching the laying on of hands for the reception of the Holy Ghost. Will you argue because of this fact, that it is not one of the principles of his doctrine? If so, then if there were such statements of his on record directly teaching it, it would certainly prove it to be one of the principles of his doctrine, wouldn't it?

"O yes," continues the objector, "it would prove it, but you can find no place where he mentions it, therefore you cannot prove it."

Well, I have found where he taught repentance, baptism, resurrection, eternal judgment, and if your logic is good that proves that each of these is a principle of the doctrine of Christ. You must accept that proposition or reject your own logic. Which will you do?

Again: If a direct statement of Jesus Christ on the point of laying on of hands for the gift of the Holy Ghost, would prove it to be a principle of his doctrine, then the same kind of a statement on any other point would also prove it to be his doctrine too. Listen.

"And these signs shall follow them that believe: \* \* \* they shall lay hands on the sick and they shall recover."—Mark 16:17, 18.

Are my objecting friends willing to stand by the logic of their own position? If so they must accept the laying on of hands for the healing of the sick, and if they can do that they should not object to it for the gift of the Holy Ghost, and if they cannot, then, with them, a plain statement of Jesus is not regarded as proof; hence they are not willing to walk in the light of his teachings; they do not have confidence in him as being "the way," or as teaching "the more excellent way" to be saved.

I will here leave this point, however, for the present, and introduce another line of argument to show that Jesus did teach the doctrine of baptism for the remission of sins and also the laying on of hands for the gift of the Holy Ghost.

As before stated, the apostles went to preach the gospel of Christ as he instructed and commanded them. Christ sent them, as he was sent. He was sent with "a commandment what he should say and what he should speak." In addressing his Father in prayer he says:

"I have given unto them [the apostles—disciples] the words which thou gavest me and they have received them."—John 17:8.

Long before this God had promised:

"I will raise up unto them a Prophet like unto thee, and will put my words in his mouth; and he shall speak all the words that I shall command him."—Deut. 18:18.

If God put his words into the mouth of Jesus and he again gave them to his apostles, "and they went forth and preached everywhere" in such an acceptable manner that the "Lord worked with them confirming the word with signs following," then who can be so obtuse as not to be able to see that they were teaching as he had commanded them? Or in other words, Who can fail to see that they taught the people just as he taught them?

If then we can find that they taught baptism for the remission of sin and the laying on of hands for the gift of the Holy Ghost, who could ask for stronger proof that they were just so much of "the more excellent way" as taught by Christ himself?

As we have seen, those who were converted and added to the church on the day of Pentecost "continued steadfastly in the apostles' doctrine." Their doctrine was Christ's doctrine, for he had sent them to "preach the gospel to every creature," "to teach [it—the gospel, to] all nations," and these apostles to whom this commission was given stood there, and Matthias also stood with them in the place that had been made vacant by the fall

of Judas, and Peter as mouth-piece or spokesman for the whole; in answer to the inquiry, "What shall we do," said: "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

This settles the question as to baptism being a part of the "apostles' doctrine." And when we consider that these men were filled with the Holy Ghost at the time the above statement was made and that they were acting under the authority of a high and holy calling and ordination to the apostolic office (and their ordinations all but one under the spotless hands of the Son of God himself) we cannot doubt that they were fully qualified to point out with certainty "the more excellent way."

Notice, too, that a promise was made that those who would repent and be baptized should, in some way, receive the gift of the Holy Ghost. The reception on the part of the repentant, baptized believer, of the Holy Ghost was included in the apostles' doctrine, and as such was evidently a part of "the more excellent way." In the 8th chapter of Acts we read:

"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did."—vs. 5, 6.

What did Philip preach? He preached Christ. What or who was Christ? He himself answers: "I am the way." Philip, then, preached "the way" in preaching Christ, or, in other words, he preached the way that Christ preached, that the apostles preached, for we must not forget that they all preached the same thing and that they all taught and walked in the old paths, and in so doing found rest to their souls.

We have seen that Peter on the day of Pentecost enjoined baptism as a part of the more excellent way to receive remission of sins and the gift of the Holy Ghost. Did Philip preach that same way? Let us see.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."—v. 12.

Query: Why should they be baptized when they believed the preaching of the things concerning the kingdom of God?

Answer: Because, "Verily, I say unto you, Except a man be born [baptized] of water and of the Spirit, he cannot enter into the kingdom of God."—John 3:5.

Thus had Jesus taught; thus had Philip believed; thus he taught, the Samaritans as he preached Christ—the way—to them; and it is no wonder they were baptized after having been taught that they could not enter into the kingdom without it. Do any of my readers doubt that they were so taught? If so, then they doubt the statement that Philip preached "the things

of the kingdom" or else they doubt that Jesus ever said what he is reported to have said to Nicodemus in John 3: 5, or what is probably still worse, they doubt the truthfulness of what he did say.

Query again: Why were these Samaritans baptized when they believed the things concerning the name of Jesus Christ.

Listen! "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son [Jesus Christ], and of the Holy Ghost."—Matt. 28: 19.

In preaching to them the things concerning the name of Jesus Christ Philip had told them of this command to the ministry of Jesus to baptize *in his name*; hence they were baptized *when* they believed it. Who would have done otherwise then? Who could do otherwise now? Who indeed?

He who announced himself to be "*the way*" had commanded his apostles to baptize the nations in his name; and this was tantamount to a command to the nations to be baptized; and this command was doubtless based upon the principle that they could not enter into the kingdom of God without it; and these Samaritans, comprehending this fact, evidently regarded it as a more excellent way to enter the kingdom of God, hence they were baptized, both men and women, and had great joy; and I ask again, Who except those who do not believe "the things concerning the kingdom of God and the name of Jesus Christ" can ever do otherwise?

In the same chapter we find the account of the baptism by this same Philip of "A man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians." He had been up to Jerusalem to worship and was returning to his home in his chariot and was reading from the book of "Esaiah the prophet" when Philip saw him, and at the command of the Spirit went up close to the chariot and finally upon invitation of the eunuch took a seat with him in the chariot and "opened his mouth, and began at the same scripture [that the eunuch had been reading] and preached unto him Jesus." (verse 35). Preached what? Preached Jesus—*the way*—"the good way"—"the more excellent way." Evidently he preached to this man just as he had preached to the residents of Samaria—preached "the things concerning the kingdom of God"—how that it is impossible for a man to enter into it except he is baptized of water and of the Spirit; and how that the Savior had said salvation should come to those who believed and were baptized in his name; and hence it is no wonder that he, recognizing the importance of walking in "the way" which was preached to him, and understanding that Jesus whom Philip had just been preaching to him, had taught that entrance into the kingdom of God on the part of any man depended upon whether he was "born of water and of the Spirit" should be anxious to be baptized.

"And as they went on their

way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized?" (verse 36).

Why did he ask this question? Because Philip preached it to him as one of the things concerning the kingdom of God and the name of Jesus Christ; or, if he did not, then the eunuch did not believe the things of the kingdom, and if he did not believe them then he was not a proper subject for baptism; for "he that believeth and is baptized shall be saved." Philip could not do better than to preach the way to be saved; so this must have been "the more excellent way," and we to him who "climbeth up some other way."

[CONCLUDED NEXT WEEK.]

#### Preaching and Preachers.

A minister of the gospel ought to be punctual in all the services under his care and charge. His meeting and greeting should be frank, full and free, but timely, dignified and orderly. A good beginning on time secures confidence. A proper procedure guarantees admiration and praise. To close in season, on the top round of an ascending climax, is a cap sheaf, or a crowning blessing. Personalities seldom, if ever, should be indulged in, either to censure, or eulogize, and damaging comparisons, and sarcastic criticisms, and adverse arraignments of creeds are alike intolerable. The work in hand is affirmative, progressive, uncompromising, irrefutable, and invulnerable. Courtesy, patience, sobriety, constancy, urbanity, faith, hope and charity must attend the banner bearer, as he breaks up the fallow ground, casts abroad the seed, cultivates the field, reaps down and gathers in the golden grain. Petulance, pride, popularity, priestly jealousies, pelf, pomp and power, and all such things ought not to influence or sway a man of God.

A flaming pulpit orator, in the active discharge of his duty, will lose sight of self, his companion, and family, and urge fidelity to God, loyalty to Christ, and integrity to the influences and demands of the Spirit. Noble human examples, experiences, and triumphs are praiseworthy as object lessons, but the wisdom, grace, goodness, love and power of the Lord Jehovah is incomparably grand. An honest inspired heart, with a well-informed mind, bearing a message of light and truth, before an appreciative audience, can tenderly warn the unruly, comfort the feeble, and exhort all to render intelligent service and honorable obedience. The ministerial mind should be a treasury, open volume, and light house of knowledge. With a free distribution of his mental acquisitions and belongings, come growth and development. The more he dispenses abroad the greater his mental horizon; whereas the best native and acquired ability that lays dormant will wane and perish in ignominious obscurity. The ocean's depths are robbed of their glittering pearls, the pick ax and the spade discover the diamond, and

endeavor holds aloft the torch of life.

While the good Lord has ever spoken to us through the motions of the heavenly bodies, the diurnal and annual revolutions of the earth; the seed time and harvest; the animal, vegetable and mineral departments of nature; electricity, steam, fire, water, air, magnetism, affinity, repulsion, ether and the action of the five senses; he has decreed to save man through the efficacy and power of a heavenly called, lawfully ordained, divinely inspired, legitimately qualified gospel ministry, as set forth in the Holy Scriptures. To run without tidings; to speak without lief; to minister in the absence of authority; and to execute church rule and government where there is no warrant for such work is all vain indeed! Blind guides, hireling hypocrites, fanatical bigots, presumptuous pretenders, the devil, his angels, and ministers have well nigh clogged the wheels of progress, and choked the avenues of justice. Spiritual quacks, popular frauds, and scheming charlatans manipulate the clamorous to their own financial ease and profit. When their craft, from which they obtain their wealth, is called in question, all hell is full of rage, and the minions of darkness tighten their bans and darken the world. Those who teach and practice to deceive, and for their personal aggrandizement are loth to abandon their errors, and relax their grasp on their votaries from whom they obtain both sympathy and support.

The love of money to obtain prestige, ease, wealth, notoriety and power hath invaded the sacerdotal order, and permeated the zones and nations of the world. Aaron's golden calf hath long disappeared, but the precious metal is in great demand still. Of a certainty the ministry, as well as the laity, should be provident, frugal, industrious, and practice decent economy. To dress in keeping with his calling; to receive a fair compensation for his time and talents, and to see his family have the common comforts and necessities of life is the imperative duty of all that go forth bearing the ark of life and salvation. The deep anxiety, responsible care and intense longings of the traveling eldership cannot be described with tongue or pen. To behold the swelling tumult, and the great avalanche, and the tempestuous uproar of sin, without power to stay, avert or turn the rushing torrent, saddens, sickens and discourages the heart. Were it not that God is at the helm, and Christ Jesus is our sympathizing Savior, and the Holy Spirit is the Comforter and guide, the burden would be unbearable. The forests look dead, and the fields brown and sear in midwinter; but the spring-time resurrects sleeping woods and gray hillsides. A shaft of light from the quiver of the Almighty lifts the gloom and dispels all fears and doubts.

To behold and reflect upon mortal man is akin to the noxious "Blue Peril" weed of Kansas;

but to cast our care on the Lord, and commit our all to his loving trust, is like this state emblem, even the sunflower, that harbinger the rising dawn, and bids adieu to the dying day ere the night falls soft over the wide prairies and broad fields of the pulseless land. Thou God seest me said poor Hagar of old. He that calleth to the plow will give soil to the share. The vine dressers will receive of the rich fruitage. The kine turn not the milk in vain; nor yet the bee store the hive without a well defined purpose. The fisherman would not operate in river, lake or sea if the finny tribes were not known. A shy pickerel, pike or salmon may be difficult to take. A coveted prize, precious jewel, good trade, professional skill, or a polished education come not usually by chance; nor yet will ministerial endowment happen to the indolent, careless and unconcerned. Honest integrity, untiring humility; hopeful activity; a fair amount of self-esteem; a vigilant, well balanced mind, with a heart brim full and flowing over with light and truth, yea, even doctrine and duty, are some of the necessary qualifications of a first class gospel orator.

When a servant of the Most High is armed and equipped with inspirational eloquence, it would be sacrilegious blasphemy to call in question or quibble at the facts of the gospel. His terse and cogent reasoning, set out and sent forth in the power, and light of God, exonerates the obedient, and condemns the wicked. The word is ever as a two edged sword, to either save up to life, or remit down to death. It is an antidote to Satanic poison, a panacea for woe, and the leprosy of sin, and the great emancipator for an enfeebled, enslaved world. To magnify the name of the Lord, and to tell of his wondrous works, his precious doctrine must be heralded from zone to zone, and from pole to pole as fast as opportunity offers. O, that our Father would raise up, equip and send forth more laborers armed with his eternal might, to declare his inexorable law of right. If the effectual doors were but open, or even ajar, the asperities of the minister's career would be softened. They have to deal with things largely as they find them, but pray for, and trust in better times ahead. Varying conditions obtain, but it is morally sure that he cannot force himself on a community.

The old, rotten Utah heresies with their lying, lustful missionary satellites, are intensifying the prejudice at a fearful rate in all these parts. The nominal churches are about all closed against us, and the school-houses are following suit. When meetings are announced prejudice and an ignorant indifference runs so very high that but few venture out except the Saints. Empty seats or a few mischievous young people are poor objects to encourage and inspire the speaker.

After the heated term and the busy season is past we look for

better attendance. The presidential campaign will militate against the spread of gospel work awhile. Political quibblers and advocates of these secret societies retard the cause of truth. Extremists and ardent adorers in Babylon chime in, while untoward environments abound, and the spirit of war to extermination is ripe in the earth; rapine and fraud, under the title of business, is honored and protected, and morality is away down and spirituality is hardly at half mast; it behooves the church and ministry to exert every faculty, to improve every opportunity to counteract these evil influences, to rescue the perishing and to maintain and vindicate the cause of truth and righteousness.

The watchman from the tower must not be a sleeping sentinel, but sound the warning cry at the approach of the enemy, lest the fair fields and the growing grain would be overrun with tares, and ruin, want and desolation ensue. A broken cistern cannot hold water: an empty purse is a poor showing at a grocer store; an uncultured mind is not the wellspring of wisdom.

A public speaker must be a private thinker. When thoughts are well in hand and properly arranged, methods and manners of delivery will take care of themselves, as also stress, tone, emphasis and gestures whenever and wherever there are occasions to call them into action. The beauty, versatility and power of language, the strength of verbs and the adornment of adjectives will aid, strengthen and equip the speaker for this task. Repetition of words, phrases or sentences are irksome and tasteless, and to strive to copy after or imitate some clergyman or divine is a farce. Comparisons and timely illustrations are legal tender, and ever at par when done in wisdom; honesty and sincerity are important factors.

The speaker should avoid the trivial, all burlesque and the commonplace, and explore in advance. From the caverns of the ocean, amid the isles of the sea, by the gurgling springs and flowing streams, among the flowery plains and plaintive woods, on the evergreen mountains and up to the topmost crags, along the milky way and up to the throne of God the wrestler in divine things can go with an imaginative mind and a stately tread.

When a preacher can move the hearer with the motion of his body, the wave of the hand, and the elegance of speech to alternately laugh and weep, there is rich, powerful variety at hand. A proude of explanation and apology is worse than wasted, for the hearer is bored, disgusted and tired ere the address proper has fairly begun. As the sculptor sees the statue in the unchiseled stone, and the artist beholds on the plain canvas the beautiful picture, so should the orator bring to view from his vivid mind the temple of argument.

The path of duty is a living

way, the highway of political freedom; and religion is a grand boulevard, and the thoroughfare of holiness is the royal road, all of which are open to the march of the good gospel and his associate disciples. Rollin, the erudite French historian, allowed that the power of eloquence was irresistible. Roman orators, Greek philosophers and Oriental savants have swayed largely the destiny of the world; while the young Occidental, in the land of the free, are being heard in the forum, at the bar, in the field, on the stump; great truths of eloquent statesmen have given life, symmetry and beauty to our beloved nation.

This child of freedom hath shaken off the black man's shackles, gone abroad among the islands of the high seas, and is peeping over into China. The preacher, with eagle eye and vigilant watch, avails himself with knowledge of current events, as the Lord breaks down governmental barriers to throw down and demolish if necessary.

May these effectually be thrown wide open so that peoples afar can come to the light and glory of fair Zion, through the power and authority of God's ministers, and be saved up to everlasting life and a fullness of glory for evermore, is the prayer of,

M. T. SHORT.

By Way of Exhortation.

Surely we are living in the time of the end. All nations are at war. The Jews are gathering home. Satan and his hosts, knowing their time to be short, are doing all they can to deceive, lead astray, overcome and destroy.

Let us, as children of the light and Zion's converts, keep ever on our guard, earnestly, prayerfully and trustingly traveling, and battle onward, always ready, willing and obedient, that when the crash of kingdoms, empires and nations occurs, and the inhabitants of Zion only are at peace, that we may be among the favored ones, and joyously welcome the Master's return.

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ANDREW ATWOOD, Executor.

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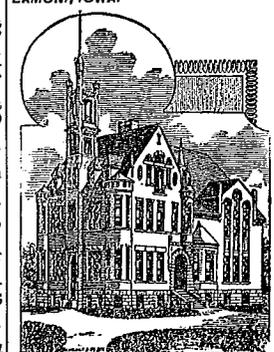
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PRICE ALBERT SUITS. Same goods as usual, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill. Sacks worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coal oil size of waist, length of in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to GUMORAH, Mo. THE E. T. ATWELL CO. GUMORAH, Mo.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPT.		TRAINS WEST.	
No. 96—Wichita and K. C. Mail	12:49 a.m.	9—Kansas & Nebraska Lim.	4:34 a.m.
" 93—Texas, Joplin & K. C. Ex.	8:15 a.m.	" 3—St. Louis Express	6:33 a.m.
" 73—Lexington Branch Pass.	8:35 a.m.	" 7—Past Mail	8:35 p.m.
" 91—Joplin and K. C. Mail	3:16 p.m.	" 91—Joplin and K. C. Mail	3:16 p.m.
" 1—St. Louis Mail and Ex.	5:17 p.m.	" 1—St. Louis Mail and Ex.	5:17 p.m.
" 5—St. Louis Mail	5:55 p.m.	" 5—Lexington Branch Pass.	8:45 p.m.
" 71—Lexington Branch Pass.	8:45 p.m.	" 86—K. C. & Wichita Mail	2:23 a.m.
No. 86—K. C. & Wichita Mail	2:23 a.m.	" 72—Lexington Branch Pass.	6:53 a.m.
" 72—Lexington Branch Pass.	6:53 a.m.	" 6—St. Louis Mail	7:23 a.m.
" 6—St. Louis Mail	7:23 a.m.	" 92—K. C. Texas & Joplin Mail	8:37 a.m.
" 92—K. C. Texas & Joplin Mail	8:37 a.m.	" 2—St. Louis Through Mail & Pass.	10:17 a.m.
" 2—St. Louis Through Mail & Pass.	10:17 a.m.	" 78—Loc. Branch Passenger	6:10 a.m.
" 78—Loc. Branch Passenger	6:10 a.m.	" 4—St. Louis Through Mail & Pass.	1:37 p.m.
" 4—St. Louis Through Mail & Pass.	1:37 p.m.	" 94—K. C. Tex. & Joplin Ex.	7:40 a.m.
" 94—K. C. Tex. & Joplin Ex.	7:40 a.m.	" 8—St. Louis Through Mail & Pass.	9:30 a.m.
" 8—St. Louis Through Mail & Pass.	9:30 a.m.	" 10—Kan. & Neb. Limited	11:12 a.m.
" 10—Kan. & Neb. Limited	11:12 a.m.	Nos. 7, 9 and 10 do not stop.	
Nos. 7, 9 and 10 do not stop.		LIBERTY STREET DEPT.	
LIBERTY STREET DEPT.		TRAINS WEST.	
TRAINS WEST.		No. 73—Lex. Branch Pass.	8:30 a.m.
No. 73—Lex. Branch Pass.	8:30 a.m.	" 71—"	6:40 p.m.
" 71—"	6:40 p.m.	TRAINS EAST.	
TRAINS EAST.		No. 72—Lex. Branch Pass.	6:56 a.m.
No. 72—Lex. Branch Pass.	6:56 a.m.	" 78—"	6:15 p.m.
" 78—"	6:15 p.m.	TEL. 17. F. A. MILLARD, Agent.	

CHICAGO & ALTON.

SAFE BOUND		WEST BOUND	
" 101—Local Way Freight	8:40 a.m.	" 50—St. Louis Limited	8:55 a.m.
" 47—St. Louis & Chicago Mail	8:27 a.m.	" 52—Chicago Limited	9:08 a.m.
" 47—St. Louis & Chicago Mail	8:27 a.m.	" 50—St. Louis Limited	8:55 a.m.
" 50—St. Louis Limited	8:55 a.m.	" 52—Chicago Limited	9:08 a.m.
" 52—Chicago Limited	9:08 a.m.	" 102—Local Way Freight	2:20 p.m.
" 102—Local Way Freight	2:20 p.m.	" 48—Chicago & St. Louis Mail	5:50 p.m.
" 48—Chicago & St. Louis Mail	5:50 p.m.	All trains make regular stops.	
All trains make regular stops.		Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on	
Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on		Tel. 20 J. W. DUGAN, Agent.	
Tel. 20 J. W. DUGAN, Agent.		J. CHARLTON, G. P. & T. Agt., Chicago.	

JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

Dear Ensign:—The glorious Fourth has passed leaving its usual casualties, aside from many severe burns and bruises. One young man of 24, while in the bicycle race, collided with the street car, breaking his neck, dying without a word to his weeping wife and child. An aerial professor lifted three thousand feet into the heavens by a small strap fastened to the balloon, which he grasped with his teeth, and with folded arms shot up to the dizzy heights, watched and cheered by thousands, but alas, the strap broke, and the doomed man commenced to descend—making a few struggling motions—gathering a fearful momentum, and struck the ground with a heavy thud, that made women scream and men turn sick; he was picked up—some one said something about "jelly." The man who will risk his life for the protection of others, for release or rescue, is a hero, but he who risks for a little cheap notoriety, or a few paltry dollars is a—?

The drouth is again on; in southern California many of the dry land ranchers will be compelled to abandon the farm, turning their faces eastward towards the Zionland. Old Missouri is the thing for an all around country, if she has a "blow" occasionally; our mind is wholly made up—our message is all true, "gather into the regions round about," is still on, good and wholesome doctrine.

Only for the oil fields which are so rapidly developing now in southern California, money matters would be very tight indeed. Three years of drouth has disposed of all the surplus, and the farmers have nothing to sell. The oil industry gives work and employment to thousands; a four inch pipe is being laid to San Pedro harbor, twenty-three miles away; the new pipe line will be for the purpose of delivering fuel oil to the great ocean steamers that plough the main. There is a constant increase in the demand for this oil where manufacturing is carried on; it is cheaper than coal for steam purposes. Twenty-three miles of pipe line would mean 121,000 feet of pipe—2000 feet to the carload, it would take fifty or sixty cars to haul the entire amount needed. This is only a single instance showing the bearing of the new oil industry on the general business of this country. One other industry upon which the people have gone wild, is the Belgian hare business; the roads are lined with advertisements, "Hares for Sale," and they are down in price to 25 cents each. The hills will soon be full of 'em, and the country will then be a "Hare Oil Country."

We have our tent pitched at "Orange," where we are holding forth every night to an interested audience. Bro. D. A. Anderson and young wife are with me, D. A. is developing nicely as a speaker, and is a "host" on the singing line. Sr. Anderson is

doing her share bravely, operating the organ deftly indeed, and blending her voice with her liege lord, making the singing service a huge success. She will return home in the latter part of August, to again take the school room. D. A. will then be a missionary, instead of a young married man.

Look out for our reunion.

CONFERENCE MINUTES.

Northeast Texas and Choctow district conference held at Manchester, Red River county, Texas, July 28, 1900. Previous to the assembling of Saints the brethren prepared an arbor under which to hold meetings. Saints began to arrive two days previous (28th), and on Friday at 11 a. m. preaching services were begun by Elder D. D. Babcock, of Cove, Arkansas, preaching the introductory discourse. Shortly after noon Bro. Ellis Short, of Independence, Missouri, H. O. Smith, missionary in charge, Earl O. Smith, district president, J. Cole Moxon, district secretary, and Sr. Bailey, of Lamoni, Iowa, arrived on the grounds. Evening preaching by missionary in charge, subject, "Duties of Saints," which was in line of the subject presented in the forenoon discourse.

Saturday 28th, twenty teams on ground. Some few teams camped a short distance out. All came prepared to camp and care for themselves and to extend comfort to others who might not be otherwise cared for.

At 10 a. m. conference called to order by the president, E. A. Bailey. Ministerial reports: H. O. Smith, missionary in charge; High Priest, Ellis Short, also Bishop; J. D. Irwin, of the Seventy. Elders: E. A. Irwin, Peter Adamson, D. D. Babcock, J. Cole Moxon and A. Z. Rudd. Four priests, three teachers also reported.

Request presented to conference from the Manchester branch of the church that Bro. P. B. Bussell be ordained an elder. Request received, and by vote was granted. Moved that when this conference adjourns, its next convening be at Cove, Polk county, Arkansas, on December 1st next, at 10 a. m.

After a short intermission audience was again called to order, and Bishop Short addressed the Saints on the subject of "Tithing or the Temporal Law," and gave good instructions, showing the necessity of giving strict heed to the requirements of this law in order that the gospel may be more widely disseminated.

The sermon in the evening was by Elder J. D. Erwin, in his characteristic way. "The Law of the Lord is Perfect Converting the Soul," illustrated on his chart. Good audience in attendance.

Sunday, 29th, met at 9:30 a. m., communion and social services in charge of H. O. Smith and Bishop Short. A very profitable meeting was enjoyed. At 11 a. m. preaching by H. O. Smith. Text, 2 Corinthians 13: 5-4, "Examine yourselves, whether ye be in the faith; prove your own selves," etc. At the close opportunity was given to any wishing to be baptized to make it manifest by rising. About five arose.

At three o'clock social service was held. After a few remarks by E. A. Erwin the meeting was given to the Saints. An hour or more was taken up in prayer and testimony; many comforting and encouraging words expressed, after which Bro. P. B. Bussell was ordained to the office of an elder as per previous arrangement, Bro. H. O. Smith being spokesman. Five children blessed.

Congregation met for the evening service. After the usual opening exercises the missionary in charge gave a most excellent discourse, using all three of the Books to illustrate his subject, thereby disabusing the minds of many of his hearers of false ideas that had been and are still heaped upon the Saints. Closed by singing, "Guide us O thou great Jehovah." Benediction by Bro. Babcock.

July 30th, 9 a. m., met on the banks of Pine Creek, as per announcement on previous evening, and after usual

opening services and remarks by Elder J. D. Erwin, explanatory of the principle of baptism, seven precious souls were baptized by Elder E. A. Erwin. The audience then returned to the arbor for confirmation services; the missionary in charge gave some excellent instructions and advice in confirming members in the church. Confirmation attended to by Elders Short, J. D. Erwin and Smith in the order as named. Remarks by the bishop regarding his duties.

At the evening service the sermon was by Elder J. Cole Moxon.

The preaching was excellent throughout, and we feel assured much good was done. Visitors in attendance departed with a much better understanding of the church and the Saints than when they came. A number of the Saints took their departure homeward Monday, and by Tuesday evening but few remained. It was stated that over five hundred were in attendance on Sunday. No disturbance of any kind. All passed off with perfect tranquillity. But little sickness in camp.

Thanks are extended to our Disciple friends for the use of their church seats by which we seated the arbor, and for use of the church house for sleeping apartments, and shelter during the rain, it being in close proximity to the arbor.

Yours for spread of truth,  
D. D. BABCOCK.

Z. R.-L. S. at Independence Reunion.

Wednesday, August 29th, will be Religio day at this reunion. Prayer service at 9 a. m. Institute (methods and principles) from 10:30 to 12. Regular Religio session in the afternoon. Lesson 45 will be used. See June Autumn Leaves. Bring Books of Mormon and June Autumn Leaves.

AMMON WHITE,  
Pres. Independence District Religio, August 14.

Stewartsville Religio.

Religions take notice that Saturday, September 8th, will be devoted entirely to Religio work at the reunion at Stewartsville. Let all come, and make it a point to attend the reunion so as to enjoy Religio day. J. A. Gansolley, president of the General Society, will be with us. An elaborate program has been prepared.

WALTER W. SMITH,  
Pres. Far West Dist. Religio, STEWARTSVILLE, Mo., Aug. 13.

Reunion Tents.

For the annual reunion which will be held at Dow City, Iowa, commencing September 28th and continuing ten days, tents can be rented as follows: 10x12, \$1.60; 12x14, \$1.85; and 14x16, \$2.10; 25 cents extra for setting up. When ordering tents send money along. Tents must be paid for if ordered. Place your order as soon as possible. Address tent orders to A. H. Rudd, Dow City, Iowa.

A. H. RUDD, Sec.  
DOW CITY, Iowa, Aug. 8.

Following is the program for the Northeast Kansas District Sunday School convention:

"Why this Convention?" by F. J. Pierce. "How Can the Officers of a Sunday School Create and Maintain an Interest in the School?" by Abraham Gurwell. "What are the Benefits of a District Organization?" by Harry Thomas. Instrumental music by Minnie Warnock. "What Should be the Character and Qualifications of a Sunday School Superintendent?" by Elmire Miller. Recitation by Nellie Williams. A few points on Sunday School work by Alice Sprague. Vocal duet by Mrs. Miller and Munns. "Why Should the Aged Take an Interest in Sunday School Work?" by Fanny Hopkins. Vocal duet by Mrs. Fanny and Helen Gurwell. A paper by Robert Warnock (he to choose his subject).

We hope that each will prepare to take the part that is assigned them.  
LILLIE MUNNS.

219 North 5th St.,  
Atchison, Kans., Aug. 7.

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the Committee to be adulterated or made from poisonous ingredients, it would be of inestimable value to the public.

The recommendation of the Committee, that the sale of alum baking powders be prohibited by law, will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

- K. C. .... Contains Alum  
Manf. by Jacques Mfg. Co., Chicago.
- LIBERTY BELL. .... Contains Alum  
Manf. by Geo. A. Kennard Grocer Co., St. Joseph.
- CALUMET. .... Contains Alum  
Manf. by Calumet Baking Powder Co., Chicago.
- PERFECT. .... Contains Alum  
Manf. by Perfect Baking Powder Co., St. Louis.
- JACK FROST. .... Contains Alum  
Manf. by Bain & Chapman Mfg. Co., St. Louis.
- BON BON. .... Contains Alum

It is unfortunate that many manufacturers of alum baking powders, even some in the above list, falsely state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.

Conference Notices.

The semi-annual conference of the New York district will convene with the Broad River Saints, at Broad River, Connecticut, September 1, 2, 1900. All members of the priesthood are requested to be present, and also to report as provided for by our last conference. It is desired that all attend who can; bring the Spirit of the Master with you, that we may have a time of rejoicing and refreshing from the Lord.

ALBERT E. STONE, Pres.  
SAMUEL GUYFORD, Sec.

The conference for the Southern Nebraska district will convene with the Hebron branch, some four or five miles south or southeast of the town of Hebron, Sunday and Monday, September 8th and 10th. Presidents and secretaries of branches will please take notice and have their reports ready, also a full report of the ministry is desired and expected. Members will come prepared to act in the matter of the proposed change in the boundary line of the district, on the north. Come and act intelligently.

J. W. WALDSMITH, Pres. of Dist.  
NEBRASKA CITY, Neb., Aug. 9.

The Independence, Missouri, district conference will convene at Armstrong, Kansas, September 8, 9, 10, 1900, at 10 a. m. sharp. Officers for the ensuing term are to be elected and many other matters of importance are to be considered and a good representation from every branch in the district is earnestly desired.

Would like to have branch clerks to mail their statistical reports and credentials so as to reach me at least two days before the convening of conference. Would also like to have all members holding the priesthood mail their reports to me at least three days before conference, so that I will have time to arrange my work systematically, and by so doing avoid all unnecessary delays and confusion during our conference session.

In bonds,  
D. ROBERT WINN, Sec.  
2448 Chesnut Ave., Kansas City, Mo. August 6.

Convention Notices.

The Des Moines district Sunday Schools have arranged to meet in convention August 31st, the first day of the district reunion, at Colfax, Iowa. Let those who are interested in this part of the Master's work be on the grounds Thursday evening preceding the convention.

A great deal of special work has been planned along Sunday School lines to be accomplished during the reunion. Let each one discharge his

personal responsibility, and our schools will receive such impetus as was never before known in the district.

Among the questions to be discussed are: "Is the Sunday School work as important to the church as the preaching of the word?" "The pupil's part in the Sunday School?" "Would a good library increase the interest and attendance of the Sunday School?" "Is it right to hold festivals, suppers and sociables to raise money for Sunday School purposes?"

There will be a literary and musical entertainment Friday evening, August 31st. Let each one come prepared to assist, and if possible notify the secretary in advance as to what part you will take so that the program may be partly arranged.

The superintendents of schools will please see that the secretary fills out properly in every particular the blank report sent them and returns it to the secretary several days prior to the convention.

H. A. MCCOY, Supt.  
Perry, Iowa.  
BESSY RICHESON, Sec.  
State Center, Ia.

STATE CENTRE, Ia., Aug. 6.

The Sunday School convention of the New York district will convene at Broad River, Connecticut, September 3, 1900, at 10 a. m. All those interested in this department of the work will please favor us with their presence, and come prepared to talk upon matters pertaining to the growth and development of this work as we feel that our heavenly Father has as great a desire that this work should prosper as any other branch of church work. Come and let us reason together.

A. E. STONE, SUPP.,  
VIOLET E. SQUIRE, ASST. SUPP.  
DIED.

TANNEBILL.—At Kansas City, Missouri, July 12, 1900, Lavina Tannehill, infant daughter of Bro. Clark and Sr. Anna Tannehill, aged 2 months; born May 17th and blessed by Elders Joseph Emmett and M. B. Williams. Interment at Blairstown, Missouri.

THIN Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair. One thing you may rely upon—



AYER'S Hair Vigor

makes the hair healthy and vigorous; makes it grow thick and long. It cures dandruff also. It always restores color to gray hair,—all the dark, rich color of early life. There is no longer need of your looking old before your time.

\$1.00 a bottle. All druggists. "As a remedy for restoring color to the hair I believe Ayer's Hair Vigor has no equal. I have always given it perfect satisfaction in every way."  
Mrs. A. M. STRASS,  
Aug. 16, 1898. Hammondsport, N.Y.  
Write the Doctor.  
He will send you a book on the Hair and Scalp free, and request if you do not obtain the benefits you expected from the use of the Vigor to write about it.  
Address, DR. J. C. AYER,  
Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 23, 1900

NUMBER 34.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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When sending your address changed, give both the old and new address.

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Box B.

## HEALINGS.

It is astonishing how many methods for healing the sick have sprung into existence since the tidings were first heralded abroad through the prophet, Joseph Smith, in 1830, that the gospel with all its ancient privileges and prerogatives was again restored to earth; and that through obedience to its laws and ordinances all men might now be partakers of those blessings which the Saints anciently enjoyed. Among those gospel gifts manifested and bestowed upon God's children who were thus obedient, was the heaven-ordained authority to lay hands upon the sick for their recovery.

From all classes, almost—particularly from religious circles—persistent opposition to the correctness of this tenet has continued until the present; but notwithstanding these evidences of disapproval, the ambassadors of Christ have moved forward in harmony with the gospel plan, and the sick have been, and still are being, healed under this divine provision of the heavenly Father which was made a part of His gospel plan and one of its ordinances.

The continued preaching of this doctrine and the marvels of results so often obtained, set many individuals to thinking, until they have come to recognize that the Scriptures justify those who accept them as a rule of action, in the exercise of the belief that God will heal the sick if they have faith to take Him at His word. But thousands who now accept the doctrine of divine healing of the sick would not humble themselves to obey the gospel under divine appointment as restored through God's servant in 1830, but have gone about to obtain results in some other way, just as they have in seeking salvation, until, today we have Christian Scientists,

Faith Healers, Holiness people, Magnetic Healers, Suggestive Therapeutics, etc., all more or less claiming to work under recognition of the Almighty. It is of this class of "workers" that we desire to offer some thoughts.

There is no doubt that these individuals draw whatever of divine authority they think necessary to their success, from the words of the Savior and His apostles, though they will not honor God in obeying the gospel as it has been revealed. It is apparent from the Scriptures that this same class existed and operated right in the days of the Savior and His apostles; for on one occasion the disciples came to Jesus with this report:

Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can speak evil of me. For he that is not against us is on our part. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.—Mark 9: 38-41.

While this individual was not even a member of the church of the Savior and His apostles, yet from the results that seemed to be manifest, he must have been laboring with a pure purpose and a good principle—the desire to benefit others—for the apostles said, "We saw one casting out devils in thy name," so that he must surely have relieved those who were possessed of evil spirits. It did not, in this instance, detract from the merit of the result that it was done through one who followed not the Master; for it will be recognized that after all it was God who gave the blessing; no individual possesses in himself the power to effectively command the evil ones, hence, the good accomplished was not of man, but of God.

Because one may be permitted to manifest power in performing good works does not in any sense make him the sole possessor or owner of that power or its benefits. He simply makes use of that which already exists; he has not invented it, nor is it peculiar to him alone, for hundreds have probably used it before and may use it after he is forgotten among men, or, at least, is only a memory. All good is from God, and if He chooses to permit, at times, some who are not identified with His church, to make use of this good for the benefits of others, who shall say him nay? It is a foregone conclusion that whosoever is permitted to work a miracle in the name of Christ, doing it with a pure purpose, will never be found antagonizing that part of the gospel economy. Paul once wrote:

Some indeed preach Christ even of envy and strife; and some also of good will. What then? Notwithstanding,

every way, whether in pretense or in truth, CHRIST IS PREACHED, and I therein do rejoice, yea and will rejoice.—Phil. 1: 15, 18.

Nothing narrow about Paul's views; Christ was preached and men's duty to Him was made plain; if they did not obey the true gospel condemnation would follow, for every individual is responsible for the truth and the light received, no matter from what source it may come to him; originally it came from God, it still belongs to Him, and all will have to give a good account of the use made of it. Alma, one of the high priests of Book of Mormon times, thus wrote:

I say unto you, that whatsoever is good, cometh from God, and whatsoever is evil cometh from the devil; therefore, if a man bringeth forth good works, he hearkeneth unto the voice of the good shepherd; and he doth follow him; but whosoever bringeth forth evil works, the same becometh a child of the devil; for he hearkeneth unto his voice, and doth follow him.—Alma 3: 55, (Large Ed.)

Mormon, many years after, gives the same testimony:

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being the servant of the devil, cannot follow Christ; and if he follow Christ, he cannot be a servant of the devil. Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil. For the devil is an enemy unto God, and fighteth against him continually; and in witteth and enwitteth to slay and to do that which is evil continually.—Mormon 7: 8, 9, (Large Ed.)

The most skillful physician or surgeon living is only proficient because he has used the intelligence given him in acquiring the use of the truths which existed thousands of years before he knew anything from a human standpoint; hence, the only honor attaching to his possession of those qualities so essential to his success is that which is due to honest, intelligent and hard work in correctly applying the knowledge and understanding in his profession which he has secured. The glory belongs to God as the author of the blessings of life, and the remedies which may be used to sustain it. No one, however, envies or feels jealous of the good which a successful and efficient practitioner accomplishes; but notwithstanding he does good, he is not a competent authority in spiritual matters, except as he may himself be a follower of Christ. And it is just so of Christian Scientists, Magnetic Healers, etc., etc., while they possibly may do good in one direction they are not the exclusive owners of that good; they have nothing pertaining to the welfare of mankind, which the gospel of Jesus Christ as restored to earth in these latter days does not now—today—offer to those who obey it; not one blessing; but they may have very many things which are absolutely injurious to the spiritual interests of the individual; notably where they deny the efficacy or necessity of obedience to

the commandments of the Lord, such as baptism in water for the remission of sins, laying on of hands for the gift of the Holy Ghost, necessity for prayer and a righteous life, love to God and man, etc.

The Saints should be broad enough to recognize the good in all phases of life; but that in no wise commits them to the necessity of accepting the follies and vagaries and errors that may be practiced in connection with the good manifest. It is well to bear in mind that all benefits to be derived from any method outside of the gospel plan and authority,

relate solely to relieving the physical man, and are temporal in their nature; hence, it is not wise to submit one's intelligence and sympathy to the faulty theories advanced simply because they may have power, either through the name of Jesus Christ or otherwise, to heal the body. The gospel is perfectly formed to meet every requirement of man physically and spiritually, and those Saints who put their trust in other than the gospel ordinances, the means which have been ordained and provided of God for the blessing of His children, are placing their faith more in the instrumentality of men, than in the power of God.

Obeys the gospel, live humbly, in righteousness and faithfulness, and everything that is needful for peace and salvation, not only possible of attainment by other means, but those which are not possible of realization in any other way, will be secured.

## EDITORIAL ITEMS.

BRO. GEO. H. HILLIARD, of the bishopric, reports the Saints' reunion in Massachusetts a success. Along with other encouraging work at the reunion, subscription of \$310 for college, part of which was from outside the church membership. The eastern Saints are far away from the place where our college is located and the best of schools and colleges at their doors as it were, and yet they readily lend a helping hand to the educational work of the church. This is in keeping with the progressive and wide awake spirit of the New Englander. We expected as much. Bro. Hilliard has appointments ahead as follows: Sunday, August 19th, Boston; 26th, Dixfield, Maine; September 1st and 2d, conference at Lamone, western Maine; September 8th and 9th, Indian River, Maine, eastern district conference; Stonington, Deer Isle, Maine, September 16th. After September 16th he will return to Massachusetts and Rhode Island, visiting Providence, Fall River and other points as per future arrangements.

ELDER F. M. SLOVER, an active, energetic and faithful missionary, has an "open letter to Elder Isaac Hill" in another column of this issue, which we give our readers at Bro. Slover's request. We are, however, not partial to this manner of controversy for the reason that it reaches but a very small number of the readers of the opposition paper, and occupies space that might be used to better advantage in promulgating the doctrines of Christ. There may be occasional times where it is necessary for the integrity of some local interests of the work that some notice be taken of unfair attacks, and where this kind of a reply is the only means of placing one's self upon record; and this is evidently an instance of this character, but the less we have of it, we think, the better. We might easily give a great part of our space each issue in replying to slanders and unfair articles which are constantly being published by the enemies of this work, but it would not be profitable in the sense of preaching the gospel; particularly as the great majority of readers of the periodicals publishing such articles would never see or hear of these answers. We therefore use our space to better purpose we think, and the results are justifying the correctness of this view.

This will therefore explain why we fail to make editorial notice of such articles sent us from time to time.

We gave our readers last week a pathetic and touching letter from Sr. Jennie Page, formerly of Evergreen, Alabama, lately from Tuscaloosa Hospital, in which it seems, so far as human and medical skill can see and avail, she has but a short time this side the veil. Sr. Page has been remarkably patient, uncomplaining, bright and cheerful under the severe experiences to which her malady has subjected her, and has been, it seems, untiring, as opportunity and strength permitted, in her efforts to brighten the lives of other unfortunate and afflicted ones, as well as those enjoying the priceless boon of health; explaining to them the principles of her faith, the gospel of Jesus Christ, reading from her papers, loaning them, and in every legitimate manner at her command, endeavoring to truly win them to Christ. She has been blessed in this work though denied the gift of health, and has brightened the burdened life of a number of the afflicted. We may not be permitted to know this side of the day when all things shall be revealed, why restoration to health is not permitted this dear sister, whose

life in the church has been so fruitful in good works, but it will be made apparent some time that our heavenly Father acted justly and wisely. But of her it may be truly said, "She hath done what she could," and long after her life work is completed and she is enjoying the bliss of the paradise of God, and the associations of the good, the noble and pure there, the work that she hath wrought will testify of her devotion to God and the principles of His truth, and in the day of final accounts, some will rise up to call her blessed. The time is short, very short, when our blessed Lord will come triumphantly with all his saints, and in the brightness of his glorious presence shall the Saints again enjoy the beauties of the grand earth-mother, resplendent in all that makes man blessed; when sickness, pain and distress will be unknown to the faithful. May we all, as we feel assured our sister will, be prepared to share in this glorious condition.

#### STOCK LIMITED.

Those who wish to secure a copy of our Historical Engraving should send in their orders at once as we have only a few copies left. While they last we will let them go at the special price of 25 cents, on the following conditions:

To those who remit their subscription to the ENSIGN one year in advance we will send a copy of our Historical Engraving for 25 cents; that is, for \$1.25 we will send the ENSIGN for one year and a copy of the engraving. This picture sells at 50 cents each and is the same which we formerly sold at 75 cents.

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We send with every picture a key which explains it throughout. Address all orders to ENSIGN PUBLISHING HOUSE, Independence, Mo.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Sr. A. H. Parsons and daughter returned home Tuesday evening.

Sr. Vida Elvin, of the Herald office force, is visiting Sr. J. W. Luff, her sister, and family, during the reunion.

No services in the church next Sunday, or Sunday following. Everybody go to the reunion at Washington Park.

Bro. and Sr. F. M. Pitt and two children are "vacationing" in Independence, and will join in the services of the reunion.

Bro. and Sr. W. H. Mills arrived home from Colorado, Wednesday afternoon, looking brown and feeling well after their outing experiences.

Srs. Fannie and Tessie Williamson, who have been recuperating in Colorado, returned home last week somewhat benefited. Colorado seems to be a favorite with those who feel the need of a change of air and scenery.

Bishop Gay and his counselors, Brn. Pease and W. N. Robison, were in council all last Sunday afternoon. The bishop reports a profitable session. It was the first meeting of the bishopric of the Independence district.

Bro. J. C. Foss preached Sunday morning at Chelsea Park, Kansas, and attended the social meeting. In the evening he preached at Armstrong, enjoying good liberty at both places. Next Sunday he expects to be at St. Joseph.

Branch business meeting in the church Monday, September 2d. Every member of the branch who can make it possible to attend should be present; delegates will have to be elected to district conference with Armstrong branch, Kansas City, Kansas, September 8th and 9th. Keep this in mind.

Sr. Lucy Hamilton is quite ill with stomach trouble, and an operation was to have been performed Wednesday morning. She has been more or less afflicted with this malady all her life, but it has grown worse until during last week she was unable to leave her bed, and could not partake of nourishment except to a very limited extent. We hope she may have a speedy recovery.

Sunday was clear and warm, but the services were fairly well attended, notwithstanding the elevation of the temperature. Bro. W. H. Garrett was the speaker in the morning, and Bro. R. M. Elvin preached a good sermon at the evening hour. A number of prominent residents of the city were present at the latter service. There was an excellent spirit at the 2:30 p. m. communion service, and all present were edified and cheered.

Bro. J. A. Robinson, Sr., occasionally gets to spend a Sunday with family and friends here, but he has, with many others, a very busy life in gospel as well as secular lines. It would be a difficult matter to tell how many have heard the gospel message through Bro. John A., or how far the circling of the waves have reached which have been

started by his efforts. There seems to be nothing which gives him keener delight than to talk the gospel to any who will listen.

Conveyances will be at the church next Sunday morning at 8:30 to take those of the Sunday School children who wish to go that way to the exercises at the park at 9:30. The schools of the Kansas Citys will also join in the service and a very interesting session will be the result. Get there on time, children. Be sure to be at the church not later than half past eight Sunday morning if you wish to go in the conveyance there. Competent parties will be in charge to take care of the children.

Bro. Frank Criley, formerly business manager of Herald Publishing House, is now engaged in the business of pictorial advertising and sign work with Brn. G. H. Hulmes and Victor Kress, in Kansas City, he being business manager, and they are all meeting with deserved success. Bro. Frank takes hold as if born to the business and is well pleased with his new line of work. Bro. B. F. Hulmes, of Kirtland, an expert sign writer, is also with them, and is doing some fine work, adding his share to the success of the firm, as is also Bro. Kern in the artist department of which Bro. Kress is chief. The firm's work is highly complimented and admired by every one.

##### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Day Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Our indefatigable Bro. F. M. Pitt, with Sadie and Willie and our pet Ada, start at two o'clock today for Independence, Missouri, to attend the reunion and rusticate for a few days in Zion. We wish them a safe journey and sure return.

Bro. R. N. Burwell will spend his well earned vacation at Five Lakes, Michigan, whence his family has preceded him. R. N. is one of our standbys.

Bro. G. H. Henley has returned from a short missionary tour in the district, reporting hot weather and successful meetings. He will soon be out again at work. His appointment may become permanent.

Bro. C. E. Hubacher and wife Minna are the guests of the elder and wife at this writing. They come from the faithful, sacrificing ones of the band of Saints at St. Joseph, Missouri, and bring gladness and good cheer into our household. They will return tonight to their Missouri home.

Cards are out announcing the wedding of our esteemed young sister, Grace May Williams to Mr. W. Arthur Webster, an estimable young man; the wedding to occur at her home, 39 Bryan Place, Chicago, August 25, 1900, 7:30 p. m.

Sr. Braidwood and Sr. Mamie Pitt have both returned from their visit to Kansas City. While they speak well of Zion, yet they are delighted to return to loved ones at home.

Bro. John C. Hitchcock was in

our city and attended the services at headquarters, giving the Religio a good talk and the Saints a good sermon. Come again Bro. John, we will try to be at home next time.

Brn. E. J. Lang and Francis Earl occupied at the mission yesterday morning and evening. Bro. Earl and Bro. Hitchcock at 716 Van Buren street.

In the last year this branch alone has paid in \$345.76 tithing, beside keeping up local rents and other expense to the amount of about four hundred dollars. We find twenty-eight different names on our tithing book. There is beside this a vast amount of local gospel work done in street preaching, in the Sunday School and Religio works. Certainly such sacrifices and efforts will bring a rich reward if we hold out to the end, and that is the determination of the Saints.

Bro. E. E. Johnson is resting quite easy, though very weak. General health of Saints good.

Your brother,

J. M. TERRY.

395 Ogden Ave., Aug. 20.

##### ST. LOUIS, MISSOURI.

Many of us are pining for the cool weather enjoyed at the reunion; weather is intensely hot, and we wish for a heavy rain.

In our last we neglected to mention that Bro. Geo. Hilliard was one of the speakers at the reunion; he treated us to several rousing sermons and made friends for himself with outsiders who were camping with us.

Bro. Allen said yesterday that it was his opinion it would be necessary to do some night work in order to get the new church ready for occupancy Sunday, September 2d. Efforts are being made to have it all in good shape for that date.

There's a promise of wedding bells in the near future. Guess?

The Religio, Thursday night, was well attended; escaping from the heated house to the front steps, some time was spent in social converse.

J. C. Hitchcock went to Chicago Friday evening on business; he expected to visit with the Saints there on Sunday.

Bro. Arthur Allen was the speaker afternoon and evening, at Cheltenham, Sunday. A good sized audience greeted him at the evening service.

Mite Society meeting Monday of this week, at the home of Sr. Burgess.

Mrs. Crawford and family have removed from this place to Collinsville, Illinois, joining Mr. Crawford who has secured lucrative employment there. Many of the young people regret Miss Crawford's departure, while our own little son grieved bitterly over the loss of his little playmate, Pearl. Bro. Charley Peat's family removed some little time since to Lamoni, Iowa.

August 21.

We still have some copies of the duet, "Evanelia Lost," words by Bro. J. Cole Moxon, music by Prof. Leib, price 25 cents, postage paid; better order copies for yourself and friends. It is a souvenir of the little gospel boat and contains a good view of it in the San Francisco harbor.

#### LETTER DEPARTMENT.

WILLIAMS BAY, WIS., Aug. 15.

Dear Ensign:—We greatly appreciate your weekly visits along with the Autumn Leaves and Herald. In the ENSIGN we find so many inspired articles, letters, essays, and sermons which are spiritual food indeed; encouraging and soul satisfying.

We are, with the Master's help, striving to magnify our office and calling. And so immediately after our June conference, as president of the district, in company with Bro. W. P. Robulson, assistant president, we concluded to take a tour through the district, and at once set about it. We called on the Saints at Lyons, stopping over Sunday, holding two meetings; we found the Saints alive to the work, and also remembered our needs. From there we went to Janesville and got the district tent ready to ship to Bro. Sawley at Soldiers' Grove. While there we stopped at Bro. O. N. Dutton's who always has an eye single to the latter day work. And as we were about ready to start on our journey Bro. D. said, "Brethren, I see you need a horse and buggy to travel with so as to be able to reach the homes of the Saints in many parts of the district, and so there is old Jack in the barn, you're welcome to use him this summer."

We at once arranged to put Jack into the missionary work; and so in a short time we were on our way. Calling at Lima we found the Saints striving to do the Master's will; and then on to Wilder where we found a little band of Saints with our bishop's agent, C. C. Hoague, at the head, each one trying to hold on to the rod of iron; a good spirit was present. From there we went to the Oregon branch: the Saints are so scattered here that it is hard to get together for meetings, but held one meeting and all seemed blessed. Our next point was Madison; held a few meetings there. "The most of the Saints there are faithful, but sorry to say that some are not; we are sorry to learn, that some will give their time and money for that which destroys life and is degrading to man; we hope for the better."

We next called at the home of Sr. Loveland, at Bellville; she is an aunt to Bro. H. A. Stebbins. Although we found her an invalid and in bed yet she was pleased to see us, and at her request we administered to her, asking the good Master to bless her in her old age and affliction. She is a faithful Saint, so is also her daughter who cares for her. At Argyle we called on Bro. and Sr. Gregory, who are alive in the work, though miles from other Saints. They take and read the church papers, and wherever we found the Saints doing that we found them keeping pace with the work.

From there we went to Yellowstone, where we found a few families of Saints. Some are doing well in the work, others lack energy and push; as we could not get a place in which to hold meetings, we visited them and encouraged them what we could. Next we called on the Saints at Adamsville, and held some meetings. A good time was enjoyed, and the Saints were kind, as also the friends.

We were invited to attend a picnic gathering of the 4th of July, and were also requested to give them a talk which we did, telling them of the day and its object; we will long remember their kindness to us; they gave us needful assistance to help us on our way.

The next day found us on our way calling at the home of Bro. Anderson, at Livingston, who also made us feel at home. May God bless such noble Saints. We called at the home of Bro. John Blackburn, at Lancaster. Here the elders are always made welcome which many can truly say. Soon we were on our way to the Buckridge branch where we found the president (Bro. Henry Dobson) and the few Saints ready to care for us and ready for some meetings. We stopped with them a few days, and we hope good was done. We hope some will strive to be more faithful.

Our next point was Flora Fountain branch. Here the Saints are scat-

tered, but we held forth over Sunday to quite a good turnout, and called at the homes of many; a good spirit was enjoyed, but we are sorry to see that some are not living as they should so as to be a light in the hands of the Master for the good of his work. That faithful Bro. James Edgington saw that "old Jack" needed his shoes reset so it was not long until Jack was in the shop; the Lord will bless such brethren for their deeds of kindness. There are others, we regret to know, who seem to live for self and self alone. Calling at Bro. Blackburn's again, we found that Mrs. Blackburn and Myrtle had our washing done, and we were soon on our way. We called on Bro. Dodge and family and stopped over night with them and found them firm in the work. Bro. Dodge saw that Jack was in need of a net so that the flies would not annoy both horse and driver, so Bro. Dodge saw that Jack had a new net. On we went, putting up that night at Bro. John Anderson's; here, to our surprise, found Bro. Sawley and E. M. Wildermuth and his faithful wife with the district tent. The writer was invited to speak that night, and did so with good interest. We believe that Bro. S. and W. and Sr. Jane make a good tent force, and we hope they will be blessed this season.

We called on the Saints of the Wheatville branch, stopping over two Sundays; held what meetings we could, and visited the Saints; held one business meeting; some officers were elected, and some corrections were made in the manner of administering the sacrament. I hope the error may not occur again. It is always wise for the brethren to stand by the law of God; it is the only safe way in all things; we will long remember the Saints of that part of the district, and also the many friends.

We next called on Bro. Carl W. Lange; no doubt, many of the brethren and sisters will remember him; he labored so long and faithfully in the work in an early day, traveling many miles on foot to tell the gospel story, but now confined to his bed, and has been for over one year. Still he loves to talk of the work, and is alive in it, and only waiting to be called home. We next called at Willow Creek, where we found some of the old Saints; among the rest was old Sr. Wildermuth, almost ninety years of age, and came into the work in an early day. She is as firm as the rocks, and she too is only waiting the call, "Come home."

Stopping on our way at Sr. Lee's, and then on to North Freedom, we found that Bro. Hackett had arranged for some meetings. We held forth over Sunday; not many out to hear, but the good Spirit was present, and may God bless the brother and family. The next day we called at Madison, speaking to a few that evening; the weather was very hot.

Then we turned our faces homeward, arriving August 8th; the writer did not find his family very well, two boys being sick, but today they are better, for which we give God the praise.

We had traveled almost six hundred miles through sunshine and rain. Have felt blessed in the work and had hope good was done. I have found in Bro. Robinson a faithful laborer, one willing to do all he can to assist others to see the light, and he has made many friends; we hope he may continue faithful.

The work is onward in some places, and in others the work moves slowly because the Saints are slow to hearken to the word of the Lord. May the time come when the Saints will be more faithful. But we will try to labor on for the upbuilding of this great latter day work.

In bonds,  
W. A. McDOWELL.

FAIRFIELD, Neb., Aug. 12.

Editor Ensign:—I started from home on the 6th of July for Wilber, Nebraska, to hold two days meetings; stopped off at Brownville, preached to the Saints and organized a Sunday School, in care of Sr. Moore; started for Wilber next day and found the Saints alive and working; their church looks fine, having painted and papered

it throughout; they are going to make other improvements; met with them Saturday and Sunday and the good Spirit was present to comfort and instruct.

Went to Dalen, visited the Saints, found them in the faith and busy with harvest; all spoke cheerfully of the work. I next went to Western to hold over Sunday, found Bro. Wm. Broilair contending for the faith once delivered to the Saints, and with the assistance of the family, held five preaching services; good was done and the word from outsiders was, "Come again and visit me." My next stop was Hebron; found all well and cheerful over the good rains that had come on 15th, which they needed very much; preached three times to Saints and others.

Bro. Porter and I opened up the services for a two days' meeting at Fairfield next, the brethren from Shelton were there; we had a good attendance and the Spirit was with us for our good; we were comforted and cheered.

We are having heavy rains in western Nebraska, and all the farmers feel good as the corn will make quite a crop. Bro. and Sr. Jarrad are talking of moving to Independence, Missouri, this fall, as they have sold out in Nebraska. We don't like to lose them in this district, we will feel the loss, as they are good Saints and worthy of the good will and confidence of all Saints, and will help the cause of Christ wherever they go; wish we had more such. Love to all Saints.

In gospel bonds,  
W. M. SELF.

WILKESVILLE, O., Aug. 11.

Editor Ensign:—After tarrying a week with the Saints of Creola, enjoying with them the exercises of Children's day, we accompanied Bro. S. J. Jeffers that evening to his home, some fifteen miles in the direction of the Vales Mills branch, of which he is presiding officer. Remaining till Saturday we went to Alice to be with Bro. A. B. Kirkendall, president of the Creola branch, in a contemplated controversy with one Rev. Lee, of the Methodist Protestant church, which had been agreed upon partly through Bro. D. J. Lambert, of Alice. The controversy was not arranged in the customary form of discussion, but in the manner of reply to each preceding dissertation. Bro. Kirkendall leading out on the church in harmony with the New Testament pattern, his opponent being unwilling to debate the questions of the two churches in the more usual manner. When the time came for the work to begin Rev. Lee was (as we learned it) informed by his congregation that if he went on with this controversy he did it at the risk of his "job," and, as he was "under contract," the discussion "went by default" for his sake.

Sunday afternoon Bro. Kirkendall presented to a full house of attentive listeners, in a most effective manner, the outline of the kingdom of God, not once referring to his expected opponent nor his church, after explaining to the congregation why the debate was "declared off." At evening the Saints (preachers and a number of members present, some from Creola) all attended Rev. Lee's meeting, only to sit there and be ridiculed and slandered without any opportunity for defense, and that too, after one of the leading actors in the opposition to the debate had promised that no such attack would be allowed. Suffice it to say that Bro. A. B. acquitted himself in his defense before a full house the following evening.

The writer remained, preaching only once in the same place because of very few being out. We repaired to a school-house, a mile and a half or more distant, where a good audience had greeted us on Saturday night and Sunday morning. Remaining a week had a fair hearing, to which we returned two weeks later for three services, in the meantime holding a short series some four miles easterly from Radcliff. The attendance here was gratifying and the interest encouraging.

After returning the second time from Alice we held a series of eight-teen meetings in a house not previous-

ly occupied by the Saints, yet at no great distance from the Vales Mills branch, resulting in: the baptism of four, all of whom have long been acquainted with the latter day work. One lady, having resolved to be baptized without further delay, on the way to the Monday night meeting, with two little children, one in her arms, sat it down on the ground while she looked out the place for her own baptism, not knowing that any others were contemplating baptism. Coming on to meeting, change of apparel ready, made request before service desiring to go to the water directly from the meeting. Opportunity being given at the close for any who wished to follow Christ to manifest it by rising, she led the way, when three others quickly followed the example. Nearly all the congregation went with us to the water where, by the cheerful moonlight, these precious souls entered the fold of Jesus. Confirmation followed the next evening, and the following day the blessing of this sister's two children.

Closing the work at that place on Wednesday evening for the present, with promise to return after a short series at the place at which we write, work was begun here the next evening with fair audience and good attention. The writer is comfortably domiciled with Bro. and Sr. Arlington, who were in servitude before the rebellion, and are now rejoicing in their emancipation and knowledge of the restored gospel.

Yours in the work,  
O. B. THOMAS.

VIOLA, Wis., Aug. 11.

Editor Zion's Ensign:—Will you publish these lines in regard to Sr. Catharine H. Whiteaker's baptism and restoration to health, I being the one who baptized her, as her restoration to health is one of the most remarkable cases on record. Through Bro. C. Hovey's letter in the Saints' Herald I took the notion to go to Osseo, which I accomplished under considerable difficulties and obstacles, depending, as usual, on "stomach troubles" and perseverance.

The "Mormon" elders' arrival was duly circulated, and many were the interviews with the curious ones; speaking on the gifts of healing, two females were anxious to be sick for the fun of the laying on of hands; they took sick, one died in the course of a week; no interdiction against that honorable name then.

I was requested to visit Mrs. Whiteaker, laid up for eighteen months with tumors in her womb, given up by the best medical talents as incurable. I called upon her and found her in a very pitiable condition, emaciated to a skeleton, unable to get out of bed and suffering great agonies continually.

The prayers of different denominations meeting with her, produced no effects whatever; while the preachers informed her that the gospel gifts were all done away and no more needed; she wished it was otherwise. I told her plainly the demand of the gospel upon her, and the promise of the same to her, even to the complete restoration of her health; and although a great pressure was exerted upon her by her religious friends, she concluded to be immersed in ice cold water (which they said would surely kill her), trusting in the God of her salvation.

Two men, John Spaulding and Chas. Oliver, carried her on an armchair to the water, bringing her into the water, and after immersing they took her to the chair, after which I baptized those two men; then they took up the chair to take her to the house but she bade them to put down the chair, got up and then walked to the house, which was a great surprise indeed.

At the evening meeting she had to get up and walk, she was completely restored to a new body and eyesight. It created a great excitement in that whole section of country, and various were the opinions. The church people attributed the same to the devil, while the skeptics and infidels said it was of divine Providence; it was published in a Templeman paper.

Her husband (a U. B.) stood yet

undecided, requiring a special testimony for himself, and praying for the same. He dreamt that he was in a large building full of people; the door opened and a small but fierce looking tiger entered, when in the wildest commotion and terror the people rushed out of the building, and a voice spoke, that as nothing could prevail against the tiger, so nothing could prevail against the latter day work. This dream was repeated, only the second tiger was a larger one but not as fierce looking as the first, and he heard the same voice and words as before. The next morning when telling the dream he said, the first tiger is you, but who is the second tiger?

The Adventists had sent for their preacher, a large man, to butt against me; but Mr. Whiteaker concluded that he could not be the second tiger as the first one got the advantage over him, and at the arrival of Bro. Wait he was willing to be baptized as he was the second tiger, and he was baptized.

Sr. Whiteaker and Bro. John Spaulding went to see her daughters near Menominee, and through her testimony and the preaching of Bro. Spaulding twenty-two were baptized. A couple of years thereafter I rode over (on shank's ponies) to see them, but the branch was broken up (by selecting an Adventist their president, the doctrines got mixed up and the sheep scattered).

The impression made at Crawford among the Whiteakers is greatly due to Sr. Catharine and Elder Wm. Savage.

I am now seventy-six years and six months old, confined to my bed these last eighteen months with Bright's disease, so-called. For forty-six years I have been known and called a Mormon, but I have never objected to it as long as I endorse the Book of Mormon.

In bonds,  
CARL W. LANGE.

LOS ANGELES, Cal., Aug. 12.

Editor Ensign:—It is with a sad heart that I write of the death of Grandma Webster, who died in Toledo, Ohio, June 28th, while on her way from Springfield, Missouri, to Saginaw, Michigan, to visit her son and other relations. I have been very closely associated with this dear sister for fifteen years, having belonged to the same church (Methodist) for a number of years. We were both converted to this latter day gospel, and baptized at the same time under the ministrations of Bro. John Davis, of Washington, July 5, 1886, uniting with the Orting branch. I have often heard her affirm that it was the happiest day of all her life. Everyone knew her as "Grandma," for she was a friend to everybody. Her purse, as well as her heart and home, was ever open to the missionaries of the church, and they will miss her kind face and hearty welcome. She ever bore her testimony of the truth of this work, believing it to be of God; and it was her sole desire that she might live faithful and be worthy of the salvation promised to the faithful. She had passed her eightieth milestone; and during the years since she accepted this gospel she has seemed to enter into a new sphere that filled a long-felt want in her soul. She had made her home for a number of years with her daughter, Sr. Wells, who has cared for her mother as tenderly as a mother would for her child. To you, my dear sister, I wish to extend my sincerest sympathy. Your sorrow is my sorrow, for we will miss the companionship of this beloved mother in Israel; but let us not sorrow as those who have no hope, for if we are faithful to the end we can meet dear grandma again. Your sister in hope of life eternal.

SARAH J. LINDSEY.

LADD, Ill., Aug. 13.

Editor Ensign:—We are alive and having our portion of the Spirit here in our little branch. At a special meeting last Friday evening it was our intention to take up a little work for the church, but the Spirit seemed to direct otherwise, so we had a prayer meeting instead. Bro. Southwick and Henley were with us. Bro. Henley made a few remarks and then

spoke in tongues and interpretation to one of our brethren who had been given up by our medical men, but who has been spared us, telling how the prayers had been heard in his behalf, and he had been healed. Bro. Southwick spoke with good advice to all; at his conclusion the Spirit again rested upon Bro. Henley, and words of admonition and exhortation were given to some of the Saints.

Bro. Southwick said in his remarks that he felt that this would be a meeting never to be forgotten, and I think we are all of the same opinion, for there has never been such a display of the Spirit in this place before. I wish our absent members had been here to enjoy such a good time with us.

On Saturday evening Bro. Henley addressed the friends in the church; Sunday morning we had our council meeting, and had an interesting time. Bro. Southwick addressed the friends at the church after this; then in the afternoon social meeting, also sacrament; one child was blessed by Bro. Henley. In the evening Bro. Henley spoke to a good audience on the words, "What shall we do," and he knows just how to do when it comes to a talk of this kind.

Asking an interest in the prayers of the Saints.

LEON SNOW.

MONEGAW SPRINGS, Mo., Aug. 19.

Dear Ensign:—I attended the reunion at Barnard, Nodaway county, Missouri, where I met with many of the Saints of that district and enjoyed a real spiritual feast. Our hearts were made glad by the Lord speaking to us in prophecy and giving us encouraging words, and strengthening our faith in him. We had a good reunion and an enjoyable time.

After the close of the reunion, I left for the Clinton district, where I had been appointed by Bro. I. N. White, missionary in charge, for the remaining part of the conference year; arriving in Clinton district I found the Saints awaiting my arrival and anxious for preaching, so I enter upon my labor with a determined effort to push the work as it never has been before. Pray for success.

In bonds,  
E. C. P. WELSH.

GROVE SPRINGS, Mo., Aug. 18.

Editor Ensign:—Still hot and dry, the people are still wistling and hoping for rain instead of doing what the standard says, "ask and ye shall receive."

"The Saints are doing well at this place spiritually, but not so well financially. Elder Sparling, of Springfield, Missouri, held a weeks meeting the latter part of July with quite an interest; many are near the kingdom.

Preparations are being made for the organization of a branch here at this place, to be known as the Grove Springs branch. We have Sunday School every Sunday at three o'clock, prayer meeting every Thursday evening, with good attendance at both.

Yours for the truth,  
L. D. LINDER.

TEKAMAH, Neb., Aug. 14.

Editor Ensign:—I saw in the ENSIGN of July 19, in Chatham, Ontario, district Sunday School convention minutes the names of Hackett and Corless. By request of my mother I write to know who they are, as I would be pleased to find any relative in the church if it is a way back. My grandmother was a daughter of Isaac Corless by his first wife; he married his second wife, Miss Annie Hackett, in Haverhill, New Hampshire, about 1853 or 1854.

Hoping to hear from some of them soon, I am  
Your sister in the one faith,  
Mrs. Wm. REYNOLDS.

AVA, Mo., Aug. 14.

Dear Saints:—We have our church so we can have services in it, but are not doing anything on it now; waiting for cooler weather. I have some money on hand for its completion. We have a nice little Sunday School organized and have preaching twice a month. Bro. Taylor preaches every first and third Sunday in each month. We have a prayer meeting every second and held it every Thursday night. We were glad to see a letter in the ENSIGN from Bro. Spurlock, and to hear that he is getting along well. I remain

Your sister in the faith,  
Miss ROSA MORRIS.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE MORE EXCELLENT WAY.

BY ELDER T. C. KELLEY.

CHAPTER III.

The object of this writing is to show that the more excellent way to be saved is by the gospel of Christ in its fullness and perfection, and not to raise any one principle or part of that gospel to a higher importance than another. And though, so far, I have said much more on the two principles of baptism and laying on of hands than upon other points, faith, repentance, etc., it is not to make it appear that they are more important or more essential to salvation, but because fewer people see that they are of equal importance in making up "the more excellent way."

I do not wish to weaken the faith of any, nor do I desire to discourage any one in a genuine repentance, for these are so much of the way as "cast up" by the Lord, and cannot be dispensed with by those who would walk therein. But no more can baptism in water, and the laying on of hands, resurrection, eternal judgment, or any other part of the teachings of Christ be dispensed with by any one who would follow the Lord "whithersoever he goeth." (Matt. 8: 19). I trust this fact will be made plain to all in what has been, and is yet to be, presented, so that every one who has any desire to walk in the "good way" may do so, and in so doing find rest to their souls.

Returning again to the Samaritans we read:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 14-17.

We have already seen how this same Peter, with this same John, and ten other men, all clothed with apostolic authority, stood up, and, under the inspiration of the Spirit of God, promised the people who were anxiously inquiring what to do, that they should receive the gift of the Holy Ghost on condition: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38).

The people at Jerusalem on the day of Pentecost, or some of them at least, gladly received the word and were baptized. We are not told how they received the Spirit, nor are we told that they did receive it; but it stands to reason that they would not have "continued steadfastly in the apostles' doctrine" if they had not. It is evident too, that these apostles taught and practiced alike at Jerusalem and Samaria, as well as all other places,

and hence the doctrine called "the apostles' doctrine," and in which the Pentecostians are said to have "steadfastly continued," included the laying on of hands, with prayer for the gift of the Holy Ghost; and while there is no mention made of the laying on of hands at Jerusalem on Pentecost day, I think it is more excellent to believe they did, than to believe they were double minded, and preached and practiced one way at Jerusalem and another way at Samaria.

Why should the "apostles which were at Jerusalem" send Peter and John to the Samaritans when they heard that they had "received the word of God?"

Answer: Evidently because, "This is the word which by the gospel was preached unto them." It was a part of the apostles' doctrine. It was at Samaria, at any rate; why not at every other place? The "word of God" through his Son, was that a man cannot enter into the kingdom of God except through the birth of the water and of the Spirit. Philip, Peter and John all preached the word of God, or the things concerning the kingdom of God, which the Samaritans believed and received, and this preaching on the part of these ministers, and especially of Philip, and the belief and acceptance of what was preached on the part of the people at Samaria, led to their baptism and also to their confirmation by the laying on of hands. I presume that no one will dispute that fact.

If, then, the baptism and confirmation of these Samaritan converts resulted from the preaching of the things concerning the kingdom of God and the name of Jesus Christ, it is certain that baptism in water for the remission of sins, as also the laying on of hands for the gift of the Holy Ghost, was included in the apostles' doctrine, and if it was included in theirs it was in Christ's, and if it was included in His, it was in God's, for Jesus says, "My doctrine is not mine but his that sent me," and it is no wonder the converts at Jerusalem continued steadfastly in that doctrine.

It was Peter who said at Jerusalem, "Ye shall receive the gift of the Holy Ghost." It was Peter who was sent (with John) by the rest of the apostles at Jerusalem, to Samaria, that those whom Philip had baptized might receive the Holy Ghost. In both cases he was carrying out the commission he had received from Jesus Christ, to "preach the gospel to every creature" (Mark 16: 15), to "teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20).

Does the reader believe that Peter taught to observe more or less than Jesus commanded? If so, then you can have no faith in his ministrations, for it was upon condition that he and his brethren should teach the observance of such things as he commanded, that Jesus made the promise, "Lo! I am with you

always, even unto the end of the world." And Mark bears testimony to the acceptability of their teaching thus:

"And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."—Mark 16: 20.

This is proof of the strongest character, that the apostles preached as instructed and commanded by Jesus, unless we can believe the Lord worked with them and confirmed something which he had not commanded. Who would take the responsibility to charge the Lord with such work. Notice, too, that "they went forth and preached everywhere," in such manner that the Lord was pleased to confirm to those who received the word the truthfulness of the message the apostles bore to the world. Jerusalem and Samaria were included in what was contemplated in the "everywhere" where they preached and where the Lord worked with them; hence, at Jerusalem, and at Samaria, as also at other places—"everywhere"—they were evidently teaching the people to observe only what, and all of what Jesus had commanded. The Holy Ghost, too, which he had promised, came, as he told them it would, and by it "signs and great miracles" (Acts 8: 13, margin) were done in confirmation of the word preached. This fact, of itself, is proof sufficient to show that the Spirit that Jesus promised was received; and a part of its office work was:

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

If, then, Peter and John (with others) were filled with the Holy Ghost on the day of Pentecost, and if these men, together with Philip, were filled with it at Samaria—and evidently they were, or they could not have imparted it through their prayers and ministrations—and if the Holy Ghost performed its office work, as previously announced by Christ, then whatever they said or did under the inspiration of the Holy Ghost, was what Jesus himself had said to them, and told them to teach others—"all nations"—to observe; for the Spirit was to bring to their remembrance what he had said to them.

Therefore, when they preached the things concerning the kingdom of God, and the name of Jesus Christ, it was because they remembered that he had said these things unto them. When Peter said, "Repent every one of you and be baptized in the name of Jesus Christ," it was because he remembered that Jesus had said the same to him (and others); and when he added "for the remission of sins," it was because he remembered that Jesus had said, "He that believeth and is baptized shall be saved." And again: "Except a man be born [baptized] of water and of the Spirit he cannot enter into the kingdom of God." He remembered that his Lord had taught him that it was a saving ordinance, for elsewhere he says:

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1 Pet. 3: 21.

When Peter and John went to Samaria and laid their hands upon those whom Philip had baptized, they did it because, under the inspiration of the Spirit of truth, they remembered that among the principles of the doctrine of Christ was to be found the laying on of hands for the gift of the Holy Ghost. They must have remembered it as one of the "all things" Jesus had said they should teach the people to observe.

We must either believe this, or else we must believe that these men did that which they were not commanded to do, but that they did it upon their own authority; and that they acted, not under the direction of the Holy Ghost, which would cause them to remember "whatsoever" Jesus had said, but under the influence of a spirit that caused them to forget that they were sent out to represent Christ—the way—and not to set up their own ideas (Jewish or otherwise) instead, thus trying to "climb up some other way."

I cannot believe they would do that; and if any of my readers do, let them read the defense that Peter and John make for themselves, as if against this imputation:

"For we cannot but speak the things which we have seen and heard."—Acts 4: 20.

"Seen and heard!" From whom? From Jesus Christ, of course. How, then, can any one doubt that when they were teaching and practicing baptism and the laying on of hands, they were teaching and practicing as Jesus had instructed, nay, had commanded?

"And it shall come to pass, that whosoever will not hearken unto my words which he [Christ] shall speak in my name, I will require it of him."—Deut. 18: 19.

Again: "Him shall ye hear in all things whatsoever he shall say unto you, and \* \* \* every soul which will not hear that prophet, shall be destroyed from among the people."—Acts 3: 22, 23.

To the apostles Jesus said on one occasion:

"He that heareth you heareth me."—Luke 10: 16.

And again: "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."—John 13: 20.

Now in the light of these statements, who can for a moment doubt, that any one who receives (obeys) the testimony of Jesus and of the apostles with reference to baptism for the remission of sins, or the laying on of hands for the gift of the Holy Ghost, or any other matter, will receive reward for so doing? On the other hand, those who do not receive, hear (obey) the same testimony "shall be destroyed from among the people."

Wherefore, dear reader,

"See that ye refuse not him that speaketh [whether by his own mouth or by the mouth of his servants]. For if they escaped not who refused him that spake on earth [Moses], much more shall not we escape, if we turn away from him that speaketh from heaven [Christ]."—Heb. 12: 25; see also Heb. 2: 2, 3.

In the foregoing statements and others that might be given, two very important points are set forth clearly.

1. Baptism and the laying on of hands are both included in the principles of the doctrine taught by Christ and his apostles; that is, the words of teaching on these subjects and others, as quoted, were put into the mouth of Jesus by his Father, and he, in turn had given them to his apostles; and they had received them, and taught them to others, not as their own, but as the doctrine of Christ.

2. "Every soul" who hears his words on these as on all other subjects, is required to receive them, or to refuse to do so under penalty of being "destroyed from among the people."

The reader is now invited to carefully consider what is set forth in the following verses of Scripture.

"And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18: 24-26.

The above quotation represents Apollos as, (1) an eloquent man, (2) mighty in the scriptures, (3) instructed in the way of the Lord, (4) fervent in spirit; (5) teaching diligently the things of the Lord; and those are certainly very praiseworthy qualifications in a minister; but it also represents him as "knowing only the baptism of John" or baptism in water as practiced by John.

In Mark 1: 4, 5 we read:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins." (See also Matt. 13: 1, 5, 6).

Three important points are set forth in the foregoing: 1. In John's message was the doctrine of repentance and baptism. 2. He baptized those who came to him, giving evidence of their repentance. 3. Both repentance and baptism were "for the remission of sins."

Now, Apollos knew all this; but it seems he did not know the baptism of the Holy Ghost through the laying on of hands; but at the same time he was "instructed in the way of the Lord" so far as he had gone. Moreover; "he spake and taught diligently the things of the Lord."

Now, if Apollos knew *only* the baptism of John, and at the same time was "instructed in the way of the Lord," how can we escape the conclusion that the baptism of John was the way of the Lord? And if it is the way of the Lord, is there "a more excellent way?" I think not.

Again: If Apollos knew only the baptism of John, or baptism in water, preceded by repentance, based upon proper faith in the Messiah, and all for the remission of sins, as we have seen John taught—if he knew only these things, and yet "taught diligently the things of the Lord," how shall we escape the conclusion that baptism is one of the "things" which the Lord requires of the penitent believer "for the remission of sins."

But up to this time Apollos had not learned all the way of the Lord, and so Aquila and Priscilla took him into their house and gave him a more perfect understanding of "the way of God;" "expounded unto him the way of God more perfectly," says the record.

In the way of God, then, there was something besides baptism in water, or "the baptism of John;" something besides repentance, something besides abstract faith; something without which "the way of the Lord" as taught by Apollos was not complete.

The following will explain more fully the way of God.

"And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."—Acts 19: 1-6.

Perhaps these people had been baptized by Apollos before Aquila and Priscilla had taught him the way of God more perfectly, while he yet knew only the baptism of John. Perhaps they had been baptized by some one who didn't know even as much as Apollos; at any rate, they had not received the Holy Ghost, nor had they, according to their own statement, heard there was such a thing; they had, however, heard of John's baptism in water, and had received it, or thought they had at least; but Paul's reasoning seems to have convinced them that there was some mistake. He says: "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him [Christ] that should come

after him," and baptize them "with the Holy Ghost." (See also Mark 1:8). That is to say, John baptized such as brought "forth fruits meet for repentance," and did it "for the remission of sins," and told the people that Christ would baptize them with the Holy Ghost, and I believe he told them that the Holy Ghost should be given through the laying on of hands.

But there is no reference made in any of the statements attributed to John, in the New Testament, that even mentions the laying on of hands, says one. Well, what of it? If that proves that he did not understand and teach the laying on of hands, then the fact that no mention is made by him of the resurrection or of eternal judgment, proves that he did not understand and teach them. Again, there is no place in the New Testament where mention is made of any assertion by John, that faith is necessary to salvation. At least the writer knows of none. Shall I say because of this, that John did not believe that faith is necessary to salvation? Surely not.

But whether John did or did not teach the laying on of hands, Paul evidently did; and when the disciples, whom he found at Ephesus, received additional light from his instructions, and were baptized, he laid his hands on them, and, as a result, the Holy Ghost came upon them, thus showing that God approved what was done and said.

Why were they so ready to receive the laying on of hands, if Paul had not taught them in regard to it? Evidently Paul was as able to "expound the way of God" perfectly, as was Aquila and Priscilla, and it seems they were able to instruct one who was "mighty in the Scriptures" and "fervent in the Spirit," and who was already "instructed in the way of the Lord," but not perfectly, because he knew only the baptism of John; and Paul was able to instruct those who had, as they thought, received the baptism of John, and didn't know any more, having never heard of the Holy Ghost, through the laying on of hands, or otherwise.

Presuming, and I think no one will say that it is not a fair presumption, that Paul taught those disciples at Ephesus, "the way of God more perfectly," just as Aquila and Priscilla taught it to Apollos, and who can doubt that "the way of God" as more perfectly taught, has in it the laying on of hands for the gift of the Holy Ghost? And, if that is God's way, who can doubt that it is the more excellent way to receive the Holy Ghost?

"But," continues the objector, "you forget that Cornelius and his household all received the Holy Ghost without baptism or the laying on of hands." No, reader, I do not forget it. I remember to have read it time and time again, and I have not only not forgotten it, but I hope I never shall.

"But what are you going to do with him then?"  
Nothing at all. He has passed over to the other side, and entered into his reward and I could

not do anything with him if I would. But if I could meet a man just like Cornelius was, I should be much pleased to take him into the church in the same way Peter did Cornelius and his household, and that is more than any objector with whom I have ever talked, would agree to do.

Let it be remembered that the Apostle Peter who ministered for Cornelius and his house, was the same Peter who, about seven or eight years before, had stood up with his fellow apostles, and told that vast concourse of people at Jerusalem to "repent and be baptized," and promised them that they should "receive the gift of the Holy Ghost." Do you think the gospel order has changed during these years? Certainly not. Has Peter found out he was wrong on Pentecost day and changed his faith and ministrations? I think not. Well, what is the trouble; there seems to be a change somewhere, for in the one case the Holy Ghost was promised on condition that the people repent and be baptized, and in the other the Holy Ghost is received before baptism is even mentioned.

Cornelius was a gentile, and did not have the privilege of hearing and obeying the gospel as yet, and hence, as one who had no law, was doing, as best he could, "the things contained in the law," and showing "the works of the law written in his heart." (See Rom. 2: 14, 15). Of him the record says:

"A devout man, and one that feared God with all his house, and gave much alms to the people and prayed to God always. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon, a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do."—Acts 10: 2-6.

Cornelius sent for Peter as directed, and Peter, having his prejudice against the gentiles removed by a vision, and the voice of the Spirit, went as requested, and took six of his brethren with him; and after making apology for entering in the house of a gentile, said: "I ask therefore for what intent ye have sent for me." (v. 29).

The next three verses tell in Cornelius' own words how he was directed to send for Peter, and the 33d verse says:

"Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Verses 34 to 43 tell, in Peter's own words, of his perception that God is no respecter of persons, of "how God anointed Jesus of Nazareth with the Holy Ghost and with power;" of his crucifixion, of his resurrection, of his being shown openly to chosen witnesses, of his ordina-

tion "to be the judge of quick and dead," and of the fact that:

"To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."—Verses 44-48.

I have been thus particular in presenting this matter to show, (1) that there is nothing in the case, when considered in all its bearings, to justify any one in using it as against baptism or the laying on of hands; and (2) to show that, as has been said before, not one who offers this objection, is willing to stand by the logic of the facts in the case.

Cornelius was a devout, praying, God-fearing man; not an ordinary sinner. So devout, and so humble had he become, that he received a visit from an angel, who gave him instruction as to what he should do to be saved, as witness the following: "Send men to Joppa and call for Simon whose surname is Peter; who shall tell thee *whereby thou and all thy house shall be saved.*"—Acts 11: 13, 14.

Wonderful privilege was Peter's to tell these precious souls what to do to be saved. Wonderful responsibility is his. He must not fail. The consequences are too awful. The happiness of immortal souls depends upon his faithfulness. They are "ready to hear all things which are commanded him of God." Surely he will be faithful and tell them just what, and only what, he has been "commanded of God." The only command that Peter gave them so far as the record states, is that in the 48th verse: "And he commanded them to be baptized."

"Ah! but the words by which they were to be saved are found in verse 43, where it says 'whosoever believeth on him shall receive remission of sins,'" says one.

But do you know that these were *all* of his words to which they were required to give heed? I have no objection to the words in verse 43; I rejoice in the thought contained therein. But I also believe the words in verse 48. I believe that they, together with those in verse 43, and all others that Peter spake unto Cornelius on that occasion, were the "words whereby thou and all thy house shall be saved," and as such were necessary to the salvation of that household; as the words spoken on the day of Pentecost by this same apostle, and sanctioned by his brethren of the same high and holy calling, and also by the Holy Ghost with which they were filled,

were necessary to the salvation of the three thousand who gladly received the word on that day.

"But was not Cornelius already saved?" do you ask?

Let the angel that appeared to and talked with him answer.

"Heshall tell thee words whereby thou and all thy house SHALL BE saved."

If he were already saved, then what need for Peter to be sent for, to tell him words whereby he *might* be saved? Echo answers "what need?" and no man can give a better answer.

But what words of Peter, on that occasion, were clothed with the power to save? Not those in verse 43 alone, nor those in verse 48 alone, nor yet in both of them. The key is found in verse 44.

"While Peter yet spake these words, the Holy Ghost came on all them which heard *the word.*"

What word?  
"And this is the word which by the gospel is preached unto you."—1 Peter 1: 25.

Harmonious word! always the same.

Again:  
"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."—Rom. 1: 16.

Now, if the gospel is the power of God unto salvation and Peter was to tell Cornelius words whereby he should be saved, then he was to tell him the story of the gospel. From that logical conclusion there is no escape. That story, as we have seen, is not complete until "all things whatsoever he saith unto you" has been told. Until Cornelius and his friends had heard and observed "all things" that Jesus had commanded Peter and the rest of the apostles to teach, they had not heard and obeyed the word which by the gospel Peter preached unto them and which was the power of God unto their salvation.

A part of the gospel as taught by Christ was baptism in water for the remission of sins, as we have already seen, hence Peter "commanded them to be baptized." So even in the case of Cornelius this ordinance was a part of the more excellent way to be saved. IT IS SO IN EVERY CASE.

But how many professed Christians of today will accept this case as a proper rule by which sinners are to be converted and received into the church? Not one who uses it as an argument against baptism or the laying on of hands have I ever seen who would, as a minister, receive such a one as Cornelius into his church or as a lay member would be willing to have him received.

In the fall of 1896 I met and conversed with a Rev. Mr. — in the state of Florida. During the conversation the question of baptism came up and at about the usual place the regulation question, "What will you do with Cornelius?" was asked by him.

I replied: "I will take all the men you can find like Cornelius into the church just like Peter took him in, but you wouldn't do it."

"Do you think not?" he asked, as if in surprise.

After assuring him that I meant what I said, I asked:

"Now if I should send men to you and tell you that I had seen an angel, and that the angel had told me to send for you and that you would tell me words whereby I should be saved, would you come and receive me into the church as Peter did him?"

"No sir," said he, "I don't believe in any such foolishness as that."

I think these were his exact words. He was a man with a collegiate education and was well equipped so far as that part is concerned, for preaching; and yet, everything connected with Cornelius' history as set forth in the 10th chapter of Acts, except the fact that he received the Holy Ghost before baptism, and "whosoever believeth in him shall receive remission of sins," is by him brushed to one side as is trash before the broom of the housewife and bluntly called "foolishness." I do not think that is the more excellent way.

But who could do any better while walking "in a way not cast up" by the Lord and prefers to walk in "a way that seemeth right unto a man" even though "the end thereof are the ways of death." (Prov. 14:12).

No such man as Cornelius could secure a membership in any of the popular churches of today in the same way and with the same experience that he did then. His claim that he had been visited by an angel would be enough to cause his rejection by any minister; and any church who would reject baptism or laying on of hands because Cornelius received the Holy Ghost before he had received either of these ordinances; and every minister and every layman, and every church that refuses to believe in the efficacy of baptism and the necessity of laying on of hands, would prefer charges against any of their brethren and cast them out as heretics, if they should "magnify God" by speaking in tongues as did Cornelius and his company.

At the same time they claim to be converted just as Cornelius was and to the same faith in every particular, and seek to fortify themselves in such claim by the experience of Cornelius and his friends. They profess to believe that this little company of disciples were saved because of their faith in God and in Christ the Lord. They also believe they will themselves be saved by their faith in God and Christ. They believe that some day they will be permitted to enter into the presence of God and there meet Cornelius and join with him in singing praises to God and the Lamb; and yet his faith and experience was so much different from their own, that if he could appear among them today as he appeared in that little company in his own house in Cæsarea years ago, they would cast him out of their company and at once pronounce him a heretic. Can this be "the more excellent way."

The record does not inform us as to whether they received the laying on of hands for the gift of

the Holy Ghost or not, nor does it state as a fact that they were baptized. But I think it very reasonable to believe that they received both.

Why should they after they had received the Holy Spirit, do you ask? The answer is easy enough. Baptism is not only for, or in order to, remission of sins, but it is also for the retaining of remission or forgiveness of sins once pardoned.

Even if we admit (a thing which cannot be proved) that all the sins of each individual in this company or of any of them were remitted, blotted out, and that before baptism, is it not reasonable to believe that those same sins or others, and perhaps both, would have come back on them if they had refused to heed Peter's command to them to be baptized? and especially so as he was to tell them what was commanded him of God? So the necessity of baptism is clearly seen even in this case.

And, though they received the Holy Ghost before the laying on of hands, yet as Peter had practiced this rite at Samaria and as it is one of the principles of the doctrine of Christ, if they had refused to accept it they doubtless would have lost the precious gift that God had graciously bestowed on them for a special purpose, as any one who will read the history of the case with honest purpose can see; and hence we see that even in their case the rite of laying on of hands was necessary, as otherwise how could they have retained what they had received, viz., the gift of the Holy Ghost.

I think it is a more excellent way to accept the doctrine of Christ as a whole than to accept only such parts as may suit our own notions; and hence I still believe in baptism and the laying on of hands, notwithstanding what is written concerning the reception of the Holy Ghost by Cornelius and his friends; for, as we have seen, there is nothing in it to prove that either ordinance is not necessary or essential to the purpose for which God ordained it; the one "for the remission of sins," the other "for the gift of the Holy Ghost."

To believe that Peter taught one way at one time and place, and another and different way at another time and place, is to believe that he was not inspired with the Holy Ghost; not "endued with power from on high;" but that he was double minded, double tongued and "unstable in all his ways." I cannot do that, and hence I believe that at Cæsarea, at Jerusalem, at Samaria, "everywhere" he preached and practiced alike and that God approved his labors. And as he taught baptism in connection with remission of sins and the reception of the Holy Ghost at Jerusalem (Acts 2:38); and as he practiced laying on of hands with prayer for the gift of the Spirit at Samaria (Acts 8:17); and as he commanded baptism at Cæsarea (Acts 10:48) it is easy for the unprejudiced to see that in all these places he was teaching the principles of "the more excellent way."

[CONCLUDED.]

#### SUCCESSORSHIP IN CHURCH PRES-IDENCY.

Testimony of Martin Harris' Niece, Mrs. Sophia K. Cook.

July 31, 1900, the writer called upon Mrs. Cook and obtained the following written statement from her, with the understanding that it was for publication, viz:

Provo, Utah, July 31, 1900.

With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby affirm that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the church of Jesus Christ of Latter Day Saints in Missouri in my childhood.

I am now a member of the church of Latter Day Saints whose headquarters are located at Salt Lake City, though I do not endorse polygamy. I was present at a meeting held in a bowery in Nauvoo, Illinois, the date of which to the best of my recollection, was the spring or summer of 1843 or 1844. I was sitting west from the speaker's stand only a few feet.

At this meeting I heard Joseph Smith, president of the church of Jesus Christ of Latter Day Saints, say, in substance:

"I have often been asked who would succeed me as prophet to the church. He is here in the stand." He then turned and led his son, Joseph, before the audience and said: "My son, Joseph, will be your next prophet."

Approximately, I shall say there were several hundred people present at this meeting.

[Signed] SOPHIA K. COOK.

I arrived at Provo, Utah, May 26th. The effect of my short missionary experience in this state has been to make me think more of the state, and of the people and of the work here, than I did at the first. I like the country. "The valleys of the mountains are beautifully situated, rendered productive by irrigation, and the pure, mountain air is refreshing.

With rare exceptions, the Mormon people have treated us with kindness, and even with hospitality. This is partly due to the kind reception our people in other states have accorded to their missionaries. I think the intermingling of their elders with ours and with our people in the east, and the privilege they enjoy of using our houses of worship, is proving of benefit to the Mormon people. The two religious bodies, Josephites and Brighamites, are getting better acquainted and are not so fearful each of the other.

We have had a generous hearing here in tent work, far more so than in other states where I have labored. While immediate results are not so apparent, hundreds have heard our impregnable positions and we can safely trust for results finally, to Him who has said, "My word shall not return to me void."

They seem to have no representatives capable of defending their positions even fairly well. They have not attempted to do so longer than for one night, as yet. I would as leave meet them in discussion, as "D. Collins, of Secor, Illinois." They come about as near as he, in proving that Joseph Smith originated polygamy.

For one night Prof. Nelson, of the Brigham Young Academy,

attempted to defend the doctrine of "Blood Atonement." His defense was weak, not worth repeating. Also Elder S. D. Cummings discussed the question of "Church Rejection," one evening at Heber. He scarcely appealed to the books at all, but rather to the prosperity of the Mormon people, as proof they were not rejected.

Have been pleasantly and profitably associated with Bro. D. W. Wight, P. Anderson and S. D. Condit in the work. The Lord has sustained us, the gifts of the gospel have been occasionally manifested. Why should we falter?

Until permitted to compare our principles with those of Utah Mormonism, I did not so fully realize their unassailable character. Let us have faith in God, in his methods and in his counsel, and follow these to a legitimate and happy consummation.

At Heber, where there are but three Josephites, the writer and Bro. S. D. Condit found pleasant home for two weeks with Mr. and Mrs. Giles, and with Dr. and Mrs. J. W. Aird. Dr. Aird is a son, and Sr. Giles a daughter of Bro. Wm. Aird, now deceased. Prof. Henry Aird, another son, is principal of the city schools and superintendent of public instruction of Wasatch county. He is a gentleman whom it is a pleasure to know. Neither he nor the doctor are connected with the church.

I esteem it a privilege, an inestimable privilege, to represent this latter day work. Nor would I hesitate, if God commanded, to go to the ends of the earth "without purse or scrip," to represent so noble a cause. I would rather "without purse or scrip" than to go with a salary, because I would prefer to have the Lord with me than to have a few paltry dollars with me.

Unhesitatingly for truth,  
W. S. PENDER.

#### An Admonition.

Dear Ensign.—Nearly ever since your first publication, my heart has been comforted by the inspiration voiced by many of the members of our great family; and hours of solitude have been cheered by your holy influence; and, feeling that honesty and purity were dominant traits in our family, I felt in my heart proud that I was a member of it.

But, oh! like the once beautiful home in Eden, it has to be disgraced by the intrusion of the same arch enemy, bringing discord and sorrow to every true Saint, for when one member goes astray the cause is reproached. O, what a fate awaits the truce breakers, the person of unclean heart and lips! As Saints, our acts and words are criticized by the outside world, and it is right they should be; for if our hearts are right before God, our acts will stand uncondemned before him, and we need not fear what public opinion may say of us; but if our hearts are not right, we have reason to fear and tremble, for God will have none but a pure church; and if even the branch that bears fruit has need of pruning,

what will be the condition of that, which is not worth pruning? God's word tells us they shall be cast into the fire. Satan is busy, his maneuvering skillfully planned, and they who are not on the watchtower cannot claim protection from his grasp. Then let us, as Saints, honor the cause we love by coming up higher, that the light that is within us may be made manifest. Nothing but loyalty to God and his cause will ever win the prize in the great day of accounts. Jesus said, "He that loveth the world more than me is not worthy of me."

Your sister in the faith,  
C. E. C.

#### CANCER OF THE BREAST CURED.

Grateful Words of Praise From Noble Women.

Cozad, Neb., Oct. 14, 1899.

Dr. W. O. BYE,  
Kansas City, Mo.

Dear Dr.—I wish to state in behalf of all suffering humanity of cancer what wonderful work you did for my mother. About two years ago a lump began to grow under her left breast, which gave her much trouble and great fear. She was treated by our family physician but gradually grew worse, and every one told her that the only cure was an operation, but to this she would not consent, she said she would prefer death to an operation. When one day I saw your advertisement in a paper, and something told me I must write to you at once, which I did and on receiving your answer I hurried homeward with your "Message of Hope." Mother concluded to give you a trial; we sent for home treatment and applied your Balm Oils at once, she began to get better right away; she took home treatment for two months and at the end of that time the cancer became quite painful and Dr. Bye requested that she should come to Kansas City for personal treatment, which she did, and on leaving us we had grave hopes for her recovery, and as her many friends bid her "good-by" more than one of them thought it was for the last time. But on arriving in Kansas City Dr. Bye informed her that the cancer would come out in a few days. She remained in Kansas City only two weeks and at the end of that time she came home cured of cancer. It is now entirely healed over, it did not even leave a scar. Mother feels like a new woman; she is 68 years old and does all her own housework, which is no small matter as she cooks for five men. She says she cannot say enough for Dr. Bye, and the kind and loving treatment which she received while there will never be forgotten. I shall be willing and delighted to answer any and all letters that I may receive in regard to Dr. Bye's mode of treatment, and before closing this letter I trust that God may ever bless and guide you in curing the poor, suffering humanity of this world.

I remain,

Mrs. G. W. ARTHURS.

Write for illustrated book. Address Dr. Bye, Drawer 1111, Kansas City, Mo.

A Phenomenal Year for Finance.

The total foreign commerce of the United States during the fiscal year 1900, exceeds by 16 1/2 per cent that of any preceding year; being 320 million dollars greater than that of 1899, the heaviest one on record preceding the one which has just ended.

Imports are also heavy, especially in the class designated as "articles in a crude condition which enter into the various processes of domestic industry."

The most notable features of the year's commerce are: 1st, The increase in imports of manufacturers' materials not produced at home; 2d, The increase in exports of manufactured articles; and 3d, The fact that the foreign commerce for the first time in the fiscal year record crossed the two billion dollar line.

ONE who has tried it says: Throw a bit of alum about the size of a marble into a small bowl of water, wet the hands and face and any exposed parts lightly with it.

23.06 per cent; in 1895, 25.64 per cent; in 1896, 24.57 per cent; in 1897, 26.00 per cent; in 1898, 32.16 per cent; in 1899, 31.82 per cent; and in 1900, 35.75 per cent.

CANCER.

A BLOOD DISEASE AND CURABLE.

Editor of Zion's Ensign:—Twenty or twenty-five years ago, old Dr. Gillam, the distinguished specialist of Atlanta, demonstrated that Cancer, in any form, was due to a malignant, deadly poison in the Blood, and by using B. B. B. (Botanic Blood Balm) this poison was gradually drained from the system, then the sores healed, and a real permanent cure was made.

"Lately an eating Cancer broke out in my head and ears, and ate all the small bones out of my mouth, and I could scarcely eat and talk. I could eat a little strained soup, that was all. I tried nine doctors, but none could cure me, my case was pronounced hopeless, so I tried B. B. B., and was cured. The disease made me most deaf. B. B. B. helped my hearing."

We will send any reader of Zion's Ensign a sample bottle of B. B. B. free of charge, and prepaid, so they may test the medicine and know for themselves that B. B. B. is the remedy for cancer, eating sores, ulcers, persistent eruptions, and all malignant blood troubles.

For trial bottle and other information enclose five cents which pays exact cost of postage (medicine is free) and address Blood Balm Co., 86 Mitchell St., Atlanta, Georgia. Describe your trouble, and personal medical advice will be given.

NOTICE OF FINAL SETTLEMENT.

Notice is hereby given to all creditors and others interested in the estate of Harvey A. Wood, deceased, that Andrew Atwood, executor of said estate, intend to make final settlement thereof at the next term of the Probate Court of Jackson County, State of Missouri, to be held at Independence, on the 10th day of September, 1900.

Books and Pamphlets

PRICE LIST

- "FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 444 pages; Cloth binding, \$1.00; Paper binding, 50c.
"THE BOOK OF MORMON VINDICATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each, 30c.
"THE BOOK OF MORMON AND ITS TRANSLATOR," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c, each, 10c.
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"THE JOSEPH SMITH INTERVIEW," by Elder Joseph Luff; 90c per doz.; 3 for 25c, each, 10c.
"IS WATER BAPTISM ESSENTIAL TO SALVATION," by Elder Joseph Luff; 90c per doz.; 3 for 25c, each, 10c.
"THE BOOK OF MORMON; EVIDENCES OF ITS DIVINITY," by Elder R. C. Evans; 58 pages.
"THE LAW OF LIFE," by Elder F. M. Cooper; 38 pages.
"THE RESTORATION OF ISRAEL," by Elder S. W. L. Scott; 44 pages.
"THE ANTIQUARIAN VIEW OF THE REORGANIZATION," by E. C. Briggs; 36 pages.
"CREED MAKING; MAN SHALL NOT ADD TO NOR TAKE FROM THE WORD OF GOD," by Elder I. M. Smith; 36 pages.
"ANTIQUE EVIDENCES CONCERNING THE BOOK OF MORMON," by Elder E. L. Kelley; 40 pages.
"JOSEPH SMITH'S 'WAS HE A PROPHET OF GOD?'" by Elder R. C. Evans; 40 pages.
"SIGN SEEKERS," by Elder I. M. Smith; 32 pages.
"THE GOSPEL ANTIQUITY," by Elder Joseph Luff; 59 pages.
"THE 'GOSPEL LIGHT,'" by Elder W. H. Kelley; 46 pages.
"WHY I LEFT THE BAPTIST CHURCH," by Elder W. H. Kephart; 33 pages.
"THE MARRIAGE RELATION," by Elder J. W. Wight; 41 pages.
"THE PERSONALITY OF GOD AND DOCTRINE OF CHRIST," by Elder J. S. Roth; 38 pages.
"SAVE YOURSELVES," by Elder I. M. Smith; 34 pages.

Quick time, good connections, low rates to all points. Rates, time cards, etc., cheerfully furnished on application. F. A. MILLARD, Agent. Telephone 17.

STATE SAVINGS BANK OF LAMONI,

Incorporated under the laws of the State of Iowa, July 1, 1893. Offers depositors a safe bank for their savings, and solicits the correspondence and deposits of all Zion's readers, and will pay four per cent interest per annum on your deposits.

DR. JOS. MATHER, PHYSICIAN.

Office, Liberty St., One Door South of Chrisman-Sawyer Bank. Phone 190-3. Independence, Mo. Residence, 301 S. SPRING ST. CALLS ANSWERED NIGHT OR DAY.

A SPECIAL BARGAIN. \$575.

For 6 Acres, with small cottage, barn, etc., in West Lamon. Only small payment required to secure a valuable home. Lock Box No. 7, Lamon, Iowa.

Broken Brick-Bracs.

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitude who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best material ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month, throughout the country. Insist on having Major's. Don't accept any off-hand advice from a druggist.

MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with 2 columns: Train Name and Time. Includes Kansas & Nebraska Lim., Texas, Joplin & K. C. Ex., St. Louis Express, Lexington Branch Pass, etc.

COMMERCIAL BANK, LAMONI, IOWA.

Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

SUBSCRIBE FOR THE College City Chronicle

The Leading Local Paper of LAMONI, IOWA. Published Weekly by the Chronicle Publishing Co.

A CARD.

To the Saints who do not know me I wish to say, I have been in the real estate business for about fifteen years in Jackson county, Missouri. I am well acquainted with values, know where to locate the brethren better than one who has not had experience.

ANY one desiring back numbers of Sunday School Quarterlies, Heralds, Ensigns, or Hopes, may be supplied upon application to the Littera Exchange, Box 261, Independence, Mo.

Two Boxes of Quit-to-bac Cured Him.

"KIEL, Okla., March 29, 1900. 'Bro. Orduway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years but both chewed and smoked 'plug' tobacco."

Three boxes of Quit-to-bac sent postpaid will cure a smoker in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. ORDUWAY, Peoria, Ill.

THEY ADMIT IT.

Bro. Hull, Chaucery, Ohio, says we saved him \$12.00 on a \$13.00 suit. Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit. Youth's heavy three-piece suit, age 12 to 19, \$3.50. Goods are all sent prepaid.

Black, all wool worsted Men's Suits, four button, round or square cut, 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. Extra fine, strictly all wool Oxford steel gray, heavy; worth \$18.00, price \$9.00.

Some goods assorted, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill. Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo. THE E. T. ATWELL CO., Cumorah, Mo.

R. R. TIME TABLES.

Table with 2 columns: Train Name and Time. Includes Kansas & Nebraska Lim., Texas, Joplin & K. C. Ex., St. Louis Express, Lexington Branch Pass, etc.

CHICAGO & ALTON.

WEST BOUND. 101—Local Way Freight, 7:45 a.m. 47—St. Louis & Chicago Mail, 8:27 p.m. 51—Chicago Limited, 6:38 a.m. 49—St. Louis Flyer, 9:38 p.m. EAST BOUND. 50—St. Louis Limited, 8:55 a.m. 52—Chicago Limited, 8:08 p.m. 102—Local Way Freight, 3:20 a.m. 48—Chicago & St. Louis Mail, 5:50 p.m. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent, J. CHARLTON, G. P. & T. Agt., Chicago.

## JOTS BY THE WAYSIDE.

BY T. W. CHATURN.

Tent meetings are quite encouraging at "Orange," this is the third week of the series; interest increasing, prejudice giving way and the preachers at their wits end to keep their flocks from attending. Prayer meetings are in order in all the churches every night, yet we have a very respectable, intelligent audience.

Bro. D. A. Anderson and wife have gone to the Catalina Islands for a short visit. Bro. Burton and "Sr. Emma" are recuperating, visiting their children and numerous friends. Bro. B's. "native tongue" is as glib as if it was greased; so long as the church needs a missionary in the "Pamudas" Joseph is the right man in the right place.

Bro. Carmichael, the bishop's agent, has his eye on the finance and is ever on the alert for the weal of Zion. T. W. Williams is the "cyclone" of Southern California. You might as well try to stop the Santa Ana winds from sweeping down the canyon, or the blessed sun from shining in California as to keep T. W. still.

The serious condition of this country at the present time is the drouth, for three years it has been on, money is very scarce indeed; in fact, none but those who work for corporations have any; wages very low and plenty of idle men.

Expectancy is almost at fever

heat in an anticipation of Bro. Joseph and Alexander Smith visiting us in the near future; it will almost be a shame if they disappoint us.

We have been rustling a hammer and chisel the past few days, putting new flues in Bro. Pankey's "pony boiler." Flowing wells have ceased to flow and pump plants are in order to water parched earth.

SANTA ANA, AUG. 2.

An Open Letter to Elder Isaac Hill, of Exchange, Illinois.

ELDER ISAAC HILL,

Dear Sir:—I have just received a copy of the *Leader* for August 7th, containing a communication from Elder Clark Braden; I send you a letter from Elder White which appeared in the *ENSIGN* for July the 5th, 1900, also a letter from the *Saints' Herald* for July 25th.

I have also received Elder Braden's pamphlet of endorsements, and it seems that Mr. Braden has been very hard pressed, as he has gone back as far as the year 1855 in order to meet the late demand of I. N. White. There is no doubt in the mind of Elder White and myself but that Mr. Braden, in his former years, was considered sound in the faith as held and taught by the Campbellite church; but that is not the question, my dear sir, as to what Braden was in his early ministry; but, the question is: How does Braden stand now in the estimation of the editors of the *Christian Evangelist* and *Standard*.

It has been eight months since I. N. White published his demand in circular form, requesting those editors to endorse Braden as being "sound in the faith as they hold and teach it," and now, after so long a time, Mr. Braden puts out a great long list of endorsements, and tries to prop himself up by what state boards, colleges, churches, and preachers have had to say about him in former years, and not an endorsement from the editors of the *Standard* and *Evangelist* that he is "sound in the faith as they hold and teach it." Has Mr. Braden met the late demand of I. N. White? No, he knows he has not; and notwithstanding there has been a great deal of bragging concerning him in former years, according to his late pamphlet, inasmuch that he has come to be a great braggart himself, and yet with all his bragging and begging he has failed to secure the endorsement required. Poor Bro. Braden, while you are in a great struggle yet I wish you every good thing and that you may obey the truth and be saved.

Yours for the right,  
F. M. SLOVER.

P. S.—I also send you a copy of Elder White's endorsements which were given him by the editors of *Saints' Herald* and *ZION'S ENSIGN*, January 17, 1900. You will notice that both of those editors have endorsed Elder White as being sound in the faith as preached and practiced by the Reorganized Church of Jesus Christ of Latter Day Saints; and as Elder White has demanded that Elder Braden be

as fully and completely endorsed by both the editors of the *Standard* and *Evangelist*, and as Mr. Braden has lately issued a great big windy tract of endorsements over the signature of Clark Braden, I therefore challenge you and Elder Clark Braden, and the whole Campbellite fraternity to show in that pamphlet of endorsements, the page and the line, where the present editors of the *Christian Evangelist* and *Standard* have said that Elder Braden is "sound in the faith as preached and practiced by the Christian or Campbellite church." Now, gentlemen, until you come forward with the plain English, I call upon you to cease that long, howling cry of coward, coward, and that I. N. White dare not meet Mr. Braden in debate. If I do not hear from you soon I will consider that you have become converted to my side of the question. Address Orchardville, Illinois.

F. M. S.

WHEN wit is kind as well as playful, when information knows how to be silent, as well as how to speak, when good will is shown to those who are absent as well as to those who are present, we may know that we are in good society.—August *Ladies' Home Journal*.

## NOTICES.

To the Officers and Members of the Southern California District, Great-lug:—I herewith give notice that Bro. T. W. Chaturn has been appointed in sub-charge of said district. Please refer all matters to him that will require the attention of the missionary in charge. Address him, Santa Ana, Orange county, California.

G. T. GRITZINS,  
Missionary in Charge.  
SAN BERNARDINO, Cal., Aug. 10.

Stewartsville Reunion.

Once more we call the attention of the Saints to the above reunion, as a number of Saints have overlooked the notice in the church papers. The meeting will commence on the morning of August 31st and continue to September 11th, one-fourth mile southeast of Stewartville, Missouri, in Bro. Ben Dice's grove. Tents can be rented 9x12 feet, 3 1/2 foot walls, \$1.45; 12x14 feet, 3 1/2 foot walls, \$1.65. Plenty of straw free, plenty of pasture for teams cheap. You can live as cheap here as at your home, so come, bring your families.

Bro. T. A. Hougas will be here during the meeting to conduct the Sunday School work, and we have the promise of several leading elders to be with us. Do not forget to bring your quarterlies, *Autumn Leaves*, Bibles and song books. The committee is hard at work to make this meeting a success as far as their labors are concerned. So come, bring the Spirit of the Master with you and we will have a spiritual meeting throughout.

CHARLES P. PAUL, Sec.  
CLARKSDALE, Aug. 18.

## CONFERENCE MINUTES.

Conference of the South Missouri district convened at the Saints' chapel five miles east of Ava, July 7th, and was fairly well attended by Saints from various parts of the district.

The following officers were chosen: D. W. Thomas, district president; S. N. Gray, Jr., district clerk; Charles E. Gray, district treasurer. A decision was made changing the name of the Bruer branch to that of Johns Mills. A committee was appointed consisting of Brn. H. Sparling, R. T. Walters and D. W. Thomas to arrange for the reunion to be held during the next district conference which will be at Springfield, Missouri, commencing October 5th.

The Sunday School convention, held

# DR. PRICE'S

## cream

### BAKING POWDER

FOR a third of a century the invaluable qualities of Dr. Price's Baking Powder have been familiar to American housewives, who have found its use invariably a guarantee of light, sweet, pure and wholesome food.

The renown of Dr. Price's Cream Baking Powder, in these closing years of the nineteenth century, is not only continental but world-wide. Its unequalled qualities are known and appreciated everywhere.

Always makes the perfect biscuit, cake and bread.

PRICE BAKING POWDER CO., Note.—Baking powders made from alum and other harsh, caustic acids are lower in price, but inferior in work and injurious to the stomach.  
CHICAGO.

the 6th, was also enjoyed by all present as was the entertainment at night which was very interesting and enjoyable.

S. N. Gray, Dist. Clerk.  
SPRINGFIELD, Mo., Aug. 10.

## Convention Notices.

The following is the program for Sunday School and Religio Associations to be held at Moorhead, Iowa, August 31 and September 1, 1900:

10:30 a. m.—Opening exercises. Address by District President of Religio. Song. Regular session of Religio—last lesson for August.  
2 p. m.—Opening exercises. Address by and report of District Superintendent. Reports of other district officials. Reports of Sunday Schools. Reports of superintendents. Reports of Religios. Business of convention. Question box.

7:30 p. m.—Opening exercises. Normal work. I. How to interest parents in Sunday School work? (a) Why they should be interested. (b) Benefits by their interest. (c) How to gain their co-operation, and, (d) How to retain their co-operation. In charge of S. B. Kibler. II. What is a convention and its work? In charge of J. F. Mintun.

September 1st, 8 a. m.—I. Use of class books illustrated; by District Secretary. II. Practical teachers' meeting; lesson for September 2d; in charge of District Superintendent. III. Program committee of Religio. 1. Their work. 2. How best accomplished. (a) Duty of assigning parts. (b) How to adapt lesson to children from 8 to 16 years of age; in charge of Sarah J. Hoffman.

J. F. MINTUN,  
Dist. Supt. S. S. Association.  
J. M. BAKER,  
Dist. Pres. Religio Association.

## DIED.

WEBSTER.—At Toledo, Ohio, June 23, 1900, Mrs. Mary E. Webster, aged 59 years, 3 months, 12 days. Mother Webster was born in eastern New

York March 16, 1820. She united with the Methodist Church when quite young. She first heard the restored gospel about four years ago and obeyed it, being baptized by Elder John Davis at Orbing, Pierce county, Washington, and confirmed under the hands of Elders John Davis, J. C. Clapp and N. C. Engle.

YANCEY.—At the home of her daughter, Annie Millgate, Sacramento, California, May 12, 1900, Sr. Mary R. Yancey. She was thrice married, all her companions being members of the church, and preceded her to the spirit world. She was the mother of ten children, seven of whom survive her. She was baptized in New York by Benjamin Winchester, in 1835, and was well acquainted with Joseph Smith the martyr and others of the leading men of the church. She was a noble hearted woman and a faithful Latter Day Saint till the time of her death. Funeral sermon by Elder George Daley.

GRIM.—Another spirit has entered into the rest prepared for the righteous. Sr. Winifred Grim, after a lingering illness of several months, passed away at the home of her parents in Canton, Illinois, on the 7th of August, 1890. She was born near the same place, August 14, 1878. On the 4th day of September, 1899, she entered into covenant with God, being baptized by Elder F. A. Russell and confirmed by Elder J. S. Patterson. The same night she bore a beautiful testimony regarding the truth, and from that day until she was called away her faith ever grew stronger. Many are the blessings she received, confirming her hope even to the end. Her kindly acts and ministrations, her highly developed sense of right, and the pure motives which had ever guided her, all beamed with exceeding brilliance when touched, as they were, by the Spirit of her Maker, and bear witness that her page of life, though short, was well written. Funeral Friday, August 10, conducted by Elder J. S. Patterson, assisted by Elder F. A. Russell. Text Rev. 14:13. R.

## HAIR WEALTH



Wealth of hair is wealth indeed, especially to a woman. Every other physical attraction is secondary to it. We have a book we will gladly send you that tells just how to care for the hair.

If your hair is thin or losing its luster, get

## AYER'S HAIR VIGOR

Growth becomes vigorous and all dandruff is removed. It always restores color to gray or faded hair. Retain your youth; don't look old before your time.

\$1.00 a bottle. All druggists.

"I have used your Hair Vigor now for about 25 years and I have found it splendid and a victory in every way. I believe I have recommended it to hundreds of my friends, and they all tell the same story. If anybody wants the best kind of a Hair Vigor I shall certainly recommend to them just as strongly as I can that they get a bottle of Ayer's Hair Vigor."  
Mrs. N. E. HAMILTON,  
Nov. 28, 1898. Norwich, N. Y.

Write the Doctor.  
If you don't see the benefits you desire from the use of the Vigor, write the Doctor, and he will send you a bottle free of charge.  
Dr. J. C. AYER,  
Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, AUGUST 30, 1900.

NUMBER 35.

## ZION'S ENSIGN.

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Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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Box B.

## SINCERITY.

The evidence of sincerity in an individual is manifested in his actions. Long ago it was said—and the correctness of the estimate so given is indicated in our own day—that "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34), and as a man "thinketh in his heart so is he" (Prov. 23: 7). True, hypocrisy or deceit may be, and is, practiced; an individual, to gain certain selfish ends, may pretend to be that which he is not; may manifest a friendliness he does not feel, in order to gain confidence by which to work injury; but eventually his actions will bespeak what have really been the sentiments of his heart and mind, and thus reveal his true character.

But an upright man, a man of integrity and honesty of purpose, will always show in his actions the sincerity of his professions; and such a character is a true, friendly man, whether he speaks in commendation of our good qualities, or condemns the weak places in our characters.

When an individual is truly sincere in his service to God he will indicate the strength of it by heeding the requirements of the heavenly Father though such obedience should for a time cause him to forfeit the esteem of his fellows. This has often, in the experience of those who have heard the voice of the Good Shepherd calling them to follow Him, been the test by which their integrity has been tried. Some have been unequal to the sacrifice and have "gone back;" but many, very many, have been true to their convictions, and have endured "as seeing him who is invisible;" and the strength of their purpose has been demonstrated in their ability to "stand fast in the liberty" wherewith they have been called.

Many individuals think they

love the Lord, and seem, in a certain sense, to be zealous in doing what they have been educated to understand was beneficial to the interests of His service; but it is a singular fact that when some of this class have been invited to do what the Lord plainly commands as a means of becoming identified with His body, the true church of Jesus Christ, they have angrily and unreasonably refused. Do they love God? or do they love to have their own way rather than have the Lord's way sustained and honored? The members of the council of the Pharisees which plotted to have the Savior put to death, doubtless thought they loved God, but what Bible believer today who accepts the divinity of the Lord, will agree with that conclusion?

If, then, a disposition to crucify one sent as a servant of God, was an evidence of the insincerity of the devotion offered the Most High, by those thus acting, is not the same disposition manifested in opposing those sent of God today, who teach identically the same doctrines and church polity inculcated by the Savior and his apostles, equally a manifestation of the insincerity and unreliability of the profession of love and devotion to God which they make? Where is there any difference? The mere fact that one act transpired long ages ago, and the other before our own eyes, cannot logically change the case.

The truth has never asked more at the hands of men than that they should lay aside all prejudice, and calmly, sincerely, and earnestly investigate what it offers for their benefit and uplifting. It offers to demonstrate itself to all who will honestly and humbly apply the test which it submits; but how few there are who show a willingness to do this. Jesus said:

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

Can a more sincere and fair proposition be submitted? There is no distinction to be shown. Any one, who in integrity of purpose to do that which is required of him by the Lord, may be a participant in the divine recognition thus promised and foretold. But therein comes the test of his sincerity; to submit himself freely and entirely to the will of heaven, seems to be, for very many, a very hard, even well nigh impossible, task. Notwithstanding the example so plainly set by the Savior, and his command to follow him; in face of the fact that he commanded his disciples to teach all men to be baptized; and regardless of the declaration of Peter under the inspiration of the Holy Ghost on

the day of Pentecost, but few, comparatively, are willing to sincerely accept baptism for the remission of sins at the hands of the servants of Christ today, in view of which, the test laid down by the Savior is valueless to them, and the promised knowledge of the truth unattainable to their understanding; it is utterly impossible to demonstrate to them that the gospel is true because they will not comply with the conditions essential to such demonstration. Are such men or women really sincere in their devotion to God?

It is a fact to which thousands willingly testify that God does now, in this day and age of the world, demonstrate the truth of His promise, and give satisfactory knowledge to every man and woman who obeys His commands. Age, rank or condition of life acts as no barrier; every one who honestly, humbly and sincerely does the will of God in obeying His gospel—the plan of salvation—is made cognizant of the existence of God and the faithfulness of his promises because of the personal experience and knowledge of the truth received; and no satisfactory amount of unfavorable comment or argument to the contrary has any weight as against that personal, direct knowledge of the truth of the gospel and the fact that they have done the will of God in obeying its principles.

God is a searcher of hearts. He knows the purpose and intents of the heart; He is never deceived and it is vain to dissemble before Him. Let all seek sincerely "to worship Him in spirit and in truth," for Jesus said, "He seeketh such to worship Him."

## EDITORIAL ITEMS.

ELDER ALBERT HAWS' address is now 205 1/2 Polk street, San Francisco, California.

It was a little singular that the editors of both the *Saints' Herald* and the *ENSIGN* were moved to take up the same subject for leading editorial in last week's issues, that of "Healings." We were struck with the coincidence when we received our copy of the *Herald* Thursday morning of last week, and as is our custom, turned to read the leading article.

The subject is an important one because of the deceptive and misleading influences exerted upon the unwary through following a system or philosophy whose chief or principal tenet is the healing of the ills of the flesh, leaving the spiritual needs for secondary consideration or giving it no attention whatever. Better to suffer all our lives from physical infirmities than to risk our eternal happiness by following any scheme or plan

outside the gospel of Jesus Christ, no matter how "cunningly devised."

BRO. W. D. CUSTEAD, of Waco, Texas, has invented and is now building an air ship, consisting of "a bouyant, canoe shaped body \* \* \* having a central cabin space, and a given number of wings operating on each upper side. The principle is based upon a combination of the bird wing, balloon, aeroplane and boat. The ascending, propelling and steering is governed entirely by the speed and angle of the wings. Equilibrium is governed by a moveable aeroplane, mounted at each corner of the ship \* \* \* and also by increasing or decreasing the angle of each or any wing on down stroke, the speed of the wing and the angle of both wings and aeroplanes are under direct control of the operator \* \* \* The down stroke of each wing is very abrupt while at any angle and the up or return stroke gradual and always at an inclined angle, the wings are concaved and flexible downward, air tight on down and open on up stroke. The main hull framing is of very light steel tubing firmly braced, motive power is in ox-hydrogen rotary explosive engine, weighing five pounds per horse power including fuel supply. The hull is pointed at each end, and for a small capacity machine is thirty-seven and one-half feet long over all, and five feet wide at center. Wings eight feet long, five feet wide and oval shaped."

The above is extracted from a circular issued by Bro. Custead who is a son-in-law of Bro. I. N. White. We will watch with interest the success of Bro. Custead's invention.

## EXTRACTS FROM LETTERS.

BRO. ORESTAS RESCH, Minneapolis, Kansas:

Our reunion here is over. Meetings were good; Saints blessed and went home feeling to rejoice in the work.

ELDER D. C. WHITE, Rea, Missouri:

I came here the 16th and began tent meetings. Big audience from the first. Excitement running high. We pitched the tent within one rod of the M. E. church. Meeting was held in it Saturday and Sunday, but the tent got the crowd. The battle is waxing warm and I feel there is nothing to fear. The Lord is with us. People are coming from three to four miles to hear. We have the "thinking" people out and the preaching is complimented from all sides. Shall continue the conflict another week. I am doing all the speaking and find it hard to do. Look for help soon.

BRO. FRED B. BLAIR, 3010 16th St., San Francisco, California, was at Waddington, California, August 13th, and thus reports:

Yesterday we held a basket meeting near Ferndale, and had a grand, good time. There were about 100 present and between the sermons at 11 and

2, we sampled the contents of the baskets. The dinner was all that the most exacting could desire. Before the morning service we repaired to the waters of Eel river and buried Mrs. Lillie and Daisy Robinson beneath the liquid waves to arise and walk in newness of life. These young women have shown true integrity in taking their stand for the Master, and if faithful, will be instrumental in bringing others to Christ. Our work in this country is not done yet, and we hope ere we depart to see others obey the angel's message.

SR. CLARA J. YOUNG, Madison, Maine:

We are striving to get people to read what we can and we now seem to find them more ready to learn about our work than formerly. February 1st last, we commenced holding meetings and Sunday School every Sunday, that is, when the weather will permit us. We agreed February 11th to take up a penny collection for the purpose of paying for *Quarterlies*, etc. We have paid out ninety-five cents for *Quarterlies* and have one dollar and six cents left. One of my neighbors, a Baptist, who recently moved here, never knew of our work until I told her of it, came into our little meeting one Sunday and the next Monday she asked for a *Quarterly* so that she might study with us. We are living on Water street near Madison Woolen Mills, and if any of the elders happen to come this way we will be glad to see them.

BRO. JOHN D. TENBY, Oohelata, Indian Territory:

There are but few Saints here and we are scattered, Bro. Mason Davenport and wife, Bro. Andrew Reed and myself. We live about nine miles south of Bartlesville on the Skiatook wagon road. Bro. Reed and myself have belonged to the church about four years, and have not heard a sermon from one of our elders since Bro. A. C. Hart administered the ordinance of baptism about that time, but we are still firm in the faith. We hope the *ENSIGN* may long wave out a warning to ungodly men, and still go on in the good work. O, how I would like to hear a sermon from one of our elders in this place. My wife is very much interested and I believe if an elder was here she would unite with the church; others are also interested, and if there are any of our elders living anywhere near Bartlesville I should like to hear from them.

BRO. S. EVISON, 7239 Vienna street, Chicago, Illinois, in sending for a copy of the Inspired Translation of the Bible, says:

This book is for a young man not yet a member of the church, a Campbellite. He is honest and looking his way to perfection. His interest is the result of our street work, and things look favorable for him to be with us soon. He spent several hours at my house last Sunday, asking questions, which I tried to answer, perhaps not so clearly as others could have done, but I hope, to his satisfaction. May the Lord help him to see clearly that he may act wisely. We still have the people from the Salt Land to contend against in our city. I, with other brethren, meet them often, and we try to put the truth before the people so that they may know for a fact that there is a great apostasy in these days and that the elders from Utah belong thereto. Elders Strange and Earle are doing the preaching chiefly. I assist as best I can; if only to hold the light, I feel that I am of some service and not idle; to see the work progress is my great desire.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Quite a number of the Independence Saints are camping at Washington Park.

All evening meetings in the church will begin hereafter at 7:30 p. m. Keep it in memory and be on time.

Bro. A. H. Parsons arrived home from his field, called here by the unsatisfactory condition of Sr. Parsons' health.

Reunion closes Monday morning. There have, as yet, been no baptisms, but a good many have heard the doctrines of the church who will have a better understanding hereafter.

Bro. and Sr. Clark and daughters Mario and Clara, formerly of Chicago, more recently of Kansas City, have become residents of our city, and now occupy one of Bro. M. T. Short's houses. We welcome them.

Bro. and Sr. Edwin H. Garrett are happy in the possession of a nine and a half pound (by the scales) son, who arrived Friday night of last week. Our good brother, Dr. Joseph Mather, was chief of the reception committee.

A young artist has begun taking lessons at the home of Bro. and Sr. Victor Kress, on north Delaware street, and they are quite pleased with the progress he is making. His arrival was celebrated a week ago last Friday.

Three or four tidy, industrious girls who know how to do housework, and who are desirous of coming to Independence to live, can find good homes at fair wages, in families of the Saints, by inquiring of the editor of the ENSIGN.

Bro. and Sr. Luther Brackenbury's son, Byron, has been very low with an attack of typhoid fever the past two weeks. He is receiving the very best of attention, an excellent trained nurse being in attendance all the time. He has been repeatedly administered to and is doing as well as could be expected.

Presiding Bishop E. L. Kelley, president of the Board of Publication, made a brief call at the ENSIGN office, Wednesday morning, accompanied by his daughter Laura and Sr. Estella Bartholomew. Bro. Kelley and daughters returned home this Thursday morning. Bro. Kelley, having some matters requiring his presence.

The regular branch business meeting will be held in the church next Monday evening at 7:30. This will be an important meeting as delegates are to be elected to the district conference, the following Saturday. The report of the branch for the next six months will also be presented. Let there be a full attendance.

Bro. Harrington is busy packing his household goods and shipping them to Elwood City, Pennsylvania. Himself and family are preparing to depart tomorrow, Friday evening. We shall miss them, but are consoled in the thought that they will return here in due time. They are useful people in the Lord's work and will do good wherever they may be.

A refreshing rain came Thursday night of last week which brought a considerably lower temperature for a time. Friday was clear and the reunion started out in good shape, the first service being held at 8 p. m. with Bro. Columbus Scott, of Lamoni, Iowa, as speaker. About sixty tents were on the ground, and everybody appeared happy. Saturday another rain made things rather cool and damp, but Sunday was a fine, warm day, and there was a large attendance at all the services. Monday another hard rain came, but the balance of the week has been clear and warm. The sermons preached have been excellent, and the prayer services have been glorious. Bro. E. L. Kelley, Columbus Scott, F. C. Keck, Henry Sparling, M. T. Short, R. M. Elvin and Swen Swensen have so far been the preachers. President Joseph Smith arrived Wednesday evening, and preached this (Thursday) morning. One notable feature of this reunion is the very fair and impartial representation it is having in the Kansas City papers, the *Times* and *Journal* especially doing commendable work. There should be a far larger camp next year.

## LAMONI, IOWA.

We had hardly expected to appear so soon again in the columns of the ENSIGN, but by request of the editor we have consented to assume once more the duties of correspondent.

Since coming to Lamoni as a family we have felt a measure of peace and contentment that was unexpected. We have made many pleasant acquaintances and found true and devoted Saints to the cause of Christ.

Quite a number of Saints are leaving for various reunions. Those who departed last week were Pres. Joseph Smith for Tabor, Iowa, thence to Independence; J. W. Wight, Tabor; Bishop E. L. Kelley and daughters Laura and Jeanette, Columbus Scott, Bro. and Sr. John Smith and Sr. Vida Elvin, all for Independence. Bishop Kelley will also attend the Stewartsville reunion, which opens on the 31st.

Bro. I. McCord, wife and son Archie were in the city a few days last week. They were en route overland to Missouri where they expect to purchase land. Bro. McCord advises us he will furnish a student for Graceland College the coming year.

Elder J. M. Stubbard left for his mission field, Gullands Grove district, on the 15th inst. He reports five baptized since last Sunday week at Harlan, Iowa.

Elder Fred A. Smith made a short stay in Lamoni last week. He preached a most excellent sermon Sunday evening, 19th inst., and departed the following Tuesday.

Dr. Bertha A. Greer returned from Chicago last Thursday. Sr. Greer's mother, Sr. Anderson of Kansas City, is visiting her.

Elder N. C. Enge from Washington, lately appointed missionary to Norway, arrived in Lamoni yesterday afternoon. He expects to be accompanied by Bro. M. P. Hanson of Plymouth, Mass.

They purpose sailing from Boston on September 8th.

On the 22d inst. the Sunday School held their annual picnic in the church grove. Though the weather was threatening in the morning a goodly number came and enjoyed the program at 11 o'clock, which consisted of recitations by the children, a vocal duet by Charlie and Alice Chase; vocal solo, Miss Clara Dudley; and speeches by Brn. G. W. Blair and D. J. Krahl. Lunch was spread at 12 m. and we have reason to believe was enjoyed greatly by all participants. Innocent games prepared for the children and social converse among the older ones brought to a close a most happy day.

The Sunday School and Religio district convention will be held at the Evergreen church, six miles from Lamoni, August 31st, September 1st and 2d. An excellent program has been announced.

The attendance at Sunday School yesterday was 371. Apostle Heman C. Smith was the speaker at 11 o'clock hour, and Elder R. S. Salyards occupied in the evening. The afternoon prayer service was well attended. Preaching service was held at Greenville church at 4 p. m. by Bro. D. J. Krahl, assisted by Bro. Newbury. Apostle J. R. Lambert preached at the Home Sunday evening. Elder Frank E. Cochran held services at the Surprise school house.

Apostle W. H. Kelley returned from his Missionfield Saturday morning. Two baptisms occurred at the Home point Saturday evening. Sr. Savage and daughter Grace. GRACELAND COLLEGE opens September 10th.

August 27.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

We are grateful for the hearty responses of the Saints in sending ENSIGNS. We have received 606 at a postal expense to the senders of \$1.98. As the season is waning we think we have enough for this year, so you may address to others who may still want them. Bro. E. J. Lang thinks he has received over a thousand.

The announced wedding of Sr. Gracie M. Williams and Mr. W. A. Webster occurred, and was very elaborate. Mr. R. B. Webster and Miss Florence Midgley were best man and bridesmaid. Sixty guests partook of a sumptuous supper. Independence, Moline, and Bowling Green were represented. The presents were fine and in part as follows [space too limited]. Prof. S. H. Rhys, with vocal talent and musical skill, added much to the enjoyment of the happy occasion. The happy couple, amid showers of rice, started at 11:30 for Kansas City, to be absent about a week, taking in the reunion. Returning, will reside in our city.

We were pleased to look upon the smiling face of Bro. John Burlington, of St. Joseph, Mis-

souri, last evening at our services. He reports many changes in church circles in St. Joseph.

The incoming throngs will add over half a million to our already populous city. The G. A. R. encampment is the exciting occasion.

We were pleased to greet our veteran soldier, Bro. Joseph L. Terry, and wife, also our sister, Esther A. Smith, and husband, today at our home, to take in the city for a few days.

Bro. N. L. Cummins, of Michigan, Bro. F. B. Bailey and wife, Sr. Striley, Bro. Edward W. Voelpel and Sr. Voelpel, of Clinton, Iowa, and a sister from Nebraska, were among the devotees at church yesterday.

Now for another spiritual, rousing union service at the Lang mission, 3411 Cottage Grove avenue, commencing at three o'clock. Come everybody, and let us rejoice together.

J. M. TERRY.

305 Ogden Ave., Aug. 27.

## ST. JOSEPH, MISSOURI.

Bro. Howard Molineaux, of St. Louis, has accepted a position with a wholesale house here, and is a regular attendant at our Sunday School and church services. We gladly welcome the young brother.

Bro. J. C. Foss occupied the pulpit at the brick church Sunday morning, and Bro. Guinand in the evening. Bro. Foss preached at the Aspey mission, and Bro. M. Shaw at Elwood Sunday evening. Several of the local brethren fill appointments in different parts of the city each Sunday.

Our Sunday School has an outing at Lake Contrary on Thursday. Special street cars have been engaged, and all are going for a good time.

Sr. E. J. Blair and Bro. and Sr. John Smith, of Lamoni, passed through the city en route to the Washington Park reunion, and took dinner with friends and relations Saturday.

Bro. Robt. Winning is in New York city, on business.

B. and B.

August 27.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is cooler with but little moisture.

Our conference at Wray, Colorado, was a decided success.

Bro. Joseph Luff and E. F. Shupe returned from conference Monday.

Bro. Hansen came up from Wray, Thursday. Sr. Hansen fell from her wheel a short time ago and broke her arm, but at this writing is getting along nicely, and with her sister, Mrs. Shinnick, will leave in a few days for Detroit, Michigan.

We cannot give the names of all that attended the conference, but there were lots of them. If you want to have a good time with the Saints, go to Wray.

The Doayer Sunday School will picnic at Golden, Labor Day.

Bro. Joseph Schmutz is lying very low at St. Luke's hospital, with little hope of recovery.

A fair attendance at the church Sunday morning to hear Bro. Luff; the sermon was very instructive and we hope good was done. In the evening Bro. A. B. Hansen was the speaker.

S.

August 27.

## LOS ANGELES, CALIFORNIA.

Our ten days' meeting was a success in every way. We had with us of the general ministry the patriarch, Alexander Hale Smith, Apostle Gomer T. Griffiths; of the seventy, J. F. Burton and T. W. Chatburn; High Priest A. Carmichael; elders, D. A. Anderson, C. W. Earl and Thomas Brown. Quite a number of the lesser priesthood. The Saints were encouraged and many outsiders reached; much prejudice was removed and the columns of the city dailies were at our disposal. We took advantage of this as we had time. What a change is noticeable in this direction in the past two years. The grounds were delightful; a large pavilion, well lighted; a piano; large dining room and kitchen with about seven large bed rooms; plenty of dishes and nearly everything necessary for the entire camp. The whole grounds were well lighted and watered all for the small sum of \$25.00. We could have accommodated five times as many people.

Bro. Chatburn only remained a couple of days and then returned to his excellent opening at Orange. Bro. Burton and A. H. Smith left, one on Wednesday and the other on Friday, in order to attend the two days' meeting at San Bernardino. Bro. Griffiths and his daughter, Lulu, left on Sunday night for the north.

There will be a two days' meeting at Garden Grove the coming Saturday and Sunday, with Brn. Smith, Burton, Anderson and Chatburn in attendance.

Now a word as to co-operation in the culinary department. I am in no ways discouraged therewith, but am forced to conclusion that it will never be a success until each one does his part. I would advise all those in other districts who contemplate attempting a community table that they hire all of the work done and then each one pay his quota. When the Saints do all of the work, the very thing for which co-operation is instituted is not realized. Most of the sisters go to a reunion to get a rest from the drudgery of housework. If the cooking is done by hired help then in most places you will find no trouble in securing enough waiters who will serve the table for their board. I am assured that success will be realized in this way. If this is not feasible the next best way is to have some brother run a boarding tent and make a very low price for meals. At our meetings we taxed the Saints ten cents per meal; we will come out some ahead at this price. We hired a cook and the brethren and sisters took turns at waiting. When it is considered how much higher living is in California than in your country, I do not see why the meals could not be served as low as six or

seven cents there. I am satisfied where the meals are all served together and the work done by hired help that the sisters especially will get the best results from reunions.

Please tell Bro. Lincoln that we are willing for him to "claim" that San Francisco is the best branch north of the Tehichipac, but we demand proof when he comes south. Down here we claim everything and grant nothing. - Come down and visit us.

There are some indications of an early fall here. If we do not have rain this winter I do not know what will become of the people. Were it not for the irrigation and our transportation facilities we would be in a similar condition to that of India.

A Mrs. Griffiths came all the way from Oregon to attend our reunion, and she is now a sister.

Mr. Haxton, who has been acquainted with the church for six years in Wisconsin, will be baptized this week.

Please express our thanks to the dear Saints in different parts of the country who have assisted us in our church building. Will send a list of names soon.

"X"

August 24.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, August 5th, we had preaching at 11 a. m. by H. L. Holt, missionary en route to Oregon. In the evening John A. Saxe was the speaker. At 12:15 we assembled for sacrament and prayer meeting. There was good attendance, our hall being well filled. Many prayers were offered and testimony given; a good and peaceful spirit prevailed throughout.

August 1st, Chas. A. Parkin was called to Napa, to officiate at the funeral of Harriet Emma Lea, daughter of Elder J. H. Parr, nineteen years old. The services were held at the undertaker's parlors at 2 p. m.

It was prayer meeting night at the Religio on Friday evening. Fred Lawn, of Santa Cruz, was asked to preside, and he did so quite nobly. The evening was pleasantly and profitably spent.

Brn. D. A. Anderson and Schmidt are at Lorin, Alameda county, with the tent, doing good work.

Our Sunday School holds its sessions every Sunday morning, and is doing well under the supervision of Sr. Ella Lytle.

On the 12th D. A. Anderson was our speaker, and delivered a very excellent discourse, with which all were well pleased. In the evening your correspondent had the pleasure of addressing the Saints and friends on the subject of "Beware of false prophets." He enjoyed fine liberty in defending the cause.

There was a good attendance at our branch prayer meeting Wednesday evening, and quite an interest was shown in what was said and done, nearly all taking part in the meeting.

Again we had a full house at

the Religio and a very pleasant evening was spent. Friday is always welcome among our young people, as they enjoy the literary exercises of the evening and also the present historical lessons in the Book of Mormon.

GEO. S. LINCOLN.

August 20.

LETTER DEPARTMENT.

SKIDMORE, MISSOURI, July 22. Editor Ensign:—On the 3d inst. I made a short visit home, found four of my family with the whooping cough, two of them quite dangerous, but before I left they were some better. The worry and care to which my wife had to be exposed in caring for them and the losing of sleep brought on a chill and suffered much for a few days. Having arrangements made for preaching I had to return to my field of labor. Trusting that our heavenly Father will care for our dear ones at home.

On Saturday the 14th I preached at Sweet Home branch, also spoke Sunday at 11 a. m. and 4 p. m. I found a little band of good, warm hearted Saints there. I promised them to return soon, at which time I expect to take the gospel tent to Ravenwood and hold a protracted effort for two weeks or more.

On Monday the 16th I met Bro. C. P. Welsh near Badison; he had been to Guilford and preached for the Saints over Sunday. We took "Fannie," a gospel horse, and went to R. K. Ross's, a 27 mile trip, there met J. Arthur Davis. Arrangements were made to begin services at the Christian church located eight miles west and south of Bro. Ross'. Bro. C. P. will be in charge, expecting to continue ten days or more. I opened up with the first sermon on the night of the 20th.

Yesterday the 21st we hoisted the gospel tent in the yard of Bro. E. C. Wildermuth. This is about one-half mile out of town northeast. The "Free Methodists" are holding tent meetings on the west edge of the town. So those who want Free Methodist doctrine can be accommodated, and those who want the gospel of the Son of God—we are here to tell it to them. We expect to continue here for a week or more, and then the tent will go to Barnard for the Nodaway district reunion beginning August 3d to 13th. The outlook is very bright for this reunion to be one among the best, and the invitation is extended to the editor of the Ensign and all other good people to come to the "Barnard Reunion."

Your brother in the gospel,  
D. C. WINTK.

HUNT, Arkansas, Aug. 10.

Dear Brothers and Sisters:—It has been several months since I have heard a word from any of you, as I am one of the isolated ones and have not been taking the church publications, which I so much miss, but as I was writing to have the Ensign renewed I thought probably I could say something that would benefit others.

We have had no preaching here by our elders in four years until in July Bro. J. W. Jackson came in with his charts and preached a few times here in the grove, the trustees not allowing him to enter the school-house. Congregations were small, but consisted of the best people of the neighborhood and many are believing. He made everything so plain by the charts that all who heard him say it is surely the doctrine of the Bible and desire him to come again. He baptized a man and his wife living on the mountain seven miles from here.

Bro. Jackson has improved in the last four years. I do not know that I ever heard any one of older experience do better.

My only son came to see me after an absence of six years; said he had not seen a Saint in that time. That son joined the church when twelve years old, is now thirty, has not been associated with Saints but little since he became a member, yet he is firm in the faith. Some say the children have no need being in the church;

why not? That boy was healed by the power of God when ten years old; saw others healed; so he had that testimony that cannot be taken away from him. Saints pray for him and I that we may prove faithful and be found worthy when the Savior comes, and that the way may be opened here for our elders to show the beauties of the gospel to this people.

This is a lonely life away from the one family, so much to discourage, yet my faith has never failed me yet. I am always found defending the cause, contending for that faith that was delivered to the Saints, loaning my old papers, reading to those that cannot read and there are many in this land with locks white with age that cannot read. Pray for me.

CALLIE HICKS.

FULTON, RICHMOND, Va., Aug. 16.

Editor Ensign:—I feel like chatting with the dear Saints, brothers and sisters in Christ Jesus, a few minutes this morning, and those of you who have no companionship in the faith, know how one yearns for someone to speak to once in awhile; I feel thankful for the Ensign and other church papers as a means of interchange of thoughts, hopes and words of encouragement.

I went up to the country, and stayed over Sunday with Bro. and Sr. Willie and Ocean Topham; found them firm in the faith, and rejoicing in the truth. And as Willie said, we had a testimony meeting all day long Sunday. An aunt of theirs, a young lady from New Jersey, was there; she had stopped with me for a week, and I went with her. I had many good talks with her and tried to sow some of the gospel seed in her heart; I think the soil is good, warm and mellow, and hope it may bring forth much fruit in the future. She said after reading the epitome of our faith, and a few tracts and papers I sent her, she felt better about Willie and Ocean joining us; she could not see any thing contrary to God's word, and although her pastor told her there was not much difference in our faith and the "Mormons" of Utah, yet she said she had faith enough in their good sense and sound judgment to feel sure they would put out if they found this church did teach polygamy. A far more christian course than so many over-righteous ones follow of berating and vilifying and abusing those who accept this faith. Charity that thinketh no evil and hopeth all things, that rejoiceth not in evil but rejoiceth in the truth is quite rare in the orthodox churches of today, and is very refreshing when found.

I said to their brother Eddie, who is not a member of any church, "Well, Eddie, how is it? Does Willie's and Ocean's change of faith make any worse people of them?" "No, indeed, it is religion all right," he replied. He said he had not read the Bible much, but he had read it enough to see we taught the truth. I hope he may soon see the necessity of obeying, and not wait till he has to learn obedience through suffering, as many do; but, oh, I am so thankful for a gospel of hope for those who are careless and indifferent. The Lord wants them to come, and if wooing words of the gospel, the Father's love words, won't win them to obedience, then he will apply the lash of chastisement, as do our fathers in the flesh, and for the same reason that a good father does, to correct and make better, not out of a feeling of revenge and spite. I do thank God for a clearer understanding of his nature.

A lady of the Baptist church of which Willie was a member, said to him, "I am sorry you ever joined the Latter Day Saints." "Why," said Willie. "Oh, we have no one to lead in prayer at Sunday School," to which he replied he would go and open Sunday School for them if they wished him to, but they don't seem to desire him to do so. A poor showing for a church with as large a resident membership as that, and two deacons in it. But they are the deacons of whom I wrote that the pastor said while ordaining them, "I do not lay on hands because we believe anything is imparted by that act, as we do out be-

lieve there is, it is only a sign of their setting apart to the office of a deacon."

However, I must say in justice that one at least of the deacons. Dr. B., is a praying man, and no doubt would be ready to lead in prayer if he could always be there, but what ails the rest of the members? If nothing is imparted to their officers by the ordinance of laying on of hands, what can the membership have who hold only to a part of the form of godliness?

The pastor of the church met Bro. Goodrich last winter, and so misrepresented their conversation, making out that he perfectly whipped Bro. Goodrich, and completely shut him up; that Bro. G. got angry, etc., while all the witnesses say it was right the other way. Some of us remarked at the time that something would happen to him to cause his true character to be shown up. Well, he became implicated in some way in a murder trial that took place in that county, and made statements contradictory to the truth, and his members and one deacon, if not both, knew it, and the church was about asking him to resign, but he forestalled them, and resigned without as much as a word of explanation. Now his reputation is all gone, torn to shreds, and he was the man who would have gotten some one to help run Bro. G. away had he not left when he did.

I wish some good, wide awake, spiritual elder could be sent here to assist Bro. G. when he comes back. Now, is there not one of the right sort laying around idle somewhere that wants to do something for the Master's cause here? If there is one who feels to make His cause first, I will be glad at any time to welcome him, and entertain him as best I can. I think my letter is long enough for this time, and not wishing to crowd out more interesting matter I will close. May the grace of our Lord Jesus Christ be with us all, and may we all be found ready and waiting "when he cometh."

Your sister in the one gospel,  
ALICE R. CONSON.  
3820 4th St.

CANYOLA, Cal., Aug. 12.

Editor Ensign:—I am glad to report that I am once more at work; it seemed for a while that I was not going to take up the line of march again, thanks to God and the prayers of the Saints.

I left home some three weeks ago, and I must not omit to tell of a pleasant surprise that was given me the last night I was at home; it was something that often occurs in Los Angeles though. On the above mentioned evening a knock was heard at the front door, on opening it several of the Saints presented themselves, who were soon followed by others, until a large part of the branch were assembled in the sitting-room; after greeting and a few moments' pleasant conversation, Bro. T. W. Williams arose, and in behalf of the branch, stated that the object of the gathering was to present me with a purse that the Saints had made up of \$22.00, which he handed me as a gift from the Los Angeles branch. I felt, and still do, very thankful to them for so liberal a gift. I did not feel, as I told them, that I had any claim on them for anything of the kind, as I had not been laboring among them of late; but such causes one to go out into the world with warmer feelings and a stouter heart; it does me, and I think I am no exception in this case.

Well, I found Brn. Chase and Allen holding forth at this place in our new gospel tent. The interest is not very good but is increasing some. These seaside resorts are poor places in which to preach this gospel, and don't purpose to have it even given to them.

I stopped at San Francisco and Oakland a few days, it seemed good to meet old friends again and make some new ones; the work in San Francisco seems to be in a good condition; at Oakland I had the very great pleasure of meeting Bro. and Sr. Jasper Wixom, of San Bernardino, so well and favorably known in southern California; it was a surprise indeed to meet them so far from home. I was invited to go sight seeing with them,

so went and took in the beauties and wonders of "Golden Gate Park." We gazed upon things both new and old, on the bed on which Napoleon slept, and the chair in which he sat while he swayed the scepter of power; on people who had lived in times of the Pharaoh; on the lordly bison of the western plains, calling to mind the wondrous tales of the past when he roamed the broad plains of the West, almost monarch of all he surveyed; and on old brulu of California fame; I was quite tired when we concluded to stop seeing, and so were those who piloted me around.

August 15th, Santa Cruz.—Moved here four days ago; set up our tents and hung out our shingle, stating that we were here to do business on the old Jerusalem plan, but one came to see what the plan was, I suppose she came for that, but she did not remain long enough to find out; it looked a little disheartening; Bro. Chase felt, well I will not attempt to tell, 'cause he might not like it. I did not feel real good over the outlook; one thing we both did feel like, and that was praying, which we did, and both were impressed that it was our duty to go on the street and tell the story.

Now, Mit and I have never had any great relish for that kind of work, have always supposed, kind of took it for granted, that street preaching was not our forte, we have had quite varied experiences, but none along that line, nor have we desired any. But the instructions of the Spirit must be heeded, so about 8 p. m. two fellows might have been seen marching down to the center of town, one carrying an organ, the other a stool. "How did they look?" "Quite brave; but I am not going to tell how we felt; it was our first effort of the kind; the sisters said Mit did look real gritty; well perhaps he looked that way. We opened up with four small boys and a dog or two, I think, as an audience, and for once Mit wanted me to help him slog, and that was a new experience, so you see it was all new; well we sang and the audience listened, and, better still, it grew until it became quite good in size, which encouraged us, as did the presence of some of the Saints who came along and joined in the singing; after singing awhile we did a little preaching and invited them to the tent, and quite a number came, so matters began to look a little more cheerful. But I am not much in love with street preaching, it is hard enough. I think the gentiles have about all the gospel they want.

We will remain here until time to attend the reunion at Oakland. Saints desiring tent work done will please write us at San Jose, California.  
HIRAN L. HOLT.

STOKES BAY, Ont., Aug. 9.

Editor Ensign:—As I have never written to the Ensign yet, I feel desirous of writing a few lines of testimony to the Saints and readers of your most interesting paper. It is about a year since I first obeyed the true gospel of Jesus Christ, being baptized and confirmed by Elder B. St. John. I thank God for the blessings I do now in this latter day gospel; I feel, dear Saints and readers, that I have a great reason to thank God for his goodness and mercy to me as I had been ailing for about three years or more, and some of my friends and neighbors and the doctor thought I would never see better days now than I have, for a number of months. I feel, dear Saints, that I have received a great blessing from God, and I feel that I am going to receive a greater blessing if I strive to do His will, and the earnest prayer of my heart is for the world that there is a blessed reality in living the religion of Jesus Christ.

I ask the prayers of all the Saints that I may never leave nor forsake my dear Master who has done so much for me, but that I may prove faithful unto the end.

Your sister in gospel bonds,  
MRS. ALICE BURLYX.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

COMMENTS ON SWEDENBORG.

LAMONI, Ia., July 21, '00.

Editor Ensign.

Dear Brother:—The following letter was written to a friend in acknowledgment of a book received from him entitled, "Heaven and Hell," by Emanuel Swedenborg. By request of some of my friends here, I send it for publication, provided, of course, that you consider it worthy of a place in your columns.

G. L. JONES.

Dear Friend:—I have received the book you sent me, entitled "Heaven and Hell," by Emanuel Swedenborg. I have examined the same carefully and thought, fully, and, though I find some good and valuable thoughts therein, I find others which I cannot approve, and which I hardly think you, yourself, accept.

Of course, it cannot be expected that I can give a thorough review of so large a work within the limits of a letter, but I will notice a few of his more prominent ideas such as appear to form the framework of the structure he has erected.

In the first place, he takes away the entire meaning of the Bible by his peculiar methods of spiritualizing. Notice, for instance, this description of the second coming of Christ, given in the introduction to his work. He says:

"By the coming of the Lord in the clouds of heaven, with power and glory, is meant, His presence in the Word, and revelation; by clouds is signified the sense of the letter of the Word; and by glory, the internal sense of the Word."

But what said the angels at the time of Christ's ascension?

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 11).

How did Jesus go into heaven? With a real body of flesh and bones (see Luke 24: 39), through real clouds, into a real heaven.

What says Paul on the same subject?

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thes 4: 16, 17).

Shall we be caught up together in the letter of the Word, to meet an intangible something that knows not time, space or material?

Again, what saith Zechariah on the same subject?

"And one shall say unto him, What are these wounds in thy hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zech. 13: 6.

If Christ is to come only in the letter and spirit of his word, how

can any one see his hands and the wounds therein? It would be impossible. All these passages and all others relating to his second coming imply a real, tangible body of flesh and bones; the same body, in fact, with which he ascended into heaven after his crucifixion.

Again, Mr. S. says (p. 114, par. 208):

"As soon as an angel of the third heaven looks down into a society of the second, and speaks with any one there, his third degree is closed; which being closed, he is deprived of his wisdom, for his wisdom resides in the third degree, and he has none in the second and first. These are the things which are understood by the words of our Lord in Matthew: 'He that is on the housetop, let him not go down to take what is in his house; and he who is in the field, let him not return back to take his garment.'" (Matt. 24: 17, 18)."

If, however, we read the whole chapter, we shall see that Christ had just been predicting the destruction of the temple, and his disciples were greatly surprised and were feeling considerably exercised over it, and they were now asking further information in regard to it. He then gives them this warning:

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the holy place, (whose readeth, let him understand:) Then let them which be in Judæa flee into the mountains: Let him which is on the housetop not come down to take anything out of his house: Neither let him which is in the field return back to take his clothes."—Matt. 24: 15-18.

Where was the holy place? It was the temple. According to Luke's account of the same interview, Jesus says, "When ye shall see Jerusalem compassed with armies, know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto." (Luke 21: 20, 21).

These sayings of our Lord, taken together, clearly foreshow that Jerusalem would be besieged by armies; that it would be captured and desolated; that at some time during the siege there would be an opportunity for the Lord's disciples to escape; that the opportunity would occur just about the time that the besieging armies should gain a foothold in the temple; that the opportunity for escape would be very brief, and that the escape would have to be made in great haste, or, as we would say, on the spur of the moment.

Now, history informs us that the siege took place exactly as the Savior predicted, and that when the besieging armies had gained a foothold in the temple, Cestius, the Roman general, for some unknown reason, withdrew his armies from the city, for a short time, and that our Lord's disciples, remembering his words of warning, and understanding them literally, improved the opportunity thus afforded and made

their escape. They made it at the only time that it was possible. It could not have been done either sooner or later, as the way would not then have been open.

Now, in the light of these historical facts, I ask, which interpretation of our Savior's words should be accepted as correct, the literal or the spiritual? If the disciples had understood them spiritually (according to Mr. S's interpretation), they would have remained in the city and shared the sad fate of those who knew nothing of this warning. How fortunate for them that they had not learned the new interpretation!

In order to give a more full and explicit understanding of Mr. S's ideas of the written word and of his disposition to spiritualize away its entire meaning, changing its statements into something entirely different from the thought expressed by the plain language of the Scriptures, I will here quote a few passages from his "Apocalypse Revealed," to which he has referred so frequently. Take, for instance, the first chapter of Revelation. He says:

"John to the seven churches," signifies to all who are in the christian world, where the Word is, and by it the Lord is known, and who draw near to the church: "Which are in Asia," signifies to those who from the Word are in the light of the truth." "And every eye shall see him," signifies that all will acknowledge him, who, through affection, are in the understanding of divine truth: "And they who pierced Him," signifies that they also will see, who are in falsities in the church."

"Twas in the Island called Patmos," signifies a state and place where he could be enlightened."

"And I turned to see the voice that was speaking with me," signifies the inversion of the state of those who are in good of life as to the perception of truth in the Word, when they turn themselves to the Lord."

"Clothed with a garment down to the feet," signifies the preceding divine which is the divine truth."

"And his eyes as a flame of fire," signifies the divine wisdom of the divine love: "And his feet like unto fine brass, as if glowing in a furnace," signifies the divine good natural: "And his voice as the voice of many waters," signifies the divine truth natural."

Chapter II. "Unto the angel of the church in Ephesus write," signifies to those and concerning those who primarily regard truths of doctrine and not goods of life."

"And unto the angel of the church in Smyrna write," signifies to those and concerning those who are in goods of life, but in falsities as to doctrine."

"And unto the angel of the church in Pergamos write," signifies to those and concerning those who place the all of the church in good works, and not anything in truths of doctrine."

"And unto the angel of the church in Thyatira write," signifies to those and concerning

those who are in the faith from charity, and thence in good works; and also to those and concerning those who are in faith separated from charity, and thence in evil works."

In commenting on the statement, "And he sent and signified it by his angel unto his servant John" (Rev. 1: 1), Mr. S. says:

"By the Lord's twelve apostles were meant all within the church who are in truths from good and in the abstract sense; all things of the church; and by Peter, all who are in faith, abstractly faith itself; by James, they who are in charity and abstractly charity itself; and by John, they who are in good of life from charity and its faith, and abstractly good itself of life therefrom. That these things were meant by John, James, and Peter in the word of the evangelists, may be seen in the small work on the 'New Jerusalem and its Heavenly Doctrine,' published in London in 1758."

I might quote numerous other passages, but the foregoing will give a fair idea of the entire work.

Now, Jesus says that except a man receive the kingdom of heaven (that is, the teachings whereby he may attain that kingdom) as a little child, he can in no wise enter therein. And again, we are told in the Scriptures that the way of holiness is so plain that the wayfaring man, though he be a fool, need not err therein. But what little child or what wayfaring man of mediocre attainments (or of high attainments either, for that matter) would ever understand those passages as Mr. S. interprets them? Let us take a few passages of Scripture and for the names of Peter, James and John substitute Mr. S's definition of those words and see what kind of sense they make.

"And Jesus, walking by the sea of Galilee, saw two brethren, Faith and Andrew his brother, casting a net into the sea: for they were fishers."

"And going from thence, he saw other two brethren, Charity, the son of Zebedee, and Good of life from Charity and its Faith, in a ship with Zebedee their father, mending their nets: and he called them."

"And Faith having a sword drew it, and smote the high priest's servant and cut off his right ear."

"And as Faith was beneath in the palace, there cometh one of the maids of the high priest: And when she saw Faith warming himself, she looked upon him and said, 'And thou also wast with Jesus of Nazareth.' But Faith began to curse and swear, saying, 'I know not this man of whom ye speak.'"

As to the seven churches and the Isle of Patmos, they had an actual and tangible existence and their location can be found in any classical atlas; and Peter, James and John were real persons (not myths, qualities or principles) and John's banishment to the Isle of Patmos was a historical fact.

Now, what mortal, taking the Bible for his guide to eternal life, would ever be able in this

probationary state and its environments to interpret its language correctly, if its real meaning is according to Mr. S's interpretation?

But if the Bible does not mean what it says, or if its language is so obscure that a man must ascend into heaven (as Mr. S. claims to have done) and there be instructed by the angels, before he can penetrate its meaning, of what value or benefit, as a guide, can it be to us? If it does not mean what it says, but something far different, how can it properly be called a revelation?

But Mr. S., at the very beginning of his book, "Heaven and Hell", makes a statement as a fundamental principle of his doctrine, which, if it were true, would render our acceptance of the Bible as our guide a very serious and even a perilous matter for us all. I will quote his own words:

"Those who come from the church out of the world, with whom there is an idea of three Divines, cannot be admitted into heaven, since their thought wander: from one to another; and it is not lawful there to think three and say one. \* \* \* Those, therefore, who, in the world have distinguished the Divine into three, and received a separate idea concerning each, and have not made that idea one, and concentrated it in the Lord, cannot be received: for there is given in heaven a communication of all thoughts; on which account, if one should come thither who thinks three and says one, he would be immediately discovered and rejected."—p. 10, par. 2.

Now every chapter in the New Testament which speaks of Christ or of the Holy Ghost, either states directly, or clearly implies, that they are to be distinguished from the Father and from each other. Let us examine a few passages.

"And lo a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'" (Matt. 3: 17). He did not say, "This is my beloved self in whom I am well pleased."

"My Father is greater than I" (John 14: 28), not, "I am greater than myself."

"I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6: 38.

"For the Father judgeth no man, but hath committed all judgment unto the Son."—John 5: 30.

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of my Father which hath sent me."—John 5: 30.

"I came forth from the Father and am come into the world: again, I leave the world and go to the Father."—John 16: 28.

"Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done."—Luke 22: 42.

"My God, my God, why hast thou forsaken me?"—Matt. 27: 46; Mark 15: 34.

"And when Jesus had cried with a loud voice, he said, Father,

into thy hands I commend my Spirit."—Luke 23: 46.

"Behold, I see the heavens opened and the Son of Man standing on the right hand of God."—Acts 7: 56.

I might quote numerous other passages to the same effect, but the foregoing, I think, are amply sufficient to prove that Jesus and his Father were not the same individual person. If they were, all these passages would be false, trifling, ridiculous and wholly inconsistent with the character of Christ.

The strongest passage that can be found to support Mr. S's position is this, "I and my Father are one." (John 10: 30). But the language of that statement is no stronger than that referring to the marriage covenant, viz, "And they twain shall be one flesh. Wherefore they are no more twain, but one flesh." (Matt. 19: 5, 6). Those are Christ's own words.

Now, will any one claim that at marriage the two parties lose their individuality, so that one of them can eat, drink and breathe for both, and so that even death will be impossible to either one apart from the other, seeing that they are both one and the same individual person?

Jesus and his Father are indeed one, but in what respect? They are one in love, one in goodness, one in perfection, one in thought, will and purpose. Jesus himself makes that point clear in his prayer for his disciples, when he says, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." (John 17: 11). "And the glory which thou gavest me I have given them; that they may be one, even as we are one." v. 22.

Now, did Christ mean that his disciples were all to lose their individuality and become merged into one and the same person? Certainly not.

Mr. S. tries to sustain his position by quoting John 10: 38: "That ye may know, and believe, that the Father is in me and I in him." But this also is clearly explained in Jesus' own prayer, when he prays, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one."—John 17: 21, 23.

Has the Holy Ghost also an individuality? Let us see.

"And Jesus, when he was baptized, went up straightway out of the water: and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven saying, This is my beloved Son; in whom I am well pleased."—Matt. 3: 16, 17.

Now that Holy Spirit could not have been the Father, for he was speaking from heaven after the Spirit had descended to the earth. Neither could the Spirit have been Jesus himself, for the Spirit was seen descending like a dove and lighting upon Jesus.

And again:

"And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." John 14: 16, 17.

Another Comforter than whom? Than Jesus himself. It is, therefore, evident that Jesus and the Comforter could not have been the same person.

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you."—John 14: 26.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, he shall testify of me."—John 15: 26.

"It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. \* \* \* Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John 16: 7, 13.

Thus we see that the Comforter, or Holy Ghost, was not the Father himself, but was to be sent from the Father by the Son. Neither was he to speak of himself, but was to speak those things which he should hear from the Father, even as Jesus had done.

Now, if the words of Jesus are to be taken at their true value (and we certainly have no other rule by which to interpret them), we are forced to the conclusion that there are three Divines—Mr. S. to the contrary, notwithstanding—and that it is just as allowable to think of them separately and to conceive a distinct idea of each one, as to think of the several members of a human family separately.

Now, is it conceivable that an all-wise and infinitely just and loving Father would give to us (his children) a book for our guide to eternal life, telling us that it contains a revelation of himself and of his will concerning us, that we must live in strict accordance with the instructions therein contained, and then judge and condemn us to everlasting torment because we took him at his word, and believed that when he gave us instructions, he meant just what he said? Impossible! Such a course would be in direct contradiction to the character of the Almighty.

I believe in three heavens, but not exactly in the sense that Mr. S. does. There is the highest, or celestial (and by highest I mean highest in glory), which Paul compares to the glory of the sun (1 Cor. 15: 40, 41); the second, or terrestrial, compared by Paul to the glory of the moon; and the lowest, compared to the glory of the stars. All these heavens I believe to be real places, substantial entities, conformable to the laws of time and space, and that we shall dwell in

them and not they in us. The Lord in heaven measures the time of the world, appointing the times for great and important events, and the duration must be the same throughout the universe, whether measured by the same standard or by some other. And since we are to have material bodies in the resurrection—for our bodies are to be fashioned like unto Christ's glorious body (Phil. 3: 21), which is a material body composed of flesh and bones (Luke 24: 39)—we shall require space to dwell in and a substantial ground to walk upon, unless we would prefer to float around in empty space through the everlasting ages.

I believe there will be degrees of goodness and varieties of disposition in the next life, and that we may choose certain ones as our special associates because they seem more congenial to our natures than some others do, just as we have our special friendships here. But I cannot agree with Mr. S., that we cannot associate with, or even see and recognize any who differ from us in the least degree in disposition or in the amount of their goodness. Such a heaven would be too clannish for God's people. Moreover, there would be too much sameness in it. I believe there will be variety over there. I also believe that our minds and memories will be so improved and quickened that we shall remember our experiences here, better, even, than we do now; that we shall remember the friends whom we loved while here, and shall wish to see them again. If we and our friends shall be so fortunate as to reach that happy place, I believe we shall see and recognize one another, and rejoice in the meeting. Abraham, Lazarus and the rich man all saw and recognized one another, although they probably differed somewhat in their natures and their several degrees of goodness.

I can agree with Mr. S. that love to God and to one another constitutes the chief happiness of heaven, for that is the doctrine that Christ taught. Moreover, everyone who has a heart so constituted that it can love with a pure and unselfish affection, knows the truth of this from his own experience. If everyone loved God with all his heart and his neighbor as himself, this earth itself would be a heaven; and for that reason, caste and clannishness would be out of place in heaven. They would be out of their element there.

I believe with Mr. S. that angels, and God also, have the human form; for when they have visited the earth, they have been taken for men, as was the case when they appeared to Abraham and to Lot. (See Gen. 18 and 19). Paul says, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." (Heb. 13: 2). John says (Rev. 22: 8, 9), "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant,

and of thy brethren the prophets, and of them which keep the sayings of this book." It appears from this that God's people become angels after death, and as I believe that we will retain about the same form in the next life that we have in this, I must conclude that the angelic form is similar to the human.

But I can hardly accept Mr. S.'s idea that heaven itself is in the form of a man, or that a whole society of angels appears like a single individual; except in the sense in which Paul speaks of the church on earth, comparing it to the human body with its several members: Christ being the head and others performing the offices of eyes, ears, hands, etc.; and all so intimately connected that when one member suffers, the whole body suffers with it. In that sense I think that heaven may very appropriately be compared to the human body.

I believe that heaven corresponds to man in this respect: that as man's environments in this life correspond with the requirements of his human nature, there being air for his lungs, color and beautiful landscapes to gratify the eye, and musical sounds to charm the ear, so his environments in the next life will be such as to satisfy his spiritual nature. And as I believe that we shall retain our individuality there, beginning the next life about as we end this, retaining our present nature and characteristics, except so far as the same will be purified and exalted (which process will itself be a work of time and progression, not a sudden and miraculous change of ourselves into somebody else), our environments there must correspond in some degree to our environments here, only they will be much more grand and delightful.

I believe that heaven corresponds with the earth in the fact that they are both governed by the same natural laws. The same God created them both, and as heaven was created before the earth, the laws which God there established were extended into this world. In other words, the earth was created in accordance with the laws of heaven.

As we are to have material bodies in the resurrection, composed of flesh and bones, like Christ's glorious body, I believe with Mr. S. that we shall have dwellings in the next life, but they will be composed of the most beautiful and substantial materials. They will not be gaseous or imaginary. Mr. S. has much to say about correspondences, but an imaginary dwelling for a material body would be entirely out of all correspondence.

I agree with Mr. S. that there will be governments, laws, order and regulations in heaven. There will be no anarchy or confusion there; no strikes, lockouts, boycotts and rowdysim. God will be king and angels will be officers. Some of the men who have become angels will share in that authority.

"And Jesus said unto them,

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Matt. 19: 28.

Paul writes to the Corinthian brethren:

"Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that ye shall judge angels? How much more things that pertain to this life?"—1 Cor. 6: 2, 3.

John, speaking of those who were martyred for the cause of Christ, says: "And I saw thrones, and they sat upon them, and judgment was given unto them, \* \* \* And they lived and reigned with Christ a thousand years."—Rev. 20: 4.

But the laws will not be burdensome or oppressive, but will be such as we shall delight to obey, knowing that they represent the will of a loving Father and were established for our good. We shall need no penalties to keep us within the limits of the law.

I believe with Mr. S. that angels wear garments, for the Bible informs us that they wore them in ancient times (white and shining), and those who have visited the earth in modern times were also clothed; but I believe their garments are material and substantial. I do not believe that we shall go parading about heaven clothed in imaginary garments.

In speaking of the speech of angels, it seems to me that Mr. S. is a little self-contradictory. On page 129, paragraph 237, he says: "That angelic language has not anything in common with human languages, is evident from this, that it is impossible for the angels to utter one word of human language; this has been tried but they could not."

Then on page 134, paragraph 240, he says:

"The angels who speak with man do not speak in their own language but in the man's language, and also in the other languages with which the man is acquainted." On page 135, paragraph 248, he says, "The speech of an angel or a spirit with man is heard as sonorously as the speech of a man with a man; yet it is not heard by others who stand near, but by himself alone." Then he goes on to explain why it is impossible for an angel to be heard and understood by more than one person.

And yet when the angel spoke to the women at the sepulchre (Matt. 28, Mark 16 and Luke 24) they heard and understood. So also did the shepherds when the angelic choir sang "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 13).

Again, on page 136, paragraph 249, he says,

"To speak with spirits at this day is seldom given, since it is dangerous; for then the spirits know that they are with man, which otherwise they do not know. \* \* \* Some also who lead a solitary life sometimes hear

spirits speaking with them, and without danger: but the spirits with them are for intervals removed by the Lord, lest they should know that they are with man; for most spirits do not know that there is any other world than that in which they are; thus also they do not know that there are men elsewhere; and therefore it is not lawful for man to speak in turn with them, for if he should they would know it."

But we learn from the Bible that the angels are God's messengers and were often sent to men on errands of mercy and for man's instruction; and Paul says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1: 14).

Now, from my study of the Bible I have always gathered the idea that angels were superior to men and were able to instruct us. Is it possible that God's messengers, having been sent so often to minister to mankind, never knew whither they were sent, to whom they were sent, or that there ever was such a world as this, or any men in it, or any world other than their own, or any people outside of their own special sphere?

I can easily accept Mr. S's idea that there are schools and divine services in heaven, for I believe that our life there will be one of eternal progression. We were not created to sit still and vegetate through the eternal ages. There can be no such thing as remaining stationary. We must either advance or retrograde, and heaven is a place for growth and development. And as the school and the church are important agencies in our mental and spiritual growth in this life, so there will be corresponding agencies to help us in our mental and spiritual advancement there.

From these things it is quite natural to suppose that there are books and writings in heaven. In fact, we are told in the Bible that a book of remembrance is kept, that there is a book of life there, that the names of Christ's people are recorded in heaven, and that we are to be judged at last out of those things which are written in the books.

It is also natural to suppose that there are books there to be used for our mental and spiritual improvement. I do not think, though, that the writings in those books will say one thing and mean another, or that the instructions therein contained will be obscured and hidden from those who study them. In fact I believe the instructions that we shall receive there will be much clearer to our comprehension than our earthly studies are in our present state.

I believe with Mr. S. that the future of the heathen man who has lived up to the best light that he had will be preferable to that of the christian, so-called, who has lived a wicked life. I believe this, not only from my estimate of God's character, but also from the teachings of Scripture. I do not exactly agree with Mr. S., however, as to the future state of the heathen man; but this subject is so vast that I

can only touch upon it briefly here.

I know that it is a generally accepted belief among Protestant christians that a man's eternal destiny is fixed at death; that he then enters his eternal home, that home being either heaven or hell. I once held that view myself, but having since made a more careful and thorough study of the Scriptures on that point I find that that idea is a great mistake.

Peter said on the day of Pentecost, "For David is not ascended into the heavens." (Acts 2: 34). And Jesus said to Nicodemus, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John 3: 13). Some will remind us that the thief went to Paradise with Christ on the day of his crucifixion. Very true; but Paradise is not heaven. Christ himself said to Mary three days later, "I am not yet ascended to my Father." (John 20: 17).

Paradise is a place of rest where the spirits of good men and women await the first resurrection, which will take place at the coming of Christ and the ushering in of the millennium. Then, if we are worthy to have part in that first resurrection, we shall reign with Christ a thousand years.

Christ said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3. Christ has not yet come again. He did not come in 1757. There was no resurrection then, neither was the millennium ushered in then; nor is it here now. The devil does not seem to be chained yet. The nations have not ceased to learn war, but at present they are learning more of the science of war than ever before. The earth is not yet freed from its thorns, thistles, weeds and briars. The lion has not yet learned to eat straw like the ox, and if the wolf is dwelling with the lamb and the leopard lying down with the kid, the lamb is inside of the wolf and the kid inside of the leopard.

The man who is destined for heaven at last is not yet fitted to enter that place where God and all the holy angels are. He would be very miserable if he were placed there now. He must pass through Paradise, the resurrection, the millennium, the little season and the Judgment day before he can enter the New Jerusalem. (See 1 Thess. 4: 13-18; 1 Cor. 15: 12-28; Rev. 20 and 21).

But how about the heathen man who has never heard of Christ; who has died without law? Can he ever get to heaven? We are told that no one can be saved except through Christ.

"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts 4: 12.

"For other foundation, can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3: 11.

But a great percentage of the

human race (in fact, nearly the whole from Adam down to the present generation) have never heard of Christ.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"—Rom. 10: 14.

Will God then condemn all those people to everlasting torment because they have not believed in a Savior of whom they never heard because they were so unfortunate as to be born at such an age and place that to hear of him was impossible, and at the same time save us because we were born under more fortunate circumstances? We are told that God is no respecter of persons (Acts 10: 34), but this would be partiality of the very worst kind since the time and place of our birth is a matter over which neither we nor they had any control whatever. How then is this matter to be righted? How is justice to be rendered in this case? We are told (Luke 12: 48), "But he that knew not and did commit things worthy of stripes shall be beaten with few stripes." Few stripes cannot mean everlasting torment. Again, "Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing."—Matt. 5: 26.

These words clearly imply that when the sinner has suffered the full penalty of his sin, the punishment will cease. What is God's purpose in punishing the sinner? Is it to gratify his desire for revenge? No, indeed. That would be contrary to God's character. He punishes the sinner for the same reason that an earthly parent sometimes punishes his child; not because he hates him, but in order to reform him, to raise him to a higher, nobler and more desirable condition.

"For they [our earthly parents] verily for a few days chastened us after their own pleasure; but he [God] for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—Heb. 12: 10, 11.

Now what possible good can accrue to either God or man by continuing the punishment after the purpose for which that punishment was instituted has been accomplished?

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."—Ezek. 33: 11.

But what is to be his lot after his punishment ends? Can he then enter into the kingdom of heaven? If so, he must come in through the door, that is, through Christ. Jesus says:

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10: 9.

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the

same is a thief and a robber."—John 10: 1.

But very few of the human race, comparatively speaking, ever heard of Christ in this life. And yet we're told concerning him, that,

"That was the true light which lighteth every man that cometh in to the world."—John 1: 9.

And the angel said to the shepherd, "Behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2: 10.

Notice that the light, the joy, and the good tidings were for all people, every man, not for a favored few: favored, not for their superior goodness or piety, but because of the times, places and circumstances of their birth.

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach."—1 Tim. 4: 10, 11.

"And he [Christ] is the propitiation for our sins: and not for ours only, but also for the sins of the world."—1 John 2: 2.

But how are all these statements and promises to be fulfilled in the case of those who have died without a knowledge of Christ? Has God held out false promises? I think not. Jesus says (Matt. 16: 18), "Upon this rock I will build my church; and the gates of hell shall not prevail against it." But if death ends all opportunity for salvation, the gates of hell (or what I consider a better translation, the gates of the grave) do prevail against the power of the church. But Christ says positively that they shall not. They may seem to prevail for a season, but they shall not prevail in the end.

The Bible often represents the soul of the wicked as confined in a prison. It is also called a pit. But how shall they be delivered?

"The Spirit of the Lord God is upon me: because the Lord hath anointed me [Christ] to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa. 61: 1.

"I, the Lord, have called thee [Christ] in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."—Isa. 42: 6, 7.

Again, "That thou mayest say to the prisoners, Go forth, to them that are in darkness. Show yourselves. They shall feed in the days, and their pasture shall be in high places."—Isa. 49: 9.

In Zech. 9: 11, we read: "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water."

This is evidently the pit where the rich man was praying for water. In Ezekiel 31: 16 to 18, we find the expressions, hell, the pit, and nether parts of the earth all refer to the same place: that Pharaoh and his host went there,

and that they were at some future time to be comforted there. The pit is evidently in the heart of the earth, and the graves in the sides of the pit, spoken of in Ezekiel 32: 23, are evidently at the surface of the earth.

"And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the pit, and after many days shall they be visited."—Isa. 24: 22.

Now when did these promises of being visited and comforted and delivered from the prison begin to have their fulfillment? Jesus said (Matt. 12: 40), "For as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth."

He must have referred here to his spirit, for his body was in Joseph's new tomb at the surface of the earth. But what was he doing in the heart of the earth? Peter says, 1 Peter 3: 18 to 20:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also [the original and the revised both say, *in* which also] he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah while the ark was a preparing."

Why was he preaching to those spirits in prison? See fourth chapter, sixth verse.

"For for this cause was the gospel preached also to them that are dead [the original and revised say, For unto this end was the gospel preached even to the dead] that they might be judged according to men in the flesh, but live according to God in the spirit."

What were some of the results of that preaching?

"Wherefore he saith, When he ascended up on high, he led captivity captive [the marginal reading says, a multitude of captives] and gave gifts unto men. Now that he ascended, what is it but that he also descended into the lower [or nether] parts of the earth."—Eph. 4: 8, 9.

"And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last: I am he that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. 1: 17, 18.

[TO BE CONTINUED.]

#### ANNOUNCEMENT.

Having been in ill health during the past two years, I have not been actively engaged in business; but my health now being much improved, I have accepted a proposition from a large Clothing and Clean Establishment to handle their line of goods, and am again prepared to offer my old patrons Good Value in clothing at very low prices. Thanking all for past favors, I now solicit your patronage in the future; I also desire to make new friends and solicit correspondence. Will give special discounts to ministry. Prince Albert Suits a specialty.

Respectfully,  
GILBERT J. WHITEHEAD.  
1019 Francis St., St. Joseph, Mo.



**Missouri School For The Blind—St. Louis.**

To the Press of Missouri.—Want of proper information concerning this school has been the cause of many blind children growing up in ignorance, when they might have been educated and fitted to earn a support for themselves.

The school has been established since February 27, 1851. The title "Blind Asylum," by which it is sometimes called, is a misnomer that puts the school in a wrong light and does it harm.

The blind of the State should not be deterred from taking advantage of the opportunity that the State offers here to become educated, because of the belief that the school is a "home" or "hospital" where the blind of all ages and conditions are admitted for treatment, or that it is an asylum for the helpless and infirm blind. The institution is simply a part of the great public school system of the State. It is in no sense a home or asylum, but simply a school where the blind children of the State are admitted for a limited time for the purpose of being educated and put in a position to do something for themselves. The chief object of the school is to make the blind self-sustaining. The several departments are under the supervision of competent instructors, especially adapted to the work undertaken. In the literary department a thorough course is given in all the elementary branches, as well as in the branches of a high school course. In the department of music an extended course is pursued in vocal and instrumental music, as well as in theory, harmony and composition. In the work department the boys are taught a number of useful trades, and the girls to sew, crochet, knit, and do a variety of other useful work. The departments of physical culture and kindergarten are features of much importance.

The school is supported entirely by appropriations made by the legisla-

ture, and is, therefore, strictly a State school. Liberal provision has always been made for its support, and there is no charge made for tuition or for board and lodging.

Pupils must be provided with ample clothing, and their expenses to and from the school must be borne by the parent or guardian.

Applicants for admission must be of good mental and physical capacity. Those who are feeble-minded or who suffer such physical deformity or weakness as to necessitate special care, are not admitted. None are received under the age of nine years, and while applicants are sometimes admitted as old as twenty-four, they should be much younger. The school being supported by the State, none but bona fide residents are admitted.

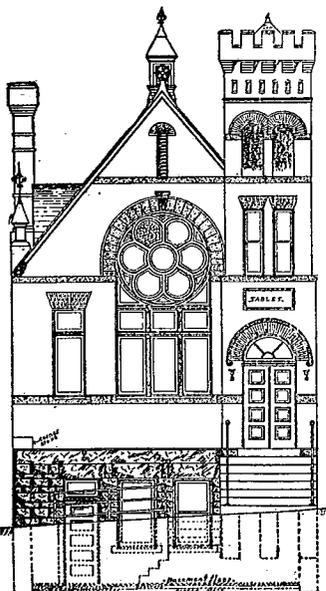
Attention of the County Clerks of the State is called to Section 9770, R. S. 1899, which provides: "The County Clerk of each County shall certify to the Superintendent of the School for the Blind in St. Louis, the names of all blind persons of school age in his county, giving name, age, sex and color, and the name and postoffice address of parent or guardian of such persons."

J. N. HOLMES, Pres., Piedmont. E. C. Waters, Vice-President, Vandalia; Jas. C. Jones, Secretary, St. Louis; Wm. Jeff. Follard, Treasurer, St. Louis; Dr. J. Harvey Moore, Oculist, St. Louis; S. M. Green, superintendent.

**Pittsburg's Proposed Church.**

Dear Ensign.—Pittsburg don't take much of your space very often, but on this occasion we want to try and reach any former residents of this place who are interested in church developments here. We own a lot, free from debt, and want to put up a church building, and ask the help of any on whom we may have any claim of past association. We find that a hall, situated in the very heart of the business portion of the city, located on the top floor, is becoming more and more of a burden for us to bear, and is a hindrance to the development of the work here, so we want to get away from this hall and rent bondage; the branch has paid out nearly fifteen thousand dollars in rent since it was established here.

The cut below was made from the plans for a brick church that will cost about three thousand dollars, not including the basement, which would be omitted.



PITTSBURG'S PROPOSED CHURCH.

We are now trying to raise a thousand dollars so we will not have to go over two thousand dollars in debt. To boom the matter we are going to have a rally meeting of the branch on Sunday, September 16th. Old Pittsburg has been draining its financial life blood to build up the work in other places, so any who can help us who have been the recipients of its aid, may now reciprocate.

I really believe an elder of good address could collect nearly a thousand dollars from the business men of the city. We have received considerable money from outsiders to buy the lot. Who will help us?

C. EDWARD MILLER, President of Branch. 112 Lillian St., Pittsburg, Pa. August 24.

**THE GENERAL REUNION.**

The general reunion will convene at Dow City, Iowa, September 28, 1900, and will continue for ten days, if the Lord is willing. President Joseph Smith and a goodly number of able ministers are expected to be with us to conduct the services of the reunion.

An invitation is extended to the missionaries and local ministers and Saints everywhere, but especially to those of the Galland's Grove and Little Sioux districts, to come and help us. We want you to come to worship God and receive and enjoy the influence and power of the Holy Spirit, as God shall be willing to bestow it upon his people. The grounds are in good condition and we think there will be room for all who may come.

An effort is being made to secure reduced rates over the lines of "The Western Passenger Association," should the effort prove to be successful we will give notice of the same as soon as possible.

In behalf of the reunion com., J. M. BAKER, C. E. BUTTERWORTH. Dow City, Iowa, Aug. 21.

**CONFERENCE MINUTES.**

The Eastern Colorado district conference convened at Wray, Colorado, Aug. 18th. E. F. Shupe in the chair, assisted by Joseph Luff, A. E. Tabor secretary.

Ministry reporting: Elders; E. F. Shupe, J. B. Roush, C. R. Duncan, J. F. Curtis, E. D. Bullard (baptized 4), J. W. Kent and James Kemp; priests, A. B. Hanson, F. D. Bullard, R. E. Crawford and G. Keller; teacher, A. E. Tabor.

Branch reports: Denver, 169; Highland, 22; Mt. View, 11; Eustis, Nebraska, 61; Rocky Mountain, 39; Cedar, 23; Laird, 48. Branches not reporting: Cottonwood, Nebraska, 71; Fair View, 28. Total membership of district, including disorganized branches, 488.

**DR. PRICES' CREAM BAKING POWDER**

Used in Millions of Homes—40 Years the standard. A Pure Cream of Tartar Powder. Superior to every other kind. Makes delicious cake and pastry, light, flaky biscuit, griddle cakes—palatable and wholesome.

NOTE.—Avoid baking powders made from alum. They look like pure powders, and may raise the cakes, but alum is a poison and no one can eat food mixed with it without injury to health.

**PLEASE NOTICE.**

Brethren in church authority residing within limits of Pittsburg, Pennsylvania, district, outside of branch associations, will please report to our conference if doing anything or not for the cause, and the prospect for missionary effort in your localities. The district in Pennsylvania extends eastward to line of 77th meridian, from north to south lines of the state; westward to western limit except Erie, Crawford, Mercer and Lawrence counties; Jefferson and Belmont counties in Ohio; Marshall and Ohio counties in West Virginia. Send your statement to J. F. McDowell, 4729 Jacob St., Wheeling, West Virginia, not later than September 4th.

J. F. McD. August 22. Two Days Meeting.

There will be a picnic and two days' meeting in Gilmore, three miles and a half south of Farwell, Isabella county, Michigan, September 8th and 9th. Everyone welcome. Those coming by rail will be met at Farwell.

ETHEL G. PHIPPS, Sec. GILMORE, Mich., Aug. 21.

There will be a two days meeting held in the Wilder school-house, five miles east of Evansville, Rock county, Wisconsin, September 29 and 30, 1900. Meetings will begin Friday evening; on Saturday evening the Religio will hold a literary entertainment. Bro. Heman C. Smith and H. A. Stebbins are expected to be present.

W. A. McDOWELL, Dist. Pres. WILLIAMS BAY, Wis., Aug. 21.

**NOTICES.**

To the Saints and Friends of Minnesota, Greeting.—We are very much in need of money; please send in your tithes and offerings at once. This money is due for the Lord's work, and no Saint should be willing to ac-

cept the responsibility for hindering the progress of that work by failing to do their plain duty in sending their tithes and offerings to the authorized agent appointed to receive and disburse them, lest blessings earnestly desired and urgently needed, be withheld by reason of such neglect of duty. Let me hear from all as early as possible.

F. D. OMANS, Bishop's Agent. PERHAM, Minn., Box 337.

**BORN.**

WOODFORD.—At Washington, Kansas, September 11, 1899, to Bro. and Sr. Charles H. Woodford, a daughter, named Mary Audentia, and blessed at Barnes, Kansas, August, 23, 1900, by Elder H. A. Stebbins.

RESCH.—In Concord township, Ottawa county, Kansas, December 11, 1899, to Bro. and Sr. Orestes Resch, a daughter, named Hazel Irene, and blessed at Minneapolis (Kansas) reunion, August 19, 1900, by Elders H. A. Stebbins and J. A. Robinson.

**MARRIED.**

NOYES-KECK.—At the home of the bride, Lebeck, Missouri, at 9 a. m., August 19, 1900, Bro. John W. Noyes and Sr. Ida M. Keck, daughter of Elder F. C. Keck, Elder R. T. Walters officiating. A host of relatives and friends were present to offer congratulations. After the ceremony all repaired to the Coal Hill church for Sunday School and preaching services, at the conclusion of which a dinner was served at Bro. Keck's.

**DIED.**

BEEBE.—At Scandia, Kansas, August 6, 1900, Marilla Isles, wife of James W. Beebe, aged 79 years, 8 months and 20 days. She was born in Knox county, Ohio, November 16, 1820, and was married to Bro. Beebe, September 19, 1839. She united with the Reorganized Church of Jesus Christ of Latter Day Saints, July 20, 1834, lived a consistent life and died in a full assurance of a glorious resurrection.

**GRAY** Why let all your neighbors and friends think you must be **STREAKS** twenty years older than you are? Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using—

**AYER'S HAIR VIGOR**

For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff.

\$1.00 a bottle. All druggists.

I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence.

Mrs. G. L. ALDENSON, Editor, Tex., April 24, 1899.

If you do not obtain all the benefits you expect from the Vigor, write the Doctor about it. Address, Dr. J. C. AYER, Lowell, Mass.

A. E. TABOR. WRAY, Col.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 6, 1900

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## ZION'S ENSIGN.

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ENSIGN PUBLISHING HOUSE, of the Reorganized Church of Jesus Christ of Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFÉ, BUSINESS MANAGER.

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Box B.

## GIVE PRAISE.

It is indeed a remarkably phlegmatic temperament which is not susceptible to words of commendation. There are but few natures which can receive, without feelings of gratification, the outspoken admiration of others for the talent and ability manifested in some directions in which those offering the words of praise may be interested. And it is not an unnatural desire that one's best efforts for the bettering of conditions—whether in this life or the one into which every soul must enter—of his fellowmen, should be recognized and appreciated. Every one who is earnestly seeking to work righteousness and bring his life into unison with the Divine will, is moved by the hope of receiving the loving approbation of the Father for the sacrifices made in accomplishing that work.

But it is interesting, and, sometimes, saddening to see how differently some natures are affected by the applause or commendation of others. Some natures cannot stand worldly prosperity; it is their ruination, spiritually. So it is with some individuals with regard to "the praise of men;" they begin to have a very exalted opinion of their abilities, and take credit to themselves for their talents, forgetting that it is the gift of God, and that to Him belongs all honor for the success they are able to attain; imperceptibly to themselves, perhaps, but very perceptibly to others, they gradually assume a rather condescending manner to others, and manifest the exaltation of spirit which possesses them. This is the sad and distasteful effect sometimes manifest.

There are other natures which seemingly constantly crave the good opinion of their fellows, and if they do not receive it about every so often, become

discouraged with their efforts and imagine they are doing no good because some one does not openly manifest appreciation. But when such is given, it acts upon their spirit as a "healing balm," and they move along complacently, satisfied that their fellows think well of them.

There does not seem to be any particular harm resulting from this "mode of praise," and as it is a stimulant to increased endeavor, it accomplishes a good work in them and harms no one.

Other natures there are, upon whom the approbation of their fellows falls with pleasure and satisfaction, but who realize also that the good they have been able to accomplish has been through the grace of God, and while this kindly feeling of their brethren is pleasing and encouraging, a feeling of humble gratitude to God as the source of their success is expressed, and strength is given to renew their efforts along the same lines, or, if possible, to enlarge their sphere of usefulness.

Judicious praise is due to every one in well doing. Our heavenly Father is not slow to acknowledge the efforts His children put forth in obeying Him; He sends the Holy Spirit to cheer, comfort and aid; when afflictions seize them, and the ordinance of His house is performed, acknowledgement is given, and relief is had; warnings, admonitions and commendations are given from time to time, and thus His people are cheered and encouraged. Too often is the kindly word of appreciation withheld until after death's icy hand has stilled the pulsation of the heart, and paralyzed the life forces, so that the tardy acknowledgement given for good works performed, falls unheeded upon the one to whom they would have been of most benefit. This is not the right way; give cheer and comfort to the weary and heavily laden of life's children while the battle is on and the heart grows faint with the force of the conflict.

How gratefully words of praise fall upon the ears of a child; how their little hearts warm towards the donor, and if wisely administered, so as not to encourage an inordinate love for praise, it will do much in assisting him to do right and to resist evil temptations. How often is the life of a faithful, devoted wife made unhappy for lack of a loving testimonial of the appreciation with which she is really regarded, but the expression of it has been neglected. A tender, thoughtful solicitude for her comfort; a caress from her loved ones, that speaks, more strongly than words, the emotion of the heart, would lighten her burdens and stimulate and refresh her wear-

ied spirit more than can be measured, and it is due her unselfish devotion that she should thus be made aware of the appreciation of her work. Why should any member of a family be slow to manifest such kindly evidences of loving interest and affection towards the others forming that circle. There is nothing unmanly or weak in honest, sincere affection manifested towards ones own, and no one should be ashamed in their homelife to let it be seen that every effort put forth for the happiness of the household, has the hearty appreciation and cooperation of all other members of that home.

The apostle, on one occasion, exhorted the Saints that they should "See that ye love one another, with a pure heart fervently." (1 Peter 1:22). The human heart naturally craves sympathy and affection, and if a true, sincere affection is had, as enjoined by the apostle, it will manifest itself in kindly deeds; in ministering to the well-being of the household of faith; as well as in the homelife. God so loved the world that he gave His Only Begotten Son as an offering—a propitiation—for the sins of those who are willing to show their appreciation of such love, "Perfect love casteth out fear." "There is no fear in love" is the language of Holy Writ, and as the mind and body are moved by that which occupies chief place in the heart, so if the heart is filled with a pure affection, it must naturally manifest itself in a manner that will be comforting and assuring.

One of the striking testimonies of the Apostle John is, that,

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.—1 John 3:14.

And Jesus declared: By this shall all men know that ye are my disciples, if ye have love one to another.—St. John 13:35.

If this requirement is enjoined upon the followers of Christ, how strongly should the necessity for the fruits of the Spirit being manifest in ones home life, be impressed upon every child of God. Let every one "be kindly affectioned one toward another." Give words of praise and commendation when you feel it is due; but never descend to flattery; hypocrisy is abominable. But if any should feel that they do not sincerely love his brother; if a sister feels that she has no affection for her sister (in the family or church), it is an evidence that something is not as it should be, and a self-examination in humility and prayer, should not be delayed, for it is impossible to truly love God, and not love one another: My little children, let us not love in

word [hypocritically], neither in tongue [deceitfully]; but in deed and in truth.—1 John 3:18.

## INDEPENDENCE REUNION.

The reunion closed with the services Sunday night; four were baptized Sunday noon, and two Saturday, five of whom were confirmed at the afternoon service and one child blessed. Sunday morning the pavilion was crowded and President Joseph Smith delivered a very strong discourse, marking some of the distinctive doctrines which the church has proclaimed the past seventy years, for which, in early days, they were strongly opposed, but latterly many others have expressed a belief in them as being the doctrines of the Bible. President Smith has given some remarkably powerful sermons at this reunion. Bro. A. H. Parsons was the speaker at 2:30, Sunday, and spoke with good liberty. At 7:30 Bro. Columbus Scott preached the final sermon of the reunion and it was a splendid effort on the future of the Saints. He held the attention of his audience very closely until the end.

At the business session, Saturday afternoon, it was unanimously decided to continue the reunion next year and the missionary in charge together with Bishops R. May and Ellis Short were made committee of arrangements, with power to select place and name time. Votes of appreciation were given to Kansas City papers for the very fair and full reports of the proceedings; to the committee for their good work in preparing for this reunion, and to Sr. Belle James for faithful services in reporting. A vote of thanks should have been given the chorister and chorus for untiring and devoted as well as efficient service, which contributed very much to the success of every service. It was overlooked in the hurry to get out of a warm building. The reunion was a success, though but six were baptized; the moral effect in a better understanding of our position is incalculable. Now prepare for 1901.

## EDITORIAL ITEMS.

OUR patrons will please take notice that our stock of Historical Engravings is exhausted, and no more perfect copies can be obtained. We have, however, a few copies which are very slightly damaged, which we can furnish, while they last, at 15 cents, when accompanied by \$1.00 for ENSIGN subscription.

BRO. EBEN MILLER is trying to prevent the denizens of Cleveland, Ohio, from being "mixed" as to the identity of the church he represents. He had printed some hand bills with a display

heading, "Strangers Beware," stating that the Mormonism of Utah is a departure from the faith of the church organized by Joseph Smith in 1830; he enumerates some of the doctrines taught by the Utah people and says the church which holds services in Memorial Post Hall, 170 Superior street, every Sunday at 11 a. m. and 7:30 p. m. rejects those teachings and invites the people to "come and hear the truth."

## EXTRACTS FROM LETTERS.

ELDER R. M. MALONEY, El Reno, Oklahoma:

We are hopeful in the work. Bro. S. S. Smith and I are engaged at Fairview with fair attendance and interest, best we have seen at that school-house in five years.

MRS. A. R. BANKS, Walla Walla, Washington:

A lady friend sent me a copy of the ENSIGN, and I enjoyed it very much. My husband and I wrote to one of your ministers and he wrote that he was coming through the place in which we then lived, but before he came we had moved here, and we did not get to see him; we were very much disappointed about it. Have you any ministers near here? If you have would be pleased to have them call.

We are unable to answer whether or not any of the ministry of this church live in the neighborhood of Walla Walla, but trust our brethren of the traveling ministry assigned to that territory, will make a note of this call and arrange to meet it when convenient.

BRO. WM. C. BURROUGHS, Troop F, 4th United States Cavalry, now stationed in Philippine Islands, in a letter written July 10th, and received August 31st, thus writes:

The ENSIGN is my only preacher in this country; I would be lost without it. When I read about some good meeting it makes me wish I was there. I don't hear any preaching or singing, no prayers or testimonies, no music of any kind except when I go to Manila, once in every two months. I am in a crowd of soldiers all of the time; all I can hear is some profane or vulgar word; no one can imagine how I desire to be among some Saints, or among some who have respect for God and his word. I am still in the faith, hoping to be better prepared for the trials to come, and that I may be placed among Saints soon. Pray for me, brethren and sisters, that I may be faithful and worthy of the blessings received; the greatest blessing I have is good health, considering the difficulties in this country.

We are glad to know that our brother keeps up his interest in the work of the Lord and remembers his baptismal covenant, and that, though surrounded with so much of evil amid the temptations besetting the pathway of a soldier, he still remembers that he is a soldier in the great army of the Lord, and longs for those associations which bring peace, joy and comfort in the Holy Ghost. May our heavenly Father protect him in his integrity, and give him grace to abide in faithfulness.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

The usual services will be held in the church next Sunday; preaching at 11 a. m. and 7:30 p. m. Social service, 2:30 p. m.

Sr. Lucy Hamilton is convalescing nicely.

Sr. Pliny Sherman was quite ill Monday.

The editor is at the Stewartsville reunion this week, representing the ENSIGN.

Sr. Agnes Farrow has secured a school at Grain Valley and will teach this winter. She will make a competent instructor.

President Joseph Smith left this (Thursday) morning for Stewartsville, Missouri, reunion. Bro. Columbus Scott also left for the same place a day or two ago.

Mr. G. W. Coakley, recently postmaster here, has moved his goods to Los Angeles, California, where he has relatives and friends. Himself and family will follow in about ten days.

Bro. W. C. Duncan and family left overland, Tuesday, for Colorado to reside. Bro. Duncan's health is quite poor, his lungs being affected. We hope his health may improve until it is restored fully, and that prosperity may attend them.

Sr. Jennie Newton has so far recovered her health as to be able to return to her home at Cove, Arkansas. That much esteemed brother, A. L. Newton, came up the latter part of last week, took in the reunion, and on Wednesday departed with his family for Cove.

Bro. J. W. Brackenbury was quite ill last week, but we are pleased to note he is out again, though still feeling the effects of the attack. His grandson, Byron, son of Bro. Luther Brackenbury, of California, who has been quite low with typhoid fever, is also improving.

Bro. Levi Cheney met with an accident last week that was almost fatal; he was standing near where the pipe was being drawn from the well when a stick of wood, used for a lever, flew up and struck him under the chin and prostrated him senseless; assistance was procured and he is now around again. Coming so closely upon the stroke of paralysis which attacked Sr. Cheney, his wife, it was felt that the old adage, "misfortunes never come singly," was verified in their case; it surely came in pairs in this instance. Sr. Cheney is slowly improving.

The regular monthly business meeting of the branch was held Monday evening, President W. H. Garrett presiding, John W. Luff secretary. The usual reports were read, showing work done by the officers. The treasurer reported for month of August, receipts, \$81.24; expenses, \$15.32; balance, \$15.92. In consideration of the immense amount of work required in correcting and transferring the records of the branch to the new record, a vote of thanks was tendered the brother doing the work, and the compensation increased to \$15.00. Bro. John Joseph Luff, from Lamoni, and

Srs. M. A. and Marie Clark, from Chicago, were received by letter as members of the branch. Letters of removal were granted Bro. and Sr. Wm. Curtis, to Centerville, Iowa. The statistical report of the branch for the past six months shows net increase, -39; present number, 1063. The following were elected as delegates to the district conference convening with Armstrong branch, next Saturday and Sunday; W. H. Garrett, H. H. Robinson, A. H. Parsons, G. H. Hulmes, M. T. Short, Josiah Curtis, Ellis Short, W. N. Robinson, B. J. Scott and Wm. Clow.

## LAMONI, IOWA.

A delightful change in the weather, the memory of the practical thoughts in the Sunday School lesson, yesterday, and the testimonies, in the afternoon service, of faith in God, all inspire us to renewed diligence in the work of the Lord. The Sunday School had its usual good attendance and everyone seemed to be of good cheer. The forenoon sermon was by Dr. J. H. Hansen, subject "Healings." Elders Salyards, Allen and Gault were in charge of the afternoon sacrament service; Elder H. N. Snively delivered the evening sermon at the church, and Apostle Heman C. Smith spoke on "Friendship" at the Home.

Elder H. A. Stebbins returned from the Northwestern Kansas Reunion, Tuesday, having been absent twenty days and delivered seventeen discourses. He filled his regular appointment at Davis City, yesterday.

Apostle W. H. Kelley preached at the Evergreen church, Sunday; Elder F. M. Weld held services at Spring Valley, Elder F. E. Cochran at Greenville, Apostle J. R. Lambert at Pleasanton, Elders Isaac Carlisle and J. P. Anderson at Center school-house, and Priest David Keown at Andover.

Elder Fred A. Smith left on Friday for Carroll county, to hold a ten days meeting. Bishop E. L. Kelley left Saturday for the Stewartsville reunion.

Sr. T. J. Bell and daughter are visiting relatives near Byrnesville, Indiana.

Sr. Roxanna E. Anderson returned from California on Thursday, to take up the duties of the school-room. Sr. Anderson has been spending her vacation with her husband, "doing missionary work" on the Pacific coast.

Sr. Frances Davis gave a reception on Friday afternoon to those interested in the Kindergarten work. She gave a very interesting talk in explanation of methods. The "grown up girls" participated in the little songs, games and plays, and thus obtained a very practical idea of the work. Sr. Davis will open a Kindergarten at her home, September 10th, to continue three months.

Elder F. M. Weld, missionary in charge of Decatur district, informs us that arrangements have been made for two days meetings as follows: Davis City, Iowa, September 15th and 16th, in charge of Apostle J. R. Lam-

bert and Elder M. M. Turpin; Lucas, Iowa, September 22d and 23d, in charge of Elders Duncan Campbell and J. C. Clapp; Pleasanton, Iowa, September 29th and 30th.

District conference will be held at Lone Rock, Missouri, October 6th and 7th; and on October 13th and 14th, meetings will be held at the Evergreen church. On the 14th President Joseph Smith will conduct dedicatory services.

Your pardon please—Decatur district Sunday School workers and Religians—your convention occurs next Friday, Saturday and Sunday, not as stated last week. GRACE L. KRAHL, September 3.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Euclid branch, 748 N. 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Yesterday added another pleasant milestone to the work in Chicago, in the pleasant and spiritual union service which was well attended and encouraging. Let us begin to look forth to and prepare for the next one, October 7th.

Bro. Joshua Terry Hackett, newly appointed missionary to our district, came to the city Saturday to enter into the work assigned him. He preached last night at the mission. He is a young man and we bespeak for him care from the Saints, and on his part humility and hard work.

Sr. Bodry, of the Shelton, Nebraska, branch, is visiting in city, and worshiped with the dear Saints, also Sr. Wheeler, of Stark county, Illinois, rejoiced in meeting with the church people.

Bro. S. C. Good preached at the hall yesterday at 3 p. m. He is very busy in gospel work in a private way—a very effective way.

Bro. L. F. Hills, of Marion, Iowa, an honored employee of the Northwestern Railway Company, to whom the company has tendered a promotion, was in the city a few days. He has decided to engage in the gospel work, and will soon enter upon his mission despite the flattering offers of worldly remuneration. Success, "Lou."

Sr. T. A. Phillips, wife of our honored Canadian missionary, is visiting a daughter in our city, and was in attendance at the union service yesterday. We were pleased to form her acquaintance and to learn that R. C. was "digging" into the work, trying to complete a church house before their district conference. We suggested that the Canadian elders come over to Chicago to take lessons in street preaching.

Sr. Laura Paden, a zealous Saint of Lima, Ohio, rejoiced with the Saints in worship yesterday. Any elder passing that way will receive a welcome at her home, 803 Pine street.

Through the kindness and aid of the dear Saints, and at the urgent request of one nearest to us, we start tonight for the North Missouri reunion at Stewartsville, expecting to visit our old

home, St. Joseph, then hasten back to our blessed work in Chicago. We may be absent over two Sundays.

Bro. F. M. Pitt and family returned safely yesterday, and soon bid away to the places of worship. We welcome them.

Bro. A. McCallum called our mind back to pleasant scenes of the past by his presence in our home. Alex loves the work and fails not to tell others the "pleasing story" when opportunity offers.

Yours in love,

J. M. TERRY.

395 Ogden Ave., Sept. 3.

## ST. LOUIS, MISSOURI.

Yesterday, from the heart we could say, "Beautiful morning, day of Hope," for the sky was beautiful in its delicate coloring of blue and white, and we were glad that so fair a day greeted us upon our entrance into our new church. As early as 8:45 the Saints could be seen hurrying towards our new place of worship, and a little after 9:30 Sabbath School was commenced, with a fine attendance. As we witnessed the children and young people filing in one after the other, heart and eyes overflowed with gratitude to God that once again we were permitted to assemble as a worshipping body; we thought the opening song, "Revive thy work, O Lord" very appropriate. A souvenir was provided for each child, and, I believe every one present, through the kindness of some kind hearted persons.

Leaving the Sabbath School room we ascended to the auditorium, and were somewhat agreeably surprised by the number present; this main room is much larger than our former quarters, and at this time was well filled, and the number continued to increase. Promptly the voluntary was played by Sr. Walrond, then hymn No. 156; invocation by Bro. J. C. Hitchcock. As the choir sang, and the music of the anthem soared heavenward, our prayer went fervently upward that as we were permitted such a beautiful place of worship, that we might make it holy also, and worship the Lord in spirit and in truth. Bro. Arthur Allen addressed the waiting congregation. The sacramental service was held in the basement at six p. m. Good attendance and a splendid meeting. At eight p. m. the auditorium was crowded, many not of our faith being present. Bro. Allen was again the speaker, assisted by Br. Barraclough and J. C. Hitchcock. The anthems by the choir were inspiring in their beauty of melody.

The seventh day is God's reception day;

Six days in every week He comes to us

To buoy our strength with His for daily tasks

To bring us comfort or to give us joy; But on the seventh He throws wide

His doors, And bids us enter. All heaven's courts are filled With bloom and beauty and the sound of song.

Our little "court" was filled with bloom and beauty and the sound of song, and we rejoiced exceedingly, that upon our entrance God sent his ambassador, the Holy Spirit, to bid us wel-

come; we felt that our King "received upon yesterday."

We had visitors yesterday from Belleville, Godfrey and Alton, Illinois; also from our home folks, Cheltenham and Oak Hill. One child blessed by Brn. Allen and Gordon Smith. Total collections and offerings, \$88.80.

A party of our young people visited with Sr. Crawford and family, Collinsville, Illinois, Sunday, August 26th.

Sr. Tena Archibald went to Independence, visiting the reunion at Washington Park.

Bro. R. B. Trowbridge is at present at Sedalia, recuperating, expecting to return here Thursday, then on East with wife and baby, intending to sojourn with Bro. Bond and "Aunt Nelly."

Sunday School business meeting Tuesday of next week.

Prayer union at the home of Sr. Mercer, this week, No. 2576 Montgomery street.

The Mite society will have its meeting the last Monday of September instead of the first Monday of October; we meet at the home of Sr. Maria Cook, 2730 Rutger street. Mite society members please take notice and let us have a good attendance.

Sr. M. Walker is visiting in the city, arriving this evening; she intends to remain three weeks.

ETNA.

## LETTER DEPARTMENT.

COUNCIL BLUFFS, Iowa, Sept. 1.

Editor Ensign:—The Pottawatomie district conference is again a thing of the past, and taking the Sunday School convention, which convened on Friday, it may be said that it was the most successful gathering of the church forces hereabout for many days. Perfect harmony prevailed in all departments of the work. The Sunday School convention listened to two excellent papers on features of the work by Sr. Julia Hansen and Sr. George Underwood, which elicited discussion. The officers of the district were continued for the ensuing three months, and no change in the forces in the field.

The meeting on Sunday was held in Parish's Grove, three miles from Hazel Dell chapel, with social service at 9:30, preaching at 11 o'clock by Bro. D. R. Chambers, after which the baskets were opened and everyone was provided with all they could eat out of the good things provided by the sisters. Dinner over we repaired to the water where five precious souls were buried with Christ by baptism. Returning to the ground Bro. Joshua Carlisle discoursed on the gospel in a manner satisfactory to all. Indeed both discourses were well received by all present. The writer spoke in the chapel Saturday evening, and Sunday. Bro. Wells, of Atlantic, Iowa, discoursed acceptably at the chapel, in which place the meeting was called. I never witnessed a greater interest than was manifested at these meetings, and the prospect of an early ingathering of souls was never better. What is needed is more forces in the field. Only two of us engaged actively in the work, it is impossible to cover all the field.

Our arrangements so far, are as follows: Bro. Chambers goes home for a ten days needed rest, the writer will go to Honey Creek station the first Sunday, second at Ransoms' school-house, likely preaching during the week, assisted by Bro. Adolph Madison, and Saturday before the third Sunday go to Neola to meet Bro. Chambers, and again try that hotbed of sectarianism.

It is hard work to get a foothold in the cities, especially without money, and that is a scarce commodity with the missionary. Bro. Chambers made

allusion to this at the conference, and if any of the Saints have more money than they have use for at present, it would be thankfully received by ye missionaries, while in city work.

About twenty-five have been received into the church the past three months, and others are only waiting for the troubling of the waters. In Bro. H. N. Hansen the missionaries have a friend, who, by his wise counsel and his unflinching impartiality and kindness, strengthens their hearts and hands, and it is a pleasure to visit his home, presided over by Sr. Agnes, his better half.

Pray for us, brethren, that God will bless us, and send more laborers into the field for the harvest is all ready for the reapers. Ever praying for the success of the gospel, I am

Yours in bonds,  
J. S. STRAIN.

LARO, Philippine Islands, July 22.

*Editor Ensign:*—Perhaps a few lines from this part of the world regarding the people, their modes of living, and religious belief, would be interesting to the Saints. I will try and give the best I can.

I have been in the Philippine Islands since October 27, 1899, and have been almost through the island of Luzon. I left Manila the 1st of December and traveled north about three hundred and fifty miles to Vigan, the second city in size on Luzon. I stayed in Vigan six months, and then came to Laro, my company being ordered here for garrison.

The Filipinos are divided into many different tribes, and each tribe has a separate language. I believe that is one reason the Americans make such slow progress. The Tagalos and Ilocanos are the most civilized, and live in the cities and towns of any size, while the Igorrote tribes live in the mountains and in small towns called barrios. From six to twelve bamboo houses are as many as is usually found in one barrio. The Igorrotos go almost naked, and live by fishing, raising rice, and on the bananas, coconuts and other fruits. They wear long hair like our American Indian. Some of them follow head hunting. They travel around in bands armed with spears, and occasionally attack a barrio of some other tribe. They cut the heads and hands off of those whom they murder and then eat them.

They ran a spear through an American soldier who belonged to E company of my regiment. He was sick and tired and had fallen a short distance behind his company. They severed his head and hands and ate them. They usually put the heads of their victims on sharp pointed poles and carry them off in that way. I do not know that this practice is carried on in southern Luzon.

The only religion I have ever seen or heard of them practicing is the worshiping of idols. The women wrap beads around their forearm from the wrist to the elbow. They keep their bodies tattooed and wear strings of beads and shells. Once in a while they come into the towns along the coast. Whenever they have their picture taken they place their idol at their feet. They bury the dead about the same way our Indians do, by interring rice, tobacco and their spears with them.

The Tagalos and Ilocanos live in the towns on the coasts, and raise rice, hemp, tobacco, sugar and coconuts, and most of them, especially those in the cities, speak Spanish, and are a mixed race of Spanish, Chinese, Filipinos, and a few Japanese. The real Filipino is short of stature, black in color, with black eyes and coarse, black hair. The mixed breeds are called "Mestizos."

The only religion is Roman Catholic; that is, they use the rites of the Roman Catholic church, but they do not recognize the pope of Rome as the head of their church. They simply act independently and do not send any money away from their own country for their church. Wages are very low (about 20 cents a day), and most of the money goes to the church. I believe that the priests, or padres as they are called, are almost entirely

responsible for the insurrection. I do not believe they would tolerate any other religious belief than their own if they could help themselves, but the time is now close when they will have to give ear to others. In Manila other churches have already got their missionaries. The people themselves do not seem to know of anything but Catholicism; but the padres know that American rule will damage their church. Some of the priests have led charges against the Americans, and some have been killed in battle. They collect money through the church to carry on the insurgent army. "Agutaldos's March" is a tune they play in their churches quite often. The people stand at attention, and cross themselves while it is being played. They have frequent parades.

They have cockfighting almost in the church yard every Sunday after their meetings are over. They fasten sharp knives or gaffs to the legs of the cocks, and one, and sometimes both of them are killed. The people are confirmed gamblers; most of the priests keep Monte games going in their own house, and "bino" (a kind of rum) is sold in the rear of a great many of the churches. "Bino" is as bad an enemy to the American soldier as the insurrecto is. It sells at about two centenos a glass.

My company had an engagement with the enemy last Sunday evening. I had just written a letter home and had mailed it, and the mail was put on a wagon and sent to Vigan. A squad of about fifteen men were sent as an escort and when about one mile and a half south of here they were ambushed. One American soldier and two horses were killed on the American side. Five were found on the enemy's side. We tried to make a flank movement on them with the rest of the company, but failed, as they did not run the way we thought they would. About all the rebels left now are "ladrones" (thieves). They thought the wagon we had sent out had the pay master with it as it was about time for him, but they were mistaken. There was nearly one hundred of them.

Their church buildings are all large brick or stone structures, and have lots of bells attached to them.

One of the customs of the people is to build what is called skull pits. When the relations or friends of a dead person are too poor to pay the taxes on the grave, the bones are taken up and put in the pit which is a square pan made of brick in the rear of the church. Wheat flour is almost entirely unknown; in fact, I have never seen any of the natives have it unless they had traded for it from the soldiers; rice is used in its place. The natives carry everything on the top of their heads. They are all filthy people; smallpox is in nearly all the towns.

The rainy season is here now. It commences in May and lasts until November in southern part of the island; it does not last quite so long here; it rains some every day. I am expecting to start back home in November or December. I have learned to talk some Spanish.

All the natives use tobacco, men, women and children. The women smoke cigars that are as much as a foot in length, and some are longer than that.

There is but one railroad on the island; it is a narrow gauge. The cars are small and the road runs from Manila north to Dagupan, 185 kilometers, or about 115 American miles. All hauling or freighting done by natives is done with caribou, or water buffalo, and two wheeled carts.

Earthquakes are felt very often here; some very severe shocks are felt at times. I have seen the boys jump out of bed at night, and get outside during one of them. All brick buildings have walls about four feet thick, and are not over two stories high. Manila has no buildings higher than three stories. My regiment has had some very brisk engagements with the enemy since it has been here.

All houses are built up high off the ground on account of so much water during the rainy season. This town

is two miles from the China sea. The Chinese are the most prosperous business men in this country.

These people, in my estimation, are not capable of running good government. I hope the time will not be long till elders will be sent here. Other churches have men in the field already. I ask an interest in the prayers of all Saints.

Your brother in the gospel,  
LAWRENCE C. SMITH.  
F. Co., 33d U. S. V. Infantry.

DENVER, Col., August 26.

*Editor Ensign:*—We left Denver Thursday night on the Burlington "Flyer" for conference at Wray, Colorado. After we had proceeded some distance, we were informed by the conductor that our train did not stop at Wray, and we would have to get off at Yuma, thirty miles short of our destination, and take the local freight in the morning. As the laws of railroads are as unchangeable as those of the Medes and Persians, we had to submit and so we waited in the depot at Yuma till 6:30, when the freight train arrived one hour late; but we boarded it, thinking we would be in Wray for a late breakfast; but freight trains are very uncertain; we got to Wray at 10 o'clock, three and one-half hours making thirty miles. We were met at the depot by Brn. Hansen, Duncan and Bullard, who had come, expecting the district tent to arrive from Colorado Springs on this train; but no tent arrived. Bro. Duncan was pretty blue, as he had shipped the tent from the Springs on Monday, and might reasonably expect it by Friday. So we interviewed the agent as to when we might expect it, and were informed that it had not yet been received by the Burlington from the Denver & Rio Grande, but he promised to do all he could for us, and telegraphed to Denver to have it shipped that night on the fast freight to Akron and transferred to the local there (as the fast freight does not stop at Wray), and so Saturday morning the tent arrived and Bro. D. was all smiles.

In the meantime the brethren had arranged for the use of the school-house if the tent did not come. Friday afternoon the Sunday School Association met at the house of Bro. E. D. Bullard; the session was short but very interesting; three children were confirmed who had been baptized previously. Friday night prayer meeting; the house was filled to overflowing, and a good time was had.

Saturday morning we met for business, E. F. Shupe and Joseph Luff presiding; the tent was comfortably filled with Saints from the surrounding country, who had come from fifty miles around to attend the conference; another was confirmed; business again at 2:30. At 8 p. m. the tent was crowded and more than could be accommodated, to hear Bro. Luff dispense the bread of life. Sunday at 9:30 Sunday School; at 11 a. m. Bro. Luff was again the speaker to a large congregation. After the morning service Bro. Bullard buried two precious souls beneath the liquid wave; at 2:30 sacrament and confirmation in charge of E. D. Bullard and A. B. Hansen; another good time. At 3 p. m. the tent was more than crowded, almost as many outside as in. Bro. Shupe was the speaker followed with a few remarks by Bro. Luff. This closed, according to the opinion of the writer, one of the most successful conferences of the district. The attendance was large both of the church and others, and the best of attention was paid; in fact, we never saw better attention, the people seemed almost starving for the bread of life. The brethren are still continuing the tent meetings. Bro. A. B. Hansen did good service in printing and distributing bills announcing the services. The writer and Bro. Luff returned to Denver Monday morning.

E. F. SHUPE.

JERUSALEM, Palestine, July 30.

*Dear Ensign:*—Will write you a letter and thank you for your weekly visits. You are a welcome friend. Wishing you were much larger and could come twice a week. You

are always full of good news. Your sermons, letters, editorials and general church news are read with delight, love and joy. Your coming to us in this far away land makes us realize how good you are. In making your journey on ocean and sea to the Holy Land where our Lord and Master did so much for a lost and sinful world, I hope you will not stop your visits to me, for we would be lonely without your weekly trips. I am very thankful to the dear Saints, those who sent me the *Heralds*, *Expositions* and *Hopes*, and pray that the God of heaven will bless them for their kindness to me, for indeed it was like visiting with them, for I love the children of God dearly.

I will give you a few lines about the city of Jerusalem. It has indeed the appearance of becoming a great city before a great while from the great amount of building going on continually. The Jews are, I think, doing a great deal of building and some very fine and expensive. They are building a new hospital that is very large and beautiful. The Jews are a very industrious people; they are praying and weeping weekly for God to restore their beloved city Jerusalem and country back to them. Other people are spending much money and labor in making Jerusalem a great city. We have been nine years here and we have seen some improvements, some resembling a little our country, such as sprinkling the dusty streets, although in a very homely way, but they sprinkle the streets all the same. Also butter making is another improvement; we can get pretty fair butter now. There is another improvement I would love to see take place, that is making syrup from the sweet cane. The natives raise it to eat, but know not how to make syrup and sugar. I believe some one will come yet and make sugar and syrup. Syrup and sugar both are very high in price here. Jerusalem is a lively city, good markets, plenty of fruit, and vegetables. Figs will soon be ready for market; olives will not be ready for four months. The vineyards are all ripening and sending in their lovely grapes filling the market. We will have plenty of grapes and cheap too, until some time in October. Then the oranges will begin to come in and will last until May. There are some apples, but very poor and little and very high. Plenty of peaches and some very fine, but high in price. Last Thursday, August 2d, the news came here by telegram that the King of Italy had been assassinated; we have heard nothing more since.

I will bring this to a close hoping you may do much good.

Your sister in Christ,  
Mrs. W. P. BROWN.

Camp Grounds,  
Near SHERWIN JUNCTION, KS.,  
August 20.

*Editor Ensign:*—The Spring River district reunion began Friday, August 10th. By the energetic supervision and labor of the committee, Brn. Taylor, Richards and McCall, the pleasant grove of tall oaks and hickory was made in readiness to receive all who were willing to come. The large pavilion was reared in a convenient location, and although it covers a large area it would not accommodate all the attendants at all times. The general oversight of the services was in charge of Bro. E. A. Davis, our district president.

The arrangement of services was such as is usually followed at reunions. After the arrival of Bro. J. A. Gunsolley, on Tuesday morning, from eight to nine o'clock we held a Sunday School session, and repeated the same program on Wednesday, Thursday and Sunday mornings.

Thursday afternoon was occupied by the Sunday School workers, Brn. E. A. Davis, M. S. Frick and J. A. Gunsolley occupying most of the allotted time in talks calculated to instill interest and arouse action in this line of work among members of the church. Sessions of institute work were taken up at the conclusion of the afternoon preaching services, Bro. J. A. Gunsolley taking charge. His services and instruction in teaching and general management of Sunday

School and Religio work was gladly received and highly praised by teachers and members generally.

Friday afternoon was taken up by Zion's Religio-Literary Society. A program was introduced consisting of numerous subjects which related to the Religio work and were profitably discussed by a number. A new feature of the Religio work, "The Home Study Department" was explained by Bro. Gunsolley. At the conclusion of this service the baptism of Will Sherwin and Maud Thomas occurred, Bro. Warny officiating. The presiding and preaching was done by the following priesthood: Brn. E. A. Davis, T. S. Hayton, F. C. Keck, F. C. Warny, J. M. Richards, W. H. Prewitt, J. A. Gunsolley, W. S. Taylor, S. D. Love, M. A. Love, A. M. Baker, E. E. Bradley, Noah Karahoo (Lamanite elder), E. W. Depew, John Thomas, W. B. Hillan, H. Thurman, J. W. Thorp, J. T. Davis, J. C. Severine, W. E. Hayden, J. T. Riley, M. S. Frick, W. S. Macrae, J. Briggs. The preaching throughout the entire ten days was stamped with Latter Day thoroughness. Brn. F. C. Keck and W. S. Macrae arriving on Monday, 13th, from the Oklahoma reunion, Bro. Macrae leaving for home on Thursday on account of sickness of wife and child; Bro. Keck going home Friday. On Thursday Bro. J. T. Riley and W. E. Hayden, from Indian Territory, and Bro. S. W. Simmons, from Arkansas, arrived. The latter was sick on arrival; he was relieved by administration, but did not feel well enough at any time to fill his appointments; on Sunday, 19th, he returned home.

The Saints were immeasurably built up through the inspiring character of the prayer and testimony meetings, the word of the Lord again being confirmed to his people by speaking in tongues, singing in tongues, interpretation of tongues, prophecy and revelation, the melting influence being present in great power; at one session, at least, I believe that every one of the large audience was shedding tears. Many persons present exclaimed that they never before saw such evidences of the divinity of this latter day work. We were warned against the results of ineffective discipline in the homes of his people; that he was pleased with our good desires, but was grieved that our actions were not more in harmony with our desires; that upon the rising generation depends a great work and upon the present fathers and mothers rests this great responsibility. Another confirmed this in speaking by the power of the Spirit—that parents should see to preparing their children, for it would be the children of this generation that would have to meet the great and trying events just preceding the coming of the Savior. Another declared that the children of this generation would be those who would be tried as by fire. These were indeed joyful seasons, and the outpouring of the Spirit of God at the different meetings was like showers in a very drouthy season.

The sermons preached and instructive lessons by the elders were never more enjoyed. The weather was all that could be wished throughout; however, it is too dry for the farmers best interests; roads are awfully dusty. The attendance was good; about forty families camped on the ground. Some of our Lamanite brethren from Indian Territory were present, and to our Bro. Karahoo (Lamanite) was delivered a great promise through prophecy.

I will not forget to mention that the sisters did not fail to remember the prayer union on Thursday afternoon, when they had a good spiritual feast. On Sunday evening, the 19th, closed one of the best reunions ever held in the southwest. A resolution was passed that we ask next district conference to take into consideration the time and place of a reunion next fall. On Sunday at 1 p. m. ten more were baptized.

By a vote of the congregation the district president, E. A. Davis, was requested to preach the closing sermon. The whole community for miles around came out.

Yours truly,  
M. S. FRICK.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## COMMENTS ON SWEDENBORG.

## CONCLUDED.

The Apostle John, looking down through the ages to the final consummation of all earthly affairs, says (Rev. 20: 13):

"And the sea gave up the dead which were in it; and death, and hell delivered up the dead which were in them: and they were judged every man according to their works."

The keys of hell and of death were formerly held by Satan, but now, thanks be to the Lord, they are held by Christ, he having obtained them through his own death and resurrection. (See Heb. 2: 14).

From the foregoing passages, I am forced to the conclusion that every person who is born into the world, at some period of his existence (either in this life or in the spirit world), has had, or will have, the privilege of hearing and accepting, or rejecting, the gospel of Christ. They can neither accept nor reject what they have never heard.

Those who accept and obey its requirements and remain ever faithful to their duties under it, will come forth in the first resurrection and inherit the celestial glory, compared by Paul with the glory of the sun.

Those who accept it and receive a remission of their sins by obedience to its first principles, but afterwards prove neglectful of duty, though never becoming positively vicious, nor letting go their hold on the gospel, will, I believe, come forth in the first resurrection and inherit the second, or terrestrial glory, compared by Paul with the glory of the moon. So also will those who have been blinded by the craftiness of men and by false education and traditions as to what God really requires of them, but have led good and noble lives, and have been obedient to the best light that they had.

Those who knowingly reject the gospel after having heard it in its fullness and have led vicious lives, cannot come forth in the first resurrection, but must remain in the spirit world till after the millennium. These will come forth in the last resurrection, and having suffered the full penalty for all their sins, having paid the uttermost farthing, will receive a reward proportioned to the amount of good that they have done. These will receive that lesser glory which Paul compares with the glory of the stars.

But there is still another class of whom Jesus said, "He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." (Mark 3: 29). "But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 32). This is the class described by Paul in Hebrew 6: 4-6:

"For it is impossible for those who were once enlightened, and

have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

These cannot hope to inherit any of those glories, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels, in eternity.

I believe with Mr. S. that no man was created for hell, that God desires to save all, and that those who come short of salvation at last, are those who refuse to be saved. They gravitate towards hell by a natural law of attraction. They go to that place for which they have lived and for which their natures adapt them; they seek their own kind and they find them. If they are miserable there, they would be still more miserable if they were transferred to heaven.

I agree with Mr. S. that dying infants are immediately received into a state of blessedness, for they have committed no sin for which to be punished; and if (as some claim) they are infected with the guilt of original sin inherited from their ancestors, that sin has been fully atoned for by Christ. And believing, as I do, that we shall all begin the next life about as we end this, and that the future life of the Christian is to be one of eternal progression, both mentally and spiritually, I believe that education for the infant is just as necessary there as here, and that they are placed under the tuition of those best adapted to that work. I do not believe that they are always to remain infants, but that they grow up to manhood and womanhood the same as they would have done had they remained here.

I do not agree with him though, that they are all evil, and nothing but evil, nor that after they have become adults in heaven, they are let into evils there, in order to show them how awfully wicked they are. Jesus said of them, "Of such is the kingdom of heaven." (Matt. 19: 14; Mark 10: 14; Luke 18: 10). They cannot be so very wicked as to be adjudged totally depraved. But if it is necessary that they should see evil in order to recognize it and so be able to avoid it, and to give opportunity for the exercise of their free moral agency, and to learn what it is to resist temptation, there will be abundant opportunity for all that in the little season following the millennium, when the devil shall be unchained.

I fully agree with Mr. S. that in order to reach heaven, a man does not need to walk like a devotee, with a sad and sorrowful face and drooping head, but may be joyful and cheerful. In fact, the best Christians I have known have usually been of the cheerful kind.

I also agree with him that a man is not admitted to heaven because of his poverty, nor excluded because of his wealth. A

rich man may get there as well as a poor man, if he has come by his wealth honestly and uses it properly, and does not make a god of it, nor allow it to pervert his nature or harden his heart against the poor. The rich men of Palestine, in the time of the early church, were the aristocracy, the potentates, who acquired their wealth by extortion, by robbing the laborer of his hire, and by oppressing the poor and making them slaves. James therefore had good reason for scoring them as he did. But though I believe that the rich and the poor may both gain an entrance into the New Jerusalem, I do not believe, as I did a certain wealthy church member whom I once knew, that if the poor ever reached heaven, they would have to be servants to the rich while there. The great trouble with both sides is that there is too much envy, jealousy, hatred and malice displayed between the rich and the poor. This ought not to be, especially among Christians.

## THE SPIRIT WORLD.

Mr. S. says (p. 265, par. 421), "The world of spirits is not heaven, nor is it hell, but it is a middle place or state between both; for thither a man after death first comes, and then after some time he is, according to his life in the world, either elevated into heaven or cast into hell."

He also represents the spirits of the good as going thence, after a little preparation, directly into heaven, and the spirits of the wicked as going thence directly into hell. I agree with him in the idea that the spirit world is an intermediate place or state of existence (as I have already explained) and that some degree of preparation may there be made for a higher state of existence; but I do not think that the good and the bad spirits are intermingled there, nor that we step directly thence into heaven.

I believe that the spirit world includes both paradise, a state of blessedness, where the spirits of the good are received; and the prison house or pit, where the spirits of the wicked are confined and punished. In the spirit world, both the good and the bad spirits await the resurrection of their bodies. The good come forth at the beginning of the millennium and reign with Christ a thousand years (1 Thes. 4: 13-18; Rev. 20: 4, 6), but the wicked will not come forth till the end of the thousand years. (Rev. 20: 5).

Again, Mr. S. says (p. 277, par. 447):

"Death in the word, in its internal sense signifies resurrection and continuation of life."

And again (p. 278, par. 447):

"By resuscitation is meant the drawing forth of the spirit of man from the body, and its introduction into the spiritual world, which is commonly called resurrection."

Thus we see that Mr. S. makes death and resurrection identical in meaning, while the Scriptures makes them the opposites of each other.

"For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. 15: 22.

Mr. S. makes the resurrection to mean the separation of body and spirit and the introduction of the spirit into the spirit world, while the Scriptures define it as the coming forth of the spirit from the spirit world and the reunion of the spirit with the body.

"It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him."—1 John 3: 2.

"Who [Christ] shall change our vile body, that it may be fashioned like unto his glorious body."—1 Thes. 3: 21.

Christ's resurrected body consisted of flesh and bones. (Luke 24: 36-43). It was the same body that was crucified.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27: 52, 53.

Our resurrection is to be like Christ's.

"But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming."—1 Cor. 15: 20-23.

This last passage clearly places the resurrection in the future. So also do 1 Thessalonians 4: 16 and Revelation 20: 4-6, 12, 13, whereas Mr. S. makes each man's resurrection coincident with his death.

I agree with Mr. S. that a man's spirit is in a perfect human form (as I have already stated), for we read in the Bible of the spirits seeing and recognizing one another in the spirit world, as in the case of Abraham, Lazarus, and the rich man, and also that the angels, who are all ministering spirits, were often taken for men. And, as I have already stated, I agree with him in his idea that a man begins the next life about as he ends this. The body is the house in which the spirit dwells; and when a man steps out of his house, he is not miraculously changed into somebody else. He is the same man with the same character, feelings and disposition as before. And I believe that the same traits of character that a man possesses in this life he will retain in the next (for a long period at least), except that in the case of Christ's followers, their undesirable traits will, in the course of time, be overcome and purged away.

I agree with Mr. S. in the idea that heaven must be entered, if at all, through a long period of progression, not by an immediate act of mercy at the time of the man's death. We must become perfect beings, as perfect even as the angels are, and adapted to the environments of heaven, before we can enter there. Without this perfection and adaptation, we could not be happy in heaven, even were we permitted to dwell there.

But to attain to that condition,

it will be necessary for most of us, if not for all, to make the best improvement possible during the entire millennium, with all the advantages of having the devil chained, hardships and temptations removed, our bodies perfected, our minds quickened and strengthened, and Christ himself for our companion, teacher and ruler.

I believe that Mr. S. is correct in his idea that God rules in hell (the Bible teaches that), and that he modifies and ameliorates to some extent the sufferings there. That would be according to his mercy. If the power of Satan were wholly unrestrained, the sufferings of his victims would be far more severe than they are.

I believe also that he is right in his statement that the punishments there are manifold, being more gentle or more severe according to the evils which men have committed. That is according to reason and justice. Were it otherwise, God would not be rewarding every man according to his works. Jesus himself says, speaking of certain cities:

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."—Matt. 10: 15.

That was a positive statement, emphatically expressed, that there are different degrees of punishment in the next life.

I believe also, as I have already explained, that God forces no man to hell, that he goes of his own accord to that place and to that society which is most congenial to his nature. Every man has originally both good and evil in his nature, and if, in the exercise of his free moral agency, he will cultivate the good and ever strive, with God's help, to overcome the evil, the tendency of his nature will lead him upward. His desire will then be to do right, to please God, and to obey his commandments, as far as he understands them. This tendency, if guided aright, will eventually lead to the salvation of his soul. The most serious obstacles in that man's way are false teachings and false traditions, but the Lord will take all such things into consideration in judging him.

But if, on the other hand, he cultivates the evil and allows it to overcome the good, his tendency is downward as surely as by the natural law of gravitation. Thus it is that a man becomes responsible for his own destiny and enters that condition in the next life to which his conduct in this life has adapted him.

## HELL.

I think Mr. S's explanation of hell fire, that it is the result of envy, hatred, malice, selfishness and all the other evils of a wicked spirit's lower or infernal nature intensified, is a very plausible one, to say the least, and I am not disposed to contradict it. We all know by experience that those feelings tend to fierce heat; so much so that the expressions hot with anger, burning with hatred and heat of passion are common household words.

Now, in a place and condition wherein all the evil sentiments and characteristics known to man have full sway, where every person is filled to overflowing with hatred and malevolence toward every other person, and where the chief occupation is persecuting, harassing and tormenting one another, how many times more fierce and intense must that heat become than anything of that nature that we have ever experienced here. I think that fire is the most appropriate figure by which it can be expressed. Therefore I have no desire to controvert that position, but am satisfied to let it stand upon its merits.

Although evil spirits naturally seek one another's society as being more suited to their tastes than the society of good spirits, as there is no love there but the love of self, there is nothing in their congeniality to restrain the fullest exercise of all their worst passions.

In this description I am not referring to the spirits in prison to whom Christ went, and preached after his death on the cross, many of whom were susceptible to good influences, but to those who absolutely refuse the proffered salvation, those who have "trodden under foot the Son of God, and have counted the blood of the covenant, wherewith they were sanctified, an unholy thing, and have done despite to the Spirit of grace." (Heb. 10: 29).

I have no objection to offer to Mr. S's view of the expression gnashing of teeth, that it is the continual dispute and combat of falsities and of those who are in falsities with each other, because every one fights for his own falsity and calls it truth and that these disputes and combats are heard like the gnashing of teeth.

MY OWN VIEWS.

I will now give you a brief synopsis of the religious doctrines which I believe and accept.

I believe in God the Eternal Father, in Jesus Christ his Son, and in the Holy Ghost.

I believe that men will be punished for their own sins, and not for Adam's transgression.

I believe that through the atonement of Christ all men may be saved (if they so will) by obedience to the laws and ordinances of the gospel.

I believe those ordinances are:

- (1) Faith in God and in his Son Jesus Christ; but that faith must be an obedient one, not a mere historical belief in their existence and their divinity. The devils believe in them that way and acknowledge them as God.
- (2) Repentance, and by that word I mean turning away from sin, ceasing to do evil and learning to do well, and rectifying so far as lies in our power whatever wrongs we have committed, not a mere empty regret for sin without a cessation of it or any attempt at restitution.
- (3) Baptism by immersion by those in authority for the remission of sins.
- (4) Laying on of hands by those in authority for the gift of the Holy Ghost.

But we must not stop at these ordinances. We must go on unto

perfection, adding to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." And we must also live in the daily exercise of all the christian graces.

We must continually strive to become wiser and better; to overcome the evil within our natures; to do right because it is right and to avoid wrong because it is wrong, and not because we hope to gain a reward by doing the one or avoid a punishment by abstaining from the other; to do by all (both enemies and friends) as we would wish to be done by; to become more and more like Christ and to hold out faithful even unto the end.

I believe in the resurrection of the body, that the dead in Christ will rise first, and that the rest of the dead will not live again until the thousand years (the millennium) are expired.

I believe in the doctrine of eternal judgment, which provides that men shall be judged and rewarded or punished according to the degree of good or evil that they shall have done.

I believe that a man must be called of God as was Aaron, and ordained by the laying on of hands of those who are in authority to entitle him to preach the gospel and administer in the ordinances thereof.

I believe in the same kind of organization that existed in the primitive church, viz., apostles, prophets, bishops, seventies, elders, pastors, teachers, evangelists, etc.

I believe that in the Bible is contained the word of God so far as it is translated correctly. I believe that the canon of Scripture is not full, but that God by his Holy Spirit will continue to reveal his word to man until the end of time.

I believe in the powers and gifts of the everlasting gospel, viz., the gift of faith, discerning of spirits, prophecy, revelation, healing, visions, tongues, and the interpretation of tongues, wisdom, charity, brotherly love, etc.

I believe that the religion of Jesus Christ as taught in the New Testament Scriptures will, if its precepts are accepted and obeyed, make men and women better in the domestic circle and better citizens of town, county and state, and consequently better fitted for the change which cometh at death.

I believe that man should worship God in spirit and in truth, and that such worship does not require a violation of the constitutional law of the land unless I can clearly perceive a law to be directly opposed to justice, morality and the law of God. In that case I would obey God rather than man.

I believe that obedience to law, loyalty to government, and patriotism are christian duties and should be practiced by all.

I believe that every one should be allowed to worship God according to the dictates of his own conscience so far as the exercise of that privilege does not interfere with the rights of others.

Your brother in Christ,  
G. L. JONES.

THE WORK IN RICHMOND.

*Dear Ensign*.—I feel like chatting a few moments with the dear Saints this morning, for there are many things of an encouraging nature to tell you.

Bro. Goodrich has been with us for some time, although not holding many meetings as yet, still I think he has done some good work for the Master. It was so extremely hot the week after he first came, that it was almost impossible to go out much, but we made several calls together, and he made some by himself, and we told the gospel story, and distributed tracts; we find quite a good number willing to read, and that seems about the most we can do to sow the gospel seed in every fertile spot we can find. No, not all, we can pray and trust. Paul may plant and Apollos may water, God only can give the increase.

The Apostolic minister here is doing good work, and if the ministers of our church, or of the church of Jesus Christ, were all as consecrated and as fearless as he is, there would soon be a convulsion in the religious world, so called, that would overthrow Babylon. He is preaching much truth, and is really preparing his followers for the reception of the angel's message. I have not time in this short letter to tell you all I wish to concerning him and his work, but I want all who really feel an interest in the advancement of the Master's cause here in this place, to pray, and pray earnestly, for Bro. Daugherty, that he may see the truth clearly, and, seeing the truth, may have the courage of his convictions.

I expect soon to send a long article under the head of "Notes and Comments," then you can all see the reason I have for being so hopeful. He does not seem to antagonize me at all and one night as I gave him a tract and told him to read it, so he could see what I was giving his people to read, he said, "Go ahead, sister, I'm not going to kick." I generally go to him and say something to him about his sermon, after service is over, especially if he has touched on some points of our doctrine not accepted by the orthodox churches.

Last night he preached on the angels' visit and message to Zacharias and showed how it was a devout and consecrated priest who believeth not the angel's message, and said it would be so today. He touched on the possibility of angels' visits today, and showed how the dumbness that fell on Zacharias was not the only sad effect of refusing to believe the angel's message, but the people had to suffer for it also. He had no blessing to give them, no benediction, no words of cheer and encouragement, might as well have no priest. I went to him after service and said, "Bro. Daugherty, why did you not go a little farther?" He said, "I would, but I saw the people were getting restless." I was determined he should know what I meant, so I said, "You ought to have told them that the angel had come

and brought a message and the priests were as disbelieving today as was Zacharias." He said, "I do not look for angels always to come with wings either, for they would most likely come in the garb of man. I used to notice, and if I heard a strange preacher speak of his trade, or of his place of residence, some where, then I would conclude that he could not be an angel, but I don't do that any more, I have come to the conclusion that I do not know anybody anymore. I sometimes think that I may have turned away angels unaware, in fact I think I have many of them." So many came crowding around him to speak to him, I had no further opportunity. Straws show which way the wind blows, and I am glad to note so many straws of thought showing that the current is setting in the right direction.

Bro. Goodrich and myself visited another lady of the Utah church and found her thoroughly disgusted with Utahism, having been to Utah and seeing with her own eyes that they still practiced the accursed doctrine of polygamy there. But she is firm in the gospel faith. We spent a very pleasant and, I trust, profitable time with her, Bro. G. telling her, as he generally tells all with whom he talks, that if they will ask God, He will give them a witness that his words are true, and that he is indeed sent of God. As we arose to go she said, I feel that I want you to bless my baby, so we had prayer with her, and then her babe was brought in and he blessed it. It was the first I had ever seen blessed. Bro. Goodrich is in Newport News now; will be back next week, I expect, to hold a series of meetings here. Many thanks to all who so kindly sent me papers.

Now my word to each is, if you have not laid all on the altar, to do so at once, hold nothing back. Lie not to the Holy Ghost, a full and free giving up of all to God is our duty and our reasonable service. A whole heart or none. Remember me in your prayers.

Your sister in the faith,  
A. R. CORSON.

*Dear Saints*.—Since writing the above, some things have occurred of which I would like to speak, if the editor can let me have a little more of his valuable space. I went again to call on that lady of whom I wrote in the above, and she told me many things of her life in Utah, and I don't wonder at her being disgusted. But she says she can never turn to any of the orthodox churches, for she realizes that truth is truth no matter in what company it is found. A diamond would be a diamond just the same if found on a dung hill as if found in a king's palace.

I took her a number of *Heralds* bound together, containing "The Succession to the Presidency." The sister who sent them to me will be pleased to know that they went to a soul who was hungering for just such meat as they contained. I found a lady there from Powhatan county, with whose kin people I was well

acquainted, and at first I was tempted to keep still and not say anything about our holy faith, but wait till some other time to speak to Mrs. C., but remembering my promise to my God, and that, "We want no cowards in our ranks," I ventured. I had with me my article on polygamy in reply to those Utah elders, and asked permission to read it while they sewed; so then I explained to this lady that my faith was that of the Latter Day Saints, with a few words of explanation as to the differences between us and the Utah people who call themselves by the same name. I also read her the Epitome of our faith, and she agreed with every word of it, which surprised me somewhat as I expected to find her a strong Baptist, as all her friends and kins-people were; but she told me that she once joined the Methodist church, but not till she was forty-seven years old, "and that is what kept me out of any church for so long," she said, "one teaching one thing and one another." At present she is not a member of any church. About several points in which we differ from the orthodox churches, she said she had held the same views for a long time. "I wish," she said, "you could have a talk with old Mr. —, naming an old gentleman who is one of the pillars of the particular Baptist church to which her friends belong. Thank the dear Lord with me that I did have courage to speak; I, at least, have shown her where to look for truth, and she said she would gladly read all the papers I would give her.

Last Sunday afternoon I went over to the home of a Mr. Murry, a member of the Apostolic Church, who I think is led of the Lord. He has a clearer knowledge of God's word than almost any man I ever met, and yet he cannot read a word. It is at his house I attended the prayer meetings I have mentioned. I took a few tracts along and while gathering them up I was impressed with the thought that I would need an "Epitome of the Faith." Well, after conversing awhile he said, "Sr. Corson, I want to ask you one question and I know you will tell me the truth and you will not be offended at me." "No, indeed," I replied, "ask all the questions you wish."

"Well, does your church teach that a man can have seven wives?" "No, indeed, it does not," I replied, and now I know why I was told to bring the "Epitome of Faith" with me; I did not know when I started, but something seemed to tell me I would need it. So I read first the paragraphs on marriage. He said he knew better, but the persons that said it were so sure I thought I would ask you. Then he said he had asked the Lord about me and the Lord had shown him that I was to be believed. I do not care to say all he said as it would sound like boasting, but I thank the Lord that he is witnessing to the truth of my words.

The next night I had a little business with him, so I went over to his house and it so

chanced (shall I say chanced?) that the same sister who told him about the seven wives, came in, so Bro. Murry said, "Sr. W., you know what you told me about the church Sr. Corson belongs to—allowing a man to have seven wives?" "Yes." "Well, 'tain't no such thing. Sr. Corson had the articles of her faith with her when I asked her, and read them to me, and let me tell you they are Bible, sister." He said to his little girl, "Go to my Bible and bring me that little paper in it." Then he asked me to read it. Meanwhile a man from Halifax came in, also one or two boarders, so I had quite a little audience. As I read each paragraph Bro. Murry would say, "that's Bible," or "that's truth" or "that's all right." "Sister," he said to her, "I have always felt to have confidence in Sr. Corson, haven't you?" "Yes," she replied, "I have always felt to have confidence in whatever she says." And then Mr. Murry said that he never has been mistaken yet when God shows him what a person is. That is his way of speaking it.

Once he told me after my speaking in prayer meeting concerning the true church, that God had shown him the true church and he will know it when he sees it. We are nearly correct, but the true church will have all things common. He said he asked the Lord to show him the truth about Joseph Smith and God showed me this, said he. Joseph Smith is the Elias that was to come to make all things ready before Christ comes in his glory. He knows nothing about the work of Joseph only the little I have told him and possibly others, but I do not think that idea advanced at all.

It is not common for the P. S. to be longer than the letter, but I do not know just when I may get time to write again, as I expect to go to Newport News tonight and stay until the 7th, when I expect Bro. Goodrich will be here, and my spare time will be taken up in other ways. But I wish to relate two dreams I have had recently that seem to have a spiritual meaning.

I dreamed that I was walking along a narrow brick paved path in company with several of the Saints, among whom was Bro. G. All at once I noticed there was a low paling fence running along separating the path in two parts, and on the other side from me was the Apostolic people whom I know. We were all marching along in the same direction, but we on our side of the fence seemed to be moving a little faster so that we were passing them. Nearly all had their heads bowed as if troubled about something; especially was this the case with Bro. Goodrich and Bro. D., the pastor of the Apostolic church, but I had my head up watching to see what was going on and so did many others on both sides, and as I in passing came opposite to such as were watching they would seem surprised to see me, and would reach their hands out over the fence and exclaim, Why, how are

you, sister? So we marched on and all at once I was surprised to discover the low paling all gone and there was nothing separating us. Then I noticed that the path began to ascend and was leading up a very steep hill. I could see a large throng ascending the hill rapidly, the summit of which was bathed in the most beautiful light as we sometimes see when the sun sets behind a hill, only there was a peculiar softness about this light that was not like sunlight. I told this dream at Sunday School in the class and the teacher's eyes filled with tears as she extended her hand. I also mentioned it to another who said on my remarking how Bro. D. was preaching more and more as we believed, and that it looked as if my dream might come true and that fence be removed at last, "Yes, he keeps pounding away at it." And so he does; he knocked several palings off last Sunday night.

I also dreamed a few nights ago that I was at Bro. D's house and he had the table set, and many guests there. He asked me to dine with them; I replied, "No, but I will take a little milk." I thought milk seemed to be the principal thing on the table. I sat down on a low stool at his feet when he poured some milk in a saucer and gave it to me, and as I was drinking he took up a bottle and poured some beer, it tasted like, in with my milk; without saying a word I immediately spit it back in the saucer and said, "I told you I wanted nothing but milk," and poured the rest out. He seemed hurt and surprised, but just then I awoke with these words in my mind, "Nothing but the sincere milk of the word."

Since I began writing this P. S. I received a letter that set the joy bells ringing loudly in my heart. It is from Sr. Martha Proctor, Dallas, Polk county, Oregon, who says my articles have been a help to her, and the published correspondence between myself and Bro. Goodrich helped her to see the truth, but she is in a little trouble yet about the Inspired Translation of the Bible. I have not got it, therefore am not prepared to help as I would like. I shall reply soon, and if the little discrepancy she finds between this and the other books is all, I think it will soon be made plain to her. I hope some one will write to her. She is even more alone than I am in the faith, as I do have Dr. Starke to talk with once in awhile, and have met several of the Saints since my baptism and feel thankful to God for the privilege of Bro. Goodrich's company. Let I weary you will say God be with you all. Amen.

Your sister in the true faith,  
ALICE R. CORSON.  
3829 4th St., Fulton,  
Richmond, Va., Aug. 3.

**POLYGAMY NOT A NATURAL INSTITUTION.**

*Editor Ensign:*—In your issue for July 26th, in an article by Sr. Alice R. Corson, entitled "Notes and Comments," I notice that the Utah elders are still stating that there is a large ma-

jority of women, and this is a premise upon which the conclusion is predicated that polygamy is the natural marital relation between the human species. To show that the Utah representatives are incorrect in this statement, I herewith forward you a quotation from Dr. Combes' "Moral Philosophy," published first in this country (Scotland), 1840, but in America some time earlier between this date and 1886.

Lecture 6, "Polygamy and Divorce." "On the subject of polygamy I may remark that it is pretty well ascertained by statistical researches that the proportions of the sexes born are thirteen males to twelve females. From the greater hazards to which the male sex is exposed, this disparity is reduced in adult life to equality; indeed in almost all Europe, owing to the injurious habits and pursuits of the men, the balance among adults is turned the other way, the females of any given age above puberty preponderating over the males."

From the foregoing it can be seen that so far as nature is concerned equality is the rule and disparity the exception. The reasons given for the greater number of females in Europe is because of the injurious habits which may be classified as war, drunkenness, vice and sensuality, drink alone being responsible for more deaths, than war, famine and disease combined. Of course, the pursuits in which men are engaged were, and still are very dangerous; but since 1840 matters have been still more equalized by the introduction of dangerous pursuits for women which have increased the mortality among females by diseases such as phthisis, anemia and pulmonary consumption, which diseases have become almost epidemic in European countries, and some, such as England and Germany, are treating them as contagious diseases, and isolation is being adopted. So I think we can safely claim equality in the present time. Further:

"In some Eastern countries more females are born than males; and it is said that this indicates a design in nature that there, each male should have several wives. But there is reason to believe that the variation from the proportion of thirteen to twelve is the consequence of vicious habits in the males. In our own country it is observed that when old men marry young females the progeny are generally daughters, and I infer that, in the eastern countries alluded to, in which an excess of females exists, the cause may be found in the superior vigor and youth of the females.

"The equality of the sexes, therefore, when the organic laws are duly observed, affords one strong indication that polygamy is not a natural institution. This conclusion is strengthened by considering the objects of the domestic affections. Harmonious gratification of the faculties constituting the domestic group in accordance with the moral sentiments and the intellect, is at-

tended with the greatest amount of pure enjoyment and the most advantageous results, but this can only be attained by the union of one male with one female."

Let us now compare the domestic relations of polygamy as portrayed by Brigham Young, and by comparing the scanty records of the domestic relation of even Bible worthies we see plainly that polygamy in its effects is diametrically opposed to monogamy, and so judging by fruits, premising first that "God is the author of peace and not confusion," we present in contrast the "Moral (or immoral) Philosophy of President Young."

"Men will say, my wife, though an excellent woman, has not seen a happy day since I took my second wife. No, not a happy day for a year, says one; and another has not seen a happy day for five years. I am going to give you from this time to the 6th of October next for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, Now, go your way."

GOD says, "What I the Lord have joined together let no man put asunder." What about the divine authority for polygamy? I think Brigham Young forgot when he uttered the foregoing language.

"And my wives have got to do one of two things; either round up their shoulders to endure the afflictions of this world, and live their religion [so this superb apostle of polygamy evidently makes the admission that his polygamy cannot produce any other fruit to these poor souls than unutterable affliction, and yet we have got to believe (or be damned) that God devised such a diabolical scheme. Not so long as it is written "God is love," and "Great peace have they which love thy law, O God." Let God be true and Brigham the liar. "He that is sent of God speaketh the words of God. Then upon scriptural authority we denounce this man as an impostor in claiming to be a servant of God.] or they may leave, for I will not have them about me. I will go in heaven alone [yet, don't forget his revelation made it impossible only on condition of possessing more wives than one] rather than have them scratching and fighting around me. Prepare yourselves for two weeks from tomorrow; and I will tell you now, that if you tarry with your husbands after that I have set you free, you must bow down to it, and submit yourselves to the celestial law. You may go where you please after two weeks from tomorrow, but remember that I will not hear any more of this whining."—*Journal of Discourses*, Vol. 4, pp. 55-57.

Then by its fruits, polygamy stands condemned, and cannot have emanated from God because it produces the very opposite to God's nature. "The fruit of the Spirit is love joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law. \* \* If we live in the Spirit, let us walk in the Spirit. Let us not be desirous of vain glory,

provoking one another, envying one another."—Gal. 5: 22-26.

Evidently the spirit of Utah Mormonism is no relation of this spirit so sublime in its majestic simplicity.

Again hear Dr. Combe: "Further, when we consider that in married life the pleasures derived from the domestic affections are unspeakably enhanced by the habitual play of the moral feelings, and that polygamy is fatal to the close sympathy, confidence, and respect, and reciprocal devotion, which are the attendants of active moral sentiments, we shall be fully convinced that the Creator has not intended that man should unite themselves to a plurality of wives."

Then indisputably the moral philosophy is arrayed against this offspring of Utah Mormonism, and when we consider too that God's aim and object in the establishing of the gospel economy is that by a utilization of the helps and government attaching thereto, we are to become partakers of the divine nature, this nature being God's nature, holiness, purity and spirituality, it is impossible that this high spiritual standard of godliness can be obtained by feeding the abnormal appetite of fleshly lusts. Why, God would frustrate the very designs His inscrutable wisdom had conceived. Outside of the glamour, and disrobed of its sophism, the grim, stark fact remains that polygamy is only an unnatural, godless method, adopted by mankind for the feeding of their carnal nature. Let us heed then, the admonition of the inspired apostle:

"For they that are of the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God."—Romans 8: 5-8.

The sorrowful history of the rise and decline of polygamy, especially so far as Utah is concerned, in livid letters of sin and misery, attest in pitiful eloquence that Paul spoke the truth. For following contingent, as it were, upon their open disregard of God's sacred law governing marriage, it seemed as though the very sluices of sin and rapine were flung back wide and outrushed the overwhelming torrents of licentiousness that completely swallowed up every vestige of truly manliness and inspiration, and a protracted defense of such anti-christian, unnatural doctrines, is only evidencing that the light that was in them, having become darkness, the darkness is unutterable.

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Teach Children Economy in Little Things.

Teach children not to waste trifles which they often throw away without thought, and which if saved might be of use to others, if not to themselves. Wrapping paper, pieces of twine, odds and ends of various kinds may do service a second time if put away until the need for them arises. The habit of economy is one that ought to be cultivated, for careful saving makes lavish giving possible. Hoarding is not a vice of childhood, nor should it be encouraged, but the wise husbanding of resources for future expenditure is a valuable lesson that cannot be learned too early.—August Ladies' Home Journal.

Grains of Truth.

Good efforts will not be lost. They conquer who endure. 'Tis well to save, 'tis well to have, A goodly store of gold. To buy and give to those in need, For this world's charity is scarce indeed.

Bear and forbear are the best bears to have in a family.

Ministers of God should not be like the finger boards on the highways, always pointing the road for folks to go on, but never going that way themselves.

A MITE.

To Clean and Polish a Piano.

In cleaning and polishing a piano go over the woodwork with a cloth wet with paraffine oil, being generous with the oil where the woodwork is very much soiled. Let this remain two or three hours; this is to soften the dirt. Then wash with soap and water and a soft cloth, being careful not to let any water touch the works inside the piano. Use a good white or a white castile soap. Wipe dry with a soft cloth and polish with soft oil linen or chamois leather.—September Ladies' Home Journal.

THE Collegiate and Educational articles that appear regularly in The Delineator from the pen of Carolyn Halsted, are far more than newsy chit-chat. They have the serious intention of either informing the outer world regarding purposeful developments in College methods, or of aiding the student to be more, to do more, and to get more than appears on the surface of College life. Her September contribution consists of "Suggestions to the New Student." It is wise and can be read with profit by the new to whom all things collegiate are novel, and by the old student for whom the early experiences of Collegiate life are becoming mere hazy memories.

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RHEUMATISM.

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BOTTLE FREE TO SUFFERERS. Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes rheumatism, expels it from the system, and permanently cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. John M. Davis, of Tyler, Texas, had been subject to attacks of inflammatory rheumatism since ten years of age, yet he was permanently cured, with no trace of the disease left, by eight large bottles of B. B. B. To further convince you that B. B. B. cures the most obstinate case, we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer?

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Respectfully, GILBERT J. WHITEHEAD. 1010 Francis St., St. Joseph, Mo.

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Broken Bric-a-Bracs.

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The millions who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.65 a gallon, while a large shaker of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials. Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is due to the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be) and find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist is slow of eye, you, it will be forwarded by mail; either kind. Free of postage.

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A CARD.

To the Saints who do not know me I wish to say, I have been in the real estate business for about fifteen years in Jackson county, Missouri. I am well acquainted with values, know where to locate the brethren better than one who has not had experience. I know all about values; I know a bargain and am in position to advise. And I wish to say there are real Latter Day Saints here who are in the real estate business. Now, if you are not afraid of your brethren, please call and see them when in independence, or write them. I will give you for reference any honorable person with whom I have ever done business, banker or merchant; also Bro. Wm. Crick; Joseph Luff; H. R. Mills; J. W. Luff, Business Manager of the Ensign Publishing House; W. H. Garrett, Editor of the Ensign; I. N. White of the Traveler; Alfred White, missionary. I do all this to show you that Latter Day Saints can be honorable in real estate business as well as any other business. W. S. LOAR.

Any one desiring back numbers of Sunday School Quarters, Heralds, ENSIGNS, or if you may be supplied upon application to the Literary Exchange, Box 201, Independence, Mo.

Two Boxes of Quit-to-bac Cured Him.

"KIEL, Okla., March 29, 1900. "Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco. "L. S. STALEY." Three boxes of Quit-to-bac sent postpaid anywhere in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. ORDWAY, Peoria, Ill.

THEY ADMIT IT.

Bro. Hull, Chaucery, Ohio, says we saved him \$12.00 on a \$13.00 suit. Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit. Youth's heavy three-piece suit, age 12 to 19, \$9.50. Goods are all sent prepaid. Black, all wool worsted Men's Suits, four button, round or square cut, 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. Extra fine, strictly all wool Oxford steel gray, worth \$18.00, price \$9.00. PRINCE ALBERT SUITS. Same goods as above, \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill. Sacks, worth \$18.00, price \$9.00. Price Alberts, worth \$25.00, \$13.50.

MEASUREMENTS—Give size of bust around chest just under arms with seam off, and length in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo. THE E. T. ATWELL CO. Cumorah, Mo.

R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT. TRAINS WEST. a.m. No. 95—Wichita and K. C. Mail 12:49 No. 9—Kansas & Nebraska Lim. 4:34 No. 93—Texas, Joplin & K. C. Ex. 8:15 No. 3—St. Louis Express..... 6:33 No. 73—Lexington Branch Pass. 8:35 No. 7—Fast Mail..... 6:00 p.m. No. 91—Joplin and K. C. Mail... 3:16 No. 1—St. Louis Mail and Exr... 5:17 No. 5—St. Louis Mail..... 5:55 No. 71—Lexington Branch Pass. 6:45 a.m. No. 98—K. C. & Wichita Mail... 2:52 No. 72—Lexington Branch Pass. 6:53 No. 6—St. Louis Mail..... 7:23 No. 62—K. C. Texas & Joplin Mail 8:37 No. 2—St. Louis Through Mail & Pass..... 10:17 No. 78—Lex. Branch Passenger. p.m. No. 4—St. Louis Through Mail & Pass..... 1:37 No. 94—K. C. Tex. & Joplin Ex. 7:40 No. 8—St. Louis Through Mail & Pass..... 9:30 No. 10—Kan. & Neb. Limited..... 11:12 Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT. TRAINS WEST. No. 73—Lex. Branch Pass. 8:30 a.m. No. 71— " " " " 6:40 p.m. TRAINS EAST. No. 72—Lex. Branch Pass. 6:56 a.m. No. " " " " 6:16 p.m. Tel. 17. F. A. MILLARD, Agent.

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FAITH—WHAT IS IT?

ELDER A. H. PARSONS.

Often this question is asked by Saints as well as those who are not members of the church. A few thoughts, though imperfectly expressed, might help some one to a deeper consideration of the subject.

It's not as some have supposed that but few are permitted to enjoy as a blessing of their own. Yet observation teaches the thoughtful mind that a great many who profess to enjoy this marvelous yet natural result of "hearing the word of God" do not understand how to manifest the fact that they are possessors of the "substance hoped for."

It's good not to be an extremist, hence the better we understand ourselves and our religion in all its powers and privileges, the better equipped we are for life in the gospel.

Membership in the church alone will not make our faith perfect. Jesus said, "he that will do the will of my Father" will "know," have an increase of that obtained by "hearing of the word."

This substance, or faith, comes to man by the preaching of the word; hence a preacher is needed, and he, as the instrument of God, sows the seed which develops action upon the part of the hearer. Not all in an audience are "hearers." In fact, but very few out of the hundreds who are present in preaching services are hearers in the sense of being practically benefited by the effort made by the minister. Yet we often hear people say, "He is a good preacher," but so far as the sermon helping such person or persons to a better life is not made apparent by their acts.

By hearing the word, faith is begotten in the soul, and when that word treats of baptism like the eunuch of New Testament times, we would say, "Here is water, what doth hinder" of me being baptized?

You who have passed through this part of the gospel system ought to know just how you obtained faith to be baptized; also what effect the act of baptism had on the faith obtained by hearing of the word. In the act of baptism your faith was increased; this you know, which could not have occurred if you had failed to comply with the word heard.

How many Saints say they have not faith to be administered to, just as though it took a great effort upon their part to do what God has said in his word should be done when sick, than when baptized. If we should do, when we feel that baptism is necessary, as we do sometimes when we are sick, how many would be baptized?

"How is that?" says one. Well, when we begin to believe in baptism as the result of hearing of the word, call in a doctor of theology of the evangelical sort, to diagnosis our case and apply a panacea, as we often do when sickness overtakes us, call the physician instead of the elders authorized to do by God in his

word, that is, if there is "any sick among you."

"But," says the objector, "I have not faith."

"Have you not heard the word that treats of God's means of healing?"

"Yes, I have heard but cannot act."

Is it not strange that hearing in one instance produces such marvelous results, inasmuch that people will go down into the cold, icy water and be baptized, yet the same preacher and the same God and the selfsame word fails to create substance or faith sufficient to cause these same individuals to call for these same elders to ask God, who so marvelously blessed them in the waters of baptism, to now heal them of their sickness, though they can easily believe he can and did heal their sin sick soul? Why not believe he can heal the bodily sicknesses?

It ought to be understood that there is a difference between being "afflicted" and "sick." In the first case we are instructed to pray. It would not be in keeping with the rule of action to call the elders when prayer is the thing needed. If we can not pray for ourselves, how could we command grace, exercising good, common sense, to ask somebody else to do the thing we are commanded to do and fail to do?

If we would just stop and think these matters over prayerfully, I am sure there would be better results accruing to the members of the church.

It's not always a pleasant task for our elders to tell parties just what they think about such matters when they are called to administer to them. Some good people, no doubt, would get very much incensed if the elder or elders would tell them they were not sick, yet some will pay a physician two or three dollars to tell them the same thing. The difference must arise from the fact we have been more studious hearers of tradition than the word of God.

All that is required of Saints in sickness is to be just as faithfully or earnestly engaged in doing the Father's will as when they moved forward into baptism. Do just what he commanded, let others say and do what they please. "Yes," says one, "but the law compels us to have a physician." That's all right, be "subject to the powers that be," is the advice given, but that does not change the counsel of God, neither ought it to weaken our faith in the means ordained of God for healing the sick. He knew when he gave this command that there would be other means in the world used, but as a special favor he bequeathed this means of grace as a panacea for the ills of his covenant children.

As such, we want to be hearers of this word; not hearing the sound only, but doing that required at our hand, so that God can increase the substances first obtained, that we may become rich in eternal things. May the Lord so help us is the earnest prayer of your co-worker.

CONFERENCE MINUTES.

The conference of the Northwestern Wisconsin district was held at Paulson, Chippewa county, Wisconsin, June 9th and 10th, 1900. Elder C. H. Burr was chosen to preside over the conference. Elders A. V. Closson, A. L. Whiteaker, Peter Mucus and Wm. Hutchinson were in attendance. A. V. Closson was chosen president of the Northwestern district, and Louisa M. Shaver, secretary.

Branches reported as follows: Frankfort branch, 110, gain 18; Reed, 51, gain 5; Evergreen, 89, loss 9; Elders reported: A. V. Closson, baptized 4; A. L. Whiteaker, baptized 1; Wm. Hutchinson, baptized 1. Priests Wm. Closson, Murry Shedd, S. E. Livingston and Geo. Hewitt. Speakers during conference were, C. H. Burr, A. V. Closson and Peter Mucus. Conference adjourned to meet at Poppine, Pepin county, Wisconsin, October 6th and 7th.

A. V. CLOSSON, Pres. LOUISA M. SHAVER, Sec. ONO, Aug. 31.

The Massachusetts district conference convened at Silver Lake, Massachusetts, August 11th and 12th, during the Massachusetts district reunion, and the presidency of the reunion was chosen to preside, viz., W. H. Kelley, Richard Bullard, M. H. Bond, F. G. Pitt and G. H. Hilliard, and the other reunion officers, with the exception of the secretaries, were appointed to act.

Missionaries reporting: Bishop Bullard, M. H. Bond, G. H. Gates, G. H. Smith, N. R. Nickerson, Teacher John Marchington.

Branches reporting: Providence, 226; Boston, 178; Fall River, 122; Plainville, 102; Dennisport, 60; Cranston, 37; North Plymouth, 35; Brockton, 23; New Bedford, 21; Little Compton, 14.

Bishop Bullard reported receipts and expenditures since January 1, 1900. Report referred back to be completed. Bishop Bullard tendered his resignation as district president, request granted, and retiring president given a rising vote of thanks, the vacancy to be filled by selection of missionary in charge.

Recommendations from Cranston, Boston and Providence for ordination of Delmont Smith to office of teacher, E. L. Traver, deacon, and J. T. MacKinnon, teacher; Mills B. Cottrell, teacher, respectively.

One baptized during conference. Adjournd to meet at Providence, Rhode Island, the last Saturday in February, 1901.

W. A. SINCLAIR, Associate Clerk. FALL RIVER, MASS., Aug. 26.

The London, Canada, district conference convened at St. Thomas, Ontario, June 16, 19.0. Elder R. C. Longhurst, president of the district, opened conference at 10 a. m., Elder Longhurst presided, assisted by President Joseph Smith and Apostle R. C. Evans. Bro. John L. Burger and John Shields, secretaries. The elders reports were then read; all were encouraging. A lot of new members have been added to the church and several new openings have been made in the past nine months.

Reports were received from the following branches: Arthur, Corinth, Ellice, Egremont, Garafraza, Humber Bay, King Lake, London, Masonville, McKillop, Oilphant, Proton, Selkirk, St. Marys, Stratford, St. Thomas and Toronto, making a total of seventeen branches reporting to conference. The district treasurer's report was read: On hand last report \$23.00; October conference collection \$37.72; total expenses \$15.69; balance on hand \$45.43. Preaching by President Joseph Smith, Apostle R. C. Evans and Elder A. C. Barnore.

Three were baptized at this conference by President Joseph Smith, and four children were blessed. Bro. R. C. Longhurst was sustained as president of district, and Bro. John H. Taylor as vice president; Bro. John L. Burger, of St. Thomas, was chosen secretary of district, and Bro. Samuel Pope, of London, was chosen treasurer. A hearty vote of thanks was tendered to Sr. Maggie McGregor for

past services as secretary. A vote of thanks was tendered to St. Thomas branch for the kindness and attention shown to Saints attending conference. Conference then adjourned to meet at Toronto the first Saturday and Sunday in October.

JOHN L. BURGER, Sec.

Reduced Rates to Reunion.

By the assistance of Bro. George N. Derry, Woodbine, Iowa, we have been enabled to secure reduced rates of one and one-third fare, on the certificate plan, over the lines of the "Western Passenger Association" to those attending the annual reunion at Dow City, Iowa, from September 28th to October 7th, 1900. Those attending the reunion should come early as we must have at least one hundred certificates by the third day of the session, Sunday not being counted, before the certificates will be available for reduced fare on the return trip.

Procure certificates from the local agent of each line over which you pass in coming to the reunion. It will be necessary for you to pay full fair in coming to reunion, but if you are careful to procure certificates as directed above, and see that at least one hundred are in the hands of our secretary, Bro. A. H. Rudd, by Monday, October the 1st, you will be able to purchase your return tickets for one-third fare. There will be no reduction for tickets of fifty cents or less.

JAMES M. BAKER, C. E. BUTTERWORTH, In behalf of committee. Dow City, Ia., September 1.

Two Days Meeting.

There will be a two days meeting at Millersburg, Illinois, September 15th and 16th. We hope Saints and friends will take notice, and a goodly number be in attendance; the Saints there have made preparation to receive you. They have enlarged their church and repaired it, and will be glad to care for all that come. All are cordially invited.

J. W. ADAMS, Dist. Pres. MOLINE, Ill., Aug. 23.

Two days meetings will be held at the following places: Joyfield, Benzle county, Michigan, September 23d and 24d, and Freesoll, Mason county, Michigan, September 29th and 30th. Those coming to Joyfield by train take Toledo and Ann Arbor railroad to Beulah, where train will be met Friday evening and Saturday morning, and take Perre & Marquette railroad to Freesoll. We hope Bro. Cornish, Berve and all others of the ministry who conveniently can, will attend.

J. A. GRANT, Dist. Pres. BELLAIRE, Mich., Aug. 28.

Conference Notices.

Having received a favorable reply from most of the branches, as to their willingness to have the date of the Northern Michigan district conference changed, we, therefore, announce that it will be held on the 13th and 14th of October, instead of 6th and 7th as per conference resolution.

J. A. GRANT, Dist. Pres. BELLAIRE, Mich., Aug. 28th.

The annual conference of the Ohio district will be held at Vales Mills, Ohio, beginning October the 6th at ten o'clock, a. m. All branch officers are requested to have full reports made out on proper blanks, and bring or send them to the undersigned at Vales Mills, Ohio, not later than October 5th.

We desire to see the district well represented as there will be some important business considered. W. H. Kelley and a number of the ministry will be present. All come on the 5th. Those wishing to be assisted from the railroad stations please address S. J. Jeffers, Radcliff, Ohio, or Jasper Bowen, Vales Mills, Ohio.

JAMES MOLZER, Dist. Pres. LIMERICK, Ohio, Aug. 28.

The Kirtland district conference will convene with the South New Philadelphia, Ohio, branch, October 6, 7, 1900. In connection with conference there will be church dedica-

tion. Apostle W. H. Kelley and one of the bishops are expected at this conference, also expect a good representation of the ministry of the Kirtland and Pittsburg districts present. Let the Saints turn out and make this conference a success, and that we may enjoy a spiritual feast.

A cordial invitation is extended to the Saints and friends of the Pittsburg and Wheeling district to be present, and the Spirit and bride say come, and him that heareth say come, and let him that is athirst come.

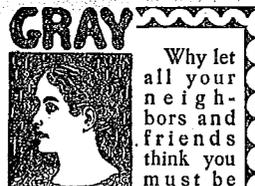
Business will be transacted at 2 p. m. Saturday, October 6th. Branch secretaries get out your branch reports in good time, see to having them correct, and address them to W. J. Baldwin, 95 Elm St., Sharon, Pennsylvania, so we can correct all errors if there be any. Branches that failed to report to last district conference at Sharon, Pennsylvania, in March, 1900, please make out your reports for one year.

W. J. BALDWIN, Sec. SHARON, Pa., Aug. 25.

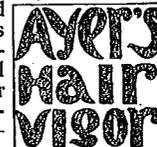
The conference of the London district will meet at Toronto, Ontario, 5th, 6th and 7th of October, 1900. The Sunday School convention meets at 2 p. m., Friday, October 5th, the day before the conference. We hope all the Saints will put forth an effort to attend this conference and convention, as the Lord has said it pleases him to see the Saints so assembled.

Branch secretaries will please get their statistical reports made out and send them in, please be very particular in making out your reports as even just one mistake causes a lot of writing and makes work for everybody. Let us try to have it said that at the Toronto conference there was not one report turned back for correction. The priesthood also take notice and prepare their reports for conference. Sunday School secretaries please send a report of their Sunday Schools and avoid mistakes as much as possible. A secretary cannot be too careful in making out his report. I trust all will accept this notice and every one who wishes to attend this convention and conference.

JOHN L. BURGER, Sec. of Dist. and Dist. S. S. Ass'n. G. T. Ry. Roundhouse, St. Thomas. After October 1st, address reports to 765 King street, West Toronto.



GRAY Why let all your neighbors and friends think you must be twenty years older than you are? Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using—



For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff.

\$.60 a bottle. All druggists. "I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence." Mrs. L. A. Editor, Tex. April 24, 1899.

If you do not obtain all the benefits you expect from the Vigor, write the Doctor about it. Address, Dr. J. C. Ayer, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 13, 1900

NUMBER 37.

## ZION'S ENSIGN.

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## ACCEPTABLE FAITH.

One of the striking features of any large city of modern times is the towering buildings of iron and steel, some of which run up from fifteen to twenty-four stories in height. The various stages reached in the erection of these immense structures excite quite a good deal of attention from many observers, but none are of more absorbing interest than the preparation for and the laying of the foundation. No part of the building receives a more thorough inspection, or more careful thought and work than the initial stage, making the foundation substantial, secure and dependable; for every one is aware that the security and durability of the structure depends very largely upon the solidity and quality of the work done upon the foundation. First of all, an excavation so deep is made that, standing on the surface and looking down, the workmen seem much smaller in stature than they really are. This will convey an idea of the depths sought in beginning a structure in which, when completed, several hundred individuals may carry on different vocations in obtaining a livelihood.

This careful work upon the foundation manifests the wisdom with which men are endowed in doing work which is of the greatest importance to the stability of the edifice to be reared upon it; and if all men were equally wise in the various callings and pursuits of life, the conditions would be far in advance of those which now prevail. An individual who allows his selfish propensities to predominate in his life, is building upon a very sandy and insecure foundation; it will not stand the test to which it will surely be subjected, and the sweeping away of the labor of a life time—the one time allotted

him in which to make himself rich for eternity—will be a loss which an eternity cannot repair.

The paramount object of this life is to give every individual, without regard to race or condition, an opportunity to build a character which will stand the judgment and meet the approval of the eternal Architect. The Scriptures assure us that "every man's work will be tried so as by fire," and that if any man's work cannot abide the trial "he shall suffer loss." Now, as obedience to the principles laid down in a plan is an essential that cannot be successfully ignored and the design of the architect fully carried out, so with the plans of the Creator, there should be no deviation from the principles He has revealed as the plan upon which our salvation is to be secured; there must be no liberties or license taken in evading any of the requirements indicated as being a part of the great scheme of life, else will our work be for naught, and we shall "suffer loss."

The Savior indicated that those who were wise were they who *digged deep* and laid the foundation of their house "upon a rock;" and they who carefully lay the foundation of their hope upon the revealed will of the Lord Jesus Christ as the rock of safety, and continue to build upon it are building both wisely and surely. The individual is truly unfortunate who allows himself to go through this life refusing to avail himself of the opportunities, privileges and blessings which they who have faith in the promises of God, experience.

But there are two classes of this kind in the world, and they are often encountered. One deceives himself in the thought that he is a freeman; sees no necessity of subscribing to any gospel law, and sometimes would like to annihilate all earthly law, so that there should not be a single restraining element to the perfect liberty(?) which he should like to exercise. He is a sad testimony to the shortsightedness of humanity; he is just as certainly and surely in the toils and powers of the adversary as though he had regularly and knowingly enlisted in that service. He is blind to his true condition and a veritable slave to his own imagination. No man is free to do entirely as his own will dictates, for such a course leads directly to an invasion of the rights of others, to an infringement upon their liberty; hence, every good man is willingly subservient to good and wholesome laws which always make for the peace, happiness and security of all, and there can be no enjoyment, whether of

this life or the one to come, without obedience to law.

The second class who are deceiving themselves, are they who say they believe in God, and accept Jesus Christ as the Savior, but fail to do the things he has commanded. This is a very numerous class, notwithstanding the Savior has said, "In vain do ye call me Lord, Lord, and do not the things which I say," and, that "He that heareth these sayings of mine and doeth them not shall be likened unto a foolish man which built his house upon the sand." The argument of the Apostle James is very logical and forceful on this line. He says:

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

Why, certainly, would be the instantaneous reply if this question propounded by James were presented to many religionists today. Can faith save a man? Assuredly it will, would be the answer, and they would quote Paul's words, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16: 31); but they fail to read Paul as he intended to be understood, for the jailor's expression of faith in Christ was immediately—"the same hour,"—confirmed by his works; and so James proceeds, with his argument, and after showing that it would do no good to say to a needy person "be thou warmed and filled," if the things needful to such condition were not supplied, says:

Even so faith, if it hath not works is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. For as the body without the spirit is dead, so faith without works is dead also.—James 2: 14, 17, 18, 20.

This ought to be an end of controversy on this point. Faith, no matter how strong, is as the body without the spirit—dead—unless it be supported by those works commanded of the Lord, such as repentance, baptism in water for the remission of sins, laying on of hands of an inspired, or divinely authorized, ministry for the gift of the Holy Ghost, together with the practice of those virtues which made our Lord Jesus Christ the admired of all nations—love, justice, holiness, charity, etc. From the language of James, it is apparent that this "faith-alone" class existed in his day, they who depended upon Jesus doing it all, and they nothing, simply believing in Him as the Christ; and he endeavored to disabuse their minds of this pernicious theory.

He did not in the least lessen the importance and necessity for faith in God and in Christ; he simply desired to impress this class with the fact that it was a *living, active, intelligent faith,*

not a dead form, which is essential to find acceptance with God. And when they did otherwise, they simply deceived themselves.

The argument of James is just as effective today as it was when he wrote it, because it is truth, and truth never changes; and no man need be deceived who is willing to believe that which is written in the Scriptures.

## CAMP NOTES.

The reunion in Bro. Ben Dice's grove near Stewartville, Missouri, which commenced August 31st, and closed last Sunday, September 9th, was marked by the presence of the Spirit of Peace. It is said there were thirty tents on the ground. Brn. J. C. Foss, sub-missionary in charge, and T. T. Hinderks, president of the district, were in charge. The preachers were President Joseph Smith, Bishop E. L. Kelley, J. M. Terry, C. Scott, J. S. Roth, John Smith, Swen Swensen and J. C. Foss. The discourses were unusually good, and had the very closest attention. The order throughout was most excellent, no confusion being seen during any of the services. The prayer meetings at 9 o'clock in the morning were seasons of grace and uplifting, the Lord manifesting Himself to His Saints in tongues, interpretation and revelation. Brn. T. A. Hougas and J. A. Gunsolley represented the interest of the Sunday School and Religio very profitably and entertainingly. Thursday, Sunday School day, the Stewartville Brass Band attended and assisted greatly in the exercises without charge, remaining until after the preaching at night by President Joseph Smith. They also returned Saturday, assisting in the Religio exercises.

A good representation on behalf of Graceland College was made by Bishop Kelley and Bro. J. A. Gunsolley Friday afternoon. Peace, love and happiness characterized this "camp of Israel" on the Zion land.

## EDITORIAL ITEMS

Our correspondents should always mail their items on *Monday*; if they delay longer, they sometimes reach us too late.

ELDER GEO. H. GRAVES, 508 37th street, Chicago, our colored preacher, says he cannot see how any Saint can do without the *ENSIGN* and *Herald*. He looks for them before they are due. He says the work in Chicago is progressing, especially the street work.

The *Christian Leader* (Cincinnati, Ohio), for August 7, 1900, contains Elder Clark Braden's "endorsements" entire, as he published them in circular form

recently. It is really both amusing and pathetic to see the distracted efforts Elder Braden is making to do everything in the way of obtaining endorsements that he is now (not what he has been) sound in the faith as held and taught by those of his brethren who are accounted as pillars in their society, except the reasonable demand made of him. Bro. White's proposition is very simple indeed, and he has shown his consistency and justice by being first to comply with them, before submitting them to Mr. Braden. But Mr. Braden's movements seem to give substantial evidence to the claim that he CANNOT obtain the endorsements of the editors of the *Christian Evangelist* and the *Christian Standard*, testifying in just so many words that he is now sound in the faith as they hold and teach it. Hence the usual tactics, throwing dust to blind the readers of his articles to his inability to show that he really represents the church which he claims to represent.

## EXTRACTS FROM LETTERS.

BISHOP G. H. HILLIARD, Jonesport, Maine, September 1:

I go to Indian River today to district conference. Have preached here the last three nights; will preach three nights next week, then go to Bar Harbor and on to Lamolite conference, the 8th. We got the conferences reversed in notice sent in.

ELDER J. J. CORNISH, Minden City, Michigan:

Our two days meetings in the eastern district were very good, especially at Riley Center, Minden City and Shabbona, the last named was an extra good one. Much good was done in all the meetings. Three were baptized at Five Lakes, four at Shabbona, one at Riley Center, and six here, at Minden City. Others are obeying the gospel at other places, and the work is moving on nicely. All of the ministers are good spirits. Many of the outside people are more favorable to our work.

ALEX. McMULLEN, Sunbury, British Columbia:

I have located in a new place and have been teaching here for some over two months and so wish to get the Eastern as far as possible. We have endeavored to forward the Master's cause here by starting a Sunday School and am pleased to say that it is being better attended of late. I am superintendent, but of course it is only Latter Day Saints inasmuch as I try only to have Bible truths taught. Elder MacGregor preached a few sermons here in June and I think there are a few of Israel to be gathered here in the future. I am distributing my *ENSIGNs* after I read them, and find them very useful.

ELDER S. W. L. SCOTT, Coldwater, Michigan:

We just closed an intensely interesting series of meetings at Scott Center, three miles north of the Braden-Scott battle ground. Audiences large, liberty good. Moving on to Flint, our services were crowned with the baptism of four persons, Bro. Henry Bodle, Sr. Mary Chamberlain and her two married daughters, Mrs. Lou Phillips and Lillie Compton. Beautiful scene, mother and two daughters waiting by baptism into the Kingdom. expect to open up in Orland, six miles from Flint, after two days services, October 6th and 7th. Prospects are flattering for a great work in northern Indiana, "open doors" everywhere. Twenty sermons, four baptisms, confirmations, and administrations in fourteen days, is my record for August.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Sr. Smart, recently of Montana, has commenced the foundation for her new home, on her lot between Brn. Joseph Luff's and Geo. Hayward's residences on West Electric street.

Brn. D. B. Jarrad, recently of Fairfeld, Nebraska, and W. Ross, of Kenton, Tennessee, are the latest arrivals to take up their abode on the Zion land. We are glad to welcome them.

Sr. Drury, who has for some time been keeping house for her brother, Cyrus Mooney, departed for her home in Canada, Monday of this week. She has many friends here as well as at her home.

A very interesting and instructive Sunday School teacher's meeting was held on the 11th. "Words and Phrases" in Senior Quarterly lessons were discussed, and also attended to a little business. Twenty were present.

The prayer meeting Wednesday night was a good one, and the attendance very much better than for some time past. With the advent of cooler evenings the Saints should attend these meetings promptly and regularly; it will be a blessing to all who do so.

Bro. R. M. Elvin was called home on business connected with the Graceland College board, of which he is a member, and left for Lamoni this (Thursday) morning. His labors while here have been of much benefit. He is a diligent worker and a useful man.

Sunday was clear, but exceedingly warm, but the services at the Saints' church were fairly well attended. Bro. A. H. Parsons was the speaker at the morning hour giving good instruction. At 7:30 p. m. Bro. B. J. Scott occupied to the edification of the assembly. The afternoon meeting was spiritual and enjoyable.

Bro. Geo. Horton received the sad news of the death of his brother, Wesley B. Horton, which occurred August 28th. He died firm in the faith and had lived a long and useful life, having occupied positions in the public service as postmaster and superintendent of the county farm in Manistee, Michigan. His wife, daughter and grandchildren and many friends mourn their loss.

Sr. Willis Campbell, daughter of Bro. and Sr. Henry Kemp, is in very poor health. Sr. G. H. Hilliard has been suffering severely from a heavy cold on the lungs, but was much relieved by administration Sunday. Sr. P. Peterson has been bedfast with an attack of rheumatism the past week but is some better again. Sr. C. A. Roell has also been under affliction's hand, but is better again.

Sr. F. Hefflon, who departed for San Diego, California, Thursday of last week, is having quite an experience in reaching her destination. When about a day's journey from her objective point a bridge on the railroad was swept away, effectually barring progress. The passengers were

taken to a large hotel at a hot springs, and boarded at the company's expense. At last accounts the repairs had not been completed, but passengers were transferred, and Sr. Hefflon was expected to reach her destination Tuesday.

Sr. Mary B. Skillman, who was baptized during the reunion at Washington Park, was formerly a member of the Christian (Campbellite) church at Deepwater, Missouri. She was quite a prominent member there, and when she began investigating the latter day work very earnest efforts were made by ministers and laymen of her church to prevent her from leaving that communion; but the testimony was too strong, and her love for truth led her, not without a great struggle and sacrifice, to accept the gospel in its fullness. May she now experience that peace and satisfaction she has so long sought, but hitherto failed to secure in other faiths, of which we are assured she will if faithful and diligent in the service of our heavenly Father.

The Daughters of Zion held their regular monthly meeting last month, seventeen being present. Visitors from abroad were Mrs. M. Walker and Jennie Newton. Sr. Walker gave a very interesting talk on the kindergarten work, and Sr. Pointer read a paper on "the Entertainment of Children at Home," which was well received. There were a few interesting short talks on "Books for Children to Read." They will hold their next meeting on Wednesday, September 19, 2:30 p. m., in the north room of the church. The prepared reading in Home Column of *Herald*, August 8th, will be considered; then will be a supplementary discussion of the question, "Is Work in Moderation Good for Children? If so, How Shall we Teach Them to Like it?" Let all the members attend, and all who are interested in this important work are cordially invited.

The semi-annual conference of the Independence district was held with the Armstrong branch, Kansas City, Kansas, Saturday and Sunday, September 8th and 9th, Bishop R. May and Vice President Alfred White presiding. The usual reports from branches and ministry were read, all but one or two branches making report. District secretary made report and presented statement of Bro. H. A. Stebbins with regard to work done on district record, and on motion the sum of fifteen cents per hour was allowed as compensation for ninety hours work. Bro. C. F. Scarelliff was recommended by the Holden branch to be ordained an elder, which was on motion referred to missionary in charge and president of the district. Recommendation of first Kansas City branch for ordination of Bro. J. Arthur Gillen to office of elder was presented, and on motion his ordination was ordered immediately, under charge of President May. A hymn was sung and the brother was ordained by Brn. R. M. Elvin and J. A. Robinson. Sr. The district Sunday School

Association made report which was adopted. A motion was made to change the rules of representation to one delegate for every six members instead of one for every twenty-five or fraction, which prevailed, and the representation will now be one delegate for every six members. On election of officers for the district Bro. R. May was elected president for one year, he to choose his assistant. Bro. Alfred White was so chosen. Bro. D. R. Winn was sustained as secretary and treasurer. On motion it was decided to hold the next conference at Independence, the second Saturday in March, 1901, which will be March 9th. Some items of business were transacted at the evening session, the balance of the time being occupied in five minute speeches. Sunday morning Bro. R. M. Elvin was speaker and Bro. J. A. Robinson, Sr., at night. Social service in the afternoon.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

August 19th, we had preaching at 11 a. m. by D. A. Anderson, and at 7:45 p. m. by Elder Schmidt; both sermons were much enjoyed by the hearers, a number of strangers being present on both occasions.

We had a fine prayer meeting Wednesday evening, Elders Griffiths and Fred Blair being in attendance. Some very important business was also attended to.

The Sisters' Prayer Union held its regular session Thursday afternoon, with about an average attendance. All those requesting prayers were remembered.

There was a full house at the Religio Friday evening. Bro. Balsban read a very fine paper on "Ideals," which was well received. There were several other good things on the program also.

Last Sunday morning Bro. G. T. Griffiths gave us a very nice discourse, using an illustrated chart, which made his remarks more impressive. Our hall was filled, one soldier brother among the number. Geo. S. Dove, of Morrisite fame, was also there. After the sermon a child who had been baptized was confirmed by Chas. A. Parkin, Griffiths and Blair; an infant was blessed by Elders Griffiths and Blair; Bro. Chas. J. Kaighin was ordained an elder by Brn. Griffiths, Blair and Phillips. In the evening we had preaching by Bro. A. B. Phillips. It was a fine discourse and well received by all present.

Bro. Albert Haws and family have located in our city, so we expect them to unite with our branch soon. Two members joined us last week.

Quite a number of the traveling ministry are here now to attend our coming reunion, to be held at Oakland. Our Patriarch, Alexander H. Smith, will be among the welcomed ones.

Our weather now is clear,

warm and pleasant, and good health prevails generally. All well among the Saints.

GEO. S. LINCOLN.

August 31.

## LAMONI, IOWA.

Preaching yesterday morning was by Elder Earl D. Bailey, from Arkansas. Elder H. A. Stebbins delivered the evening discourse, subject, "The Wages of Sin." Bishop Wm. Anderson occupied at Pleasanton, Elder F. M. Weld at Surprise schoolhouse, Elder J. C. Clapp at Tuskego, also John Ford and Isaac Carlisle, who have been holding tent meetings there, Priest David Keown at New Buda.

Wave Monroe, daughter of Bro. Isaac A. Monroe, was baptized in the Home pond yesterday after Sunday School, by Elder H. A. Stebbins.

We learn that the convention of the Sunday School and Religio, held at the Evergreen church, Friday, Saturday and Sunday, passed off pleasantly; prayer meetings were quite spiritual.

Elder E. A. Stedman returned the last of the week from his Minnesota mission.

Our branch president, J. A. Gunsolley, returned yesterday, after a five weeks tour among the various reunions in the interests of the Sunday School and Religio. Bishop E. L. Kelley returned from Stewartsville reunion today; he brings good reports of meetings.

Among the arrivals who will attend Graceland College, we note Miss Floy Lewis, of Denver; Carl Sheen from Highland, South Dakota; Brn. Parker and Turman from Smithland, Iowa.

Sr. Lucy Ressigue left Friday for six weeks visit at Detroit, Michigan.

Sr. W. W. Blair returned Saturday from Washington Park reunion.

Bro. David Harder, of Cove, Arkansas, is visiting relatives here.

Bro. G. J. Whitehead, of St. Joseph, Missouri, arrived in the city last week and has opened up a stock of new fall clothing and ladies' cloaks.

G. L. K.

September 10.

## SECOND KANSAS CITY BRANCH.

Corner Sixteenth street and Pennsylvania avenue. Sunday School 9:30 a. m., preaching 11 a. m., prayer meeting 2:30 p. m., preaching 7:30 p. m.

Several of our branch were encamped at the reunion at Washington Park, eight families being represented. This, however, did not appear to interfere greatly with the work on our new church basement, for through the untiring efforts of our branch officers and others, the work has moved gradually on, until now our basement is ready for the roof and floor; it is the intention to fit it up for occupancy until we are better supplied with means to further complete the work.

Our Religians have volunteered to put the roof on the basement, but there are still many more ways when all those who feel benevolently inclined can work to a good advantage.

The missionary tent is again in our midst, but the attendance

or interest is not so good as before pulling up stakes the last time. Hope we may at least get back to normal again, ere long.

Last night, Sunday, the attendance was better than at any time since our return from the reunion, and Bro. F. C. Warny gave us a splendid discourse on the "Immortality of the Soul."

Mrs. Noland, who has for some time been investigating the truth in our midst, was baptized yesterday (Sunday), at Armstrong, by Elder J. D. White. We are glad to have her numbered with our little band, and as she is the mother of several grown up children, we hope to see them all led to follow her example ere long.

The Saints are highly pleased with the work done by Bro. Daniel Hough, of Chelsea Park, on our church basement. It is indeed a credit to him.

A. C. K.

September 10.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Hot, dry and dusty.

A little shower, Sunday, cooled the air and laid the dust, but there was not near enough of it.

Bro. Luff has gone home.

Bro. Hiram Harder and wife arrived Friday from Wray. Sr. Harder was taken to St. Anthony's hospital; she is very low with consumption, and unless the Lord sees fit to stay the progress of the disease her days are few. Bro. Joseph Schmutz, at this writing, is some better.

Sr. Lum, of Chicago, arrived in the city Thursday and was an attendant at the church Sunday.

Bro. and Sr. Hollenbeck, of Omaha, called at the church Sunday evening, between trains; they have been rusticated in the mountains and were on their way home.

The Sunday School picnic at Golden, Labor Day, was a pronounced success.

By letter from Bro. Roush we learn that the tent work at Wray was very satisfactory.

Elder C. R. Duncan has gone home to prepare for the winter; his health has been poor of late but he hopes to be able to move out again soon. Sr. Duncan has secured a school near their home and will teach the young idea how to shoot for the next seven months.

Born, to the wife of Deacon I. C. Edwards, August 28th, a son.

Sr. Lenore Schmutz has gone to Lawrence, Kansas, to attend the university.

Bro. Sam Brannan and Sr. Floy Lewis left Friday for Graceland college.

The Sunday morning services, both Sunday School and preaching, were well attended; preaching by the pastor. No evening meeting.

S.

September 10.

"FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 444 pages; Cloth binding.....\$1 00 Paper binding..... 65

LETTER DEPARTMENT.

BANK, Maryland, Sept. 7.

*Editor Ensign:*—Perhaps a few lines from these parts will be of interest to your readers. It may be some have wondered why we have not written before. Well, I think it is for lack of something important enough to write about. You know it is natural for one to want to write something good; to tell of our successes, while we keep silent about our failures. And does the travelling elder ever meet with failure? Yes indeed, many of them, even though his letters do not reveal them. And it has been a question in my mind whether it is just right to tell only one side as it conveys a false impression and makes things appear brighter than they really are. I believe it is best to state facts about as they are unless they are too bad, and will get us into trouble if we tell them, when it may be best to smile at them and pass on; but even then we must not smile too loud or someone will go for us.

I reached my new field, Pennsylvania, last May; called at Pittsburg and spent a few days very pleasantly with the good Saints there, and then pushed on to my objective point, Philadelphia. Was made welcome by the little band of Saints here, and was soon in harness, but found it rather up hill work to accomplish very much. The Saints have a good hall, but they have it for Sunday only. All other meetings are held in private houses. Another peculiar thing there is not an elder in the entire district excepting one brother whom we seldom see, as he is a travelling man. Therefore the local force is quite limited, although we have several good brethren of the lesser priesthood, upon whom the work depends in the absence of the missionary.

One of the first things talked up was the consideration of a lot for a church building. I purchased a bicycle with the money which I received for my bicycle which I sold in England, and began the search for a lot which resulted in securing what appears to be a bargain, in the right neighborhood. It is estimated that we can sell a part of the ground, if we desire, for enough to get a lot large enough for our church, free. So far, the Lord seems to have prospered us, and a Saints' church in this city is among the possibilities of the near future. The Saints seem anxious to do their part. We have a good Sunday School, presided over by Bro. Christy, and a nice lot of young people, therefore things ought to move forward.

I have been absent from the city the last five weeks; it was thought best for me to attend the Massachusetts reunion, and it was a spiritual feast for me. The grove, weather, preaching, people, in fact, everything connected with the reunion was simply fine. We had also a good choir and excellent singers, so of course I was happy.

One of the treats in connection with the reunion was a visit to Plymouth; I shall never forget our feelings as we stood on old Plymouth Rock and sung as only Saints can sing, "The Breaking Waves Dashed High," "My Country 'Tis of Thee," "Marching Through Georgia," and "Praise God From Whom all Blessings Flow." We created quite a little sensation among the lookers on, one old gentleman jumped down from his carriage, swinging his hat, while every feature beamed with patriotism, exclaimed, "Good, good, you make a fellow feel young again." Some inquired who we were, and we were pleased to tell them that we were followers of Christ, and were members of his church restored in these latter days.

After the reunion closed we had the pleasure of visiting the Saints at Boston, Fall River, Plainville and Providence, and indeed it was a pleasure. May God bless these kind Saints for the warm welcome afforded us. We could only give a flying visit; would like to have remained longer, but had to attend the Philadelphia district conference which convened

on August 25th at Banks, Maryland; Baldwin is the name of the railway station. Here I was joined by Bro. Geo. Robley, and we have been laboring together ever since.

We had a peaceful conference, after which we began meetings under the trees in Bro. D. Carter's yard, and have had excellent interest and good attendance. We are right out in the country, over two miles from the station. It was estimated one hundred and fifty were present last Sunday night. The air is so still and clear that our voices reach a long distance. One lady said she could hear every word on her front porch and she lives about three-quarters of a mile away. This may sound pretty big to some but we have her word for it, that is all. Two have been baptized, and it is reported three more will be ready by next Sunday. We are preaching every night and three times on Sunday. Next week we begin a series of meetings in a grove a few miles distant. Bro. Robley is a good companion, an excellent preacher, and a man who makes friends for the cause.

We hope to make an opening at Easton, Pennsylvania, where Sr. Tate has been sowing the good seed, sometime this fall. Later on hope to reach Scranton, and still later, perhaps Pittsburg. Hope the Lord will direct. May the Lord prosper the Saints at Pittsburg in their efforts to erect a church. Friends, kindly assist them all in your power. We cannot succeed in these large cities without a place of worship that we can use every night in the week, as well as Sundays.

I am feeling well in the work, would like to be able to accomplish more, but am trying to be faithful and exercise patience.

In gospel bonds,  
F. G. PRY.

805 E. Allegheny Ave.,  
PHILADELPHIA, Pa.

PICKERING, La., Sept. 7.

*Editor Ensign:*—It has been to these many days since I have written a line to the ENSIGN. This leaves me well and holdid meetings in Pickering. We are having pretty fine meetings, baptized two ladies and hope others will come in before this meeting breaks. I am trying to get the work planted in Louisiana.

Very little preaching has been done in this state. Eighteen hundred people are said to be here, about half negroes. We have a nice house, 32x50, erected by W. R. Pickering Lumber Company; the Methodist and Baptist both preach in it, but error is harmless where truth is free to combat it. There are also three saloons and a great deal of immorality of the worst kind; drunkenness, murder and everything of the kind. We are holding up Christ and the gospel to them, hoping a few more will accept, I may try other towns before I return home to Cove.

We hope to have Bro. W. S. Macrae with us in October. Dr. W. B. Toney backed out and will not meet me at Cove, September 25th, after all his blood. I have an insulting letter from him to that effect. He says the Latter Day Saints are a "humbug," but is afraid to undertake to prove it.

In bonds,  
J. D. ERWIN.

CLIFFORD, N. D., Sept. 4.

*Editor Ensign:*—We are trying to do what we can to publish the latter day message on these great prairies of the Dakotas; though I sometimes wonder when the final day shall come if on these great prairies shall be found many visible marks of our labor or travels. But the field is the Lord's and I hope to do my part in sowing the seed and thus show myself a willing servant, and leave the results with the Master.

A majority of the farms here I think would average a mile square and some a great deal larger, so you can easily imagine how easy it would be to travel five or six miles and only pass two or three houses (there being a road on each side of every section). Then most of the people here are a busy people; not many come to Dakota for their health, but for wealth. The towns are usually small and con-

tain just people enough to do the business of the community.

Upon my arrival in Dakota soon after General Conference, I visited for a few days at the home of Bro. and Sr. Delap, of White, South Dakota. Bro. Less and Sr. Carrie are Saints of God indeed, and while alone in gospel warfare are standing as true witnesses of the Master. May their faith and courage, and all such among Israel be sustained by our heavenly Father.

I also called for a short time at the home of Bro. and Sr. Stone, of Arlington; while arriving afoot and alone in the darkness of the night, I soon found something to eat, and a pleasant place to rest, as well as the cheerful association of the children of God. My short visit there was pleasant and I had hoped to return and attend the grove meetings which were to be held at their home soon after I left, but, like many other bright hopes of life, it faded when the time came to materialize.

From there I went to Howard, and found a few kind Saints who did what they could to help the missionary in his work. There I also met Bro. S. K. Sorenson who seemed full of courage and hope. We preached a few sermons in Howard and talked the gospel to those we could reach.

From Howard I went to Lake County and held as many meetings as opportunity seemed to afford. The few Saints and friends were kind; I hope some good was done while there. I soon afterwards visited Dicky county, North Dakota, and was kindly cared for at the home of Bro. and Sr. Peck. They are the only Saints in that part of the country. I held a number of meetings in the "regions round about," and while it was a very discouraging time, on account of drought we managed to keep cheerful. I also called at Hecla, and then on to Kidder, where I was kindly cared for by Bro. John Bierline and family as one could wish for while in missionary work. Their kindness will not soon be forgotten. Preaching, working in the harvest field, and visiting, and talking the gospel occupied the time while there.

I am now at Clifford, North Dakota, which will be my permanent address during the rest of the year. Bro. William Sparling, our sub-missionary in charge, lives here. He has done a good work in the Dakotas, and is a kind, earnest worker for the Master. I baptized two adults here recently as fruits of Bro. Sparling's labor. I expect to go further north from here soon.

Let all scattered Saints in the Dakotas, or others who would like to have meetings in their community, address Bro. William Sparling, Clifford, North Dakota.

Ever praying for the success of our Lord's work, I am

Your brother in gospel bonds,  
LEONARD HOUGHTON.

MOLINE, Ill., Aug. 28.

*Dear Ensign:*—It has been some time since I wrote anything for your columns, but I have not forgotten you. We have been actively engaged in the work of the Master since we last wrote; have been with the tent most of the time since returning from the land of Zion (where we were for a few days the fore part of August). We have attended a two days meeting at Pleasant Valley where we had a very good time and a goodly number of Saints were there. One young man, after the sermon Sunday afternoon, came forward and said it was enough, he was ready to go to the water; he had been attending the Sunday School and Religio for some time, and he was surely brought to a knowledge of the work by those helps.

On Monday, August 13th, we pitched the tent in South Moline, and have been holding forth each night since, Bro. J. C. Crabbe being the speaker on the first night; since then F. A. Russell, F. M. Cowper and the writer have been the speakers, as Bro. Crabbe went to Savanna to look after the work there.

I was also at Savanna a few days and spoke three times to Saints there, but many being out as it was raining;

however, we had a nice congregation out last Sunday night.

There are some noble Saints at Savanna, though none who hold the priesthood, but they have a nice Sunday School, of which our young Bro. Norton Grayless is in charge; they also have social meeting every Sunday, and prayer meeting on Wednesday night. I wish others would follow their example, and go and do likewise. The Lord has a work for this young brother, and if faithful he will be called to preach the gospel. He was baptized by Bro. F. A. Russell in 1889, being the first one he baptized.

We are receiving much assistance from the Saints of this place, and also Rock Island and Davenport. Mrs. Leonard and Howard are at Rock Island at present, and are also attending the meetings; interest seems to be growing, and some are anxious to ask questions. Some are attending who claim to be unable to sit (am sorry their hands are so strong), and are incorruptible. One woman said she was resurrected. She does not look old enough to be one of those that came out of the grave at the time Christ was resurrected. She says she is resigning with Christ now, and the thousand years are over when Satan was bound, that he was bound up in the Catholic church, and when Luther came out Satan was loosed. Pretty hard on Mr. Luther, don't you think?

Ever your brother in the one faith,  
J. W. ADAMS.

PUEBLO Col., Sept. 2.

*Editor Ensign:*—I thought I would write you a few lines to let you know of my whereabouts. I am living here since the latter part of June, when we moved from Kansas City. I feel very lonesome here, being deprived of meeting with the Saints. I have not seen any Saints since coming here. I have heard that there were some living here, and I would be glad to meet with them; if they will write me at No. 1144 West Fourth street I would be so glad. My husband and I would be glad to meet any of the ministry if they should come to Pueblo.

I would be glad to start a Sunday School for our children and others if they will assist me. We have to send the children to other Sabbath Schools or keep them at home. They have been used to going every Sabbath morning while at home in Kansas City. In looking over your pages for church items from our first Kansas City branch, I seldom find any items, and often wonder why it is that the reporter for the branch is so dilatory in writing up articles of interest. My husband was baptized last April in the font in the first Kansas City branch by Bro. B. J. Scott, and was confirmed at the afternoon service, but he did not get to enjoy the meetings as he came out here a few days afterward.

I hope the Saints will remember us in our isolated condition and that some elder will come here and hold meetings; I long to be in the society of my brethren and sisters. I rejoice to know that my father, H. L. Ashbaugh, who was a teacher for four years or more, has been called and ordained to the office of a priest, and that at the next regular monthly business meeting he was elected presiding priest of the First Kansas City branch for the remainder of the term, Bro. Walter Smith having gone to his field of labor in the Far West district. Bro. James Armour was also ordained to the office of teacher, and was also elected presiding teacher of the branch for the remainder of the term. May these brethren magnify their calling and become useful in the church as my prayer.

Your sister in Christ,  
Mrs. R. E. GIVENS.  
No. 1144 West 4th St.

TOPEKA, Kan., July 20.

*Editor Ensign:*—Perhaps a short sketch concerning the work in this place might interest some. June 7, 1900, I left home for Scranton, Kansas, conference, meeting with some brethren on the way, and at Topeka on taking the train for Scranton, to my great pleasure I found a jolly crowd of Saints from Atchison, Neawaka, and other places. We had a good attendance at the conference for

that time of year, and since I have been in the church have never witnessed such peace and harmony; every kind of business was brought up and discussed, but with the best of feeling throughout, everything being settled in a satisfactory way to all.

Monday, June 12th, we came to Topeka, Bro. Frank Pierce and myself having been appointed to take charge of the Northeast Kansas district tent; after some consideration we decided to locate it in north Topeka. With the aid of the Topeka brethren we got the tent to the location, raised ready for living and work by Tuesday evening, when our meetings began; since which time we have constantly preached from house to house, and canvassed from house to house. With but few exceptions we have been kindly received, and have had splendid crowds nearly all the time, with good interest. We have had the best of liberty, have done lots of hard work, but what the result will be we know not, but we hope for the best.

We shall always remember the Topeka brethren for the many kindnesses we received from them, and also very gratefully thank each branch in the district for their kindly aid financially. And now, in a few weeks, we will tomorrow, Wednesday, July 11th, move the tent to south Topeka, 18 Kansas avenue; Bro. Duffy will kindly aid us in moving. We had the now say what the results will be, but, as you know, every success of it, one must say good-by to everything else; there is no place to shut up the tent, for by so doing you have all the grounds to go over again.

M. T. Short, our missionary in charge, made a short visit; we find him to be alive in the work in every sense of the word, and always ready to give kindly advice to those under him. We find Bro. Pierce ever ready to do all in his power, so we hope for a good summer's work. Although we find many hardships and obstacles to surmount, we have hope for the best through it all. I am in the work.  
J. W. HUDGENS.

BARBER, Kan.

WHITE ROCK, Kan., Sept. 3.

*Editor Ensign:*—As we realized so much good from the other letter I wrote you, I thought I would write again and let you know about it. Shortly after my letter appeared in your columns I received a letter from Bro. and Sr. Waller, saying he would come and preach at the meeting around and tried to find a place for him to preach in, encountering the usual abuse and slanderous confounding with the Utah church. You know all about what it means, dear Editor. Waller finally secured an old hall, dilapidated, most of the windows broken, and no seats but five chairs. We made up the deficiency with boards, and here Bro. Davis preached four sermons, commencing on the evening of June 14th. There were small audiences, hardly the same persons being present two evenings, until Sunday evening quite a goodly number were out and seemed much interested in what he had to say about the different gospel dispensations. Our daughter, Eunice, was baptized and confirmed on Sunday, June 17th, and then Bro. Davis left us, promising to return about the last of September. We are looking for him. I have tried to keep the seed sown, from dying out altogether by placing my ENSIGNS and some sermons pamphlets in the post office for the people to take and read. Some read and some did not.

For the last two months we have been having prayer meetings among we few scattered ones, holding it every two weeks and alternating between us and Bro. Davis Marple's, twelve miles south of us. Last Sunday we went a distance of fifteen miles and met at the home of Bro. Bonner, near Scandia. There are six families of us, though two can only attend by horse and are nearest them. Two weeks ago our meeting was here and we enjoyed the presence of Sr. B. V. Springer, from Republic City, who gave us some earnest admonitions and counsels to faithfulness. It is so strengthening to us Saints who are in the work to have the blessed privilege of hearing a testimony from one so old in the work as Sr. Springer.

We have two teachers in our crowd, Bro. Marple and Bro. Ramsey, so we can have a little preaching once in a while too. If the saints in the work here have these people hear a little more truth before we go away. The fall work is well advanced and most of the fodder cut, and I do not think work could be their excuse now. Even if it were the advantage of Zion and the furtherance of the gospel work, I remain,

Your sister in the one faith,  
Mrs. LOTTIE M. JOHNSON.

ZION'S ENSIGN.

Entered at the Post Office, at Independence, Mo., as Second Class Matter.

REMISSION OF SINS.

Sermon Delivered by Elder J. J. Cornish, at Chicago, Illinois, April 22, 1900.

Reported for Zion's Ensign by Bro. Elmer E. Johnson and Sr. Mabel Sanderson.

Dear brothers, and sisters, and friends, it affords me pleasure to be with you, and to address you from the word of the Lord. Being a little wearied in my journey, and not having proper rest, I may not occupy so long a time as usual, not feeling so well. There is a passage of scripture I would like to use for a starting point, though an oft repeated text by some; probably not so much by our people, but we will use it, and bring certain other passages of scripture to bear in connection with it, such as we think might be appropriate for the occasion. It is found in the first epistle general of John, the first chapter, and a part of the 7th verse:

The blood of Jesus Christ his Son cleanseth us from all sin.

I will repeat it, "The blood of Jesus Christ his Son cleanseth us from all sin." Found in the first epistle general of John, last part of the seventh verse. Why I say that this is an oft repeated text by some people who believe a little differently than we do, is because they, in their belief, differ with us somewhat; and in the difference, that passage of scripture is brought to bear more than many other passages that we may perhaps use more frequently than they. And I believe this afternoon I will quote a few passages of scripture that seem to come along in line with this one, and also those that to some may appear to be in another line; and we will bring them together and see if we cannot bring forth from the Book of God the same plan of salvation in all those passages. They may at first appear contradictory to some, but upon a more thorough examination, we will find that there is no contradiction, but they all bring us to the same end—bring about the same results by complying with the order as it is recorded therein.

Another passage of scripture is used very frequently too, with this one, by those who dwell so much on the blood of Jesus Christ cleansing us, and it is found in the sixteenth chapter of the Acts of the Apostles:

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

I believe that it is also found in St. John third chapter, about the sixteenth verse, after the same manner; and some people have used those passages, dwelt upon them frequently and at length, to the exclusion of many other passages which we think should be brought in, in connection with the plan of salvation.

Some may say, "Well, this passage is in the Bible that the blood of Jesus Christ his Son cleanseth us from all sin." That is true. One may say then

"Is not that enough?" Well, there is where we think such have made mistakes, in that they have taken certain passages and pinned their faith right upon that statement, and that statement only; and if we are to do that, then I ask the question, if "the blood of Jesus Christ his Son cleanseth us from all sin," why use the other passage, "believe on the Lord Jesus Christ and you shall be saved?" If the blood does it alone, why say believe in Jesus? Some may say, believe that Jesus' blood does atone. Very well, on the other hand, why not use that passage, simply believe that he is the Christ, and leave out the blood? Now, we have often heard men say ONLY believe, and you shall be saved. Some times we have heard them in testimony meetings arise and testify to "ONLY believe and you shall be saved," and that is all that is necessary, and then perhaps the congregation will sing, "Nothing for me to do, nothing but the blood of Jesus," with "There is eternal life for a look at the crucified one," and so forth.

I wish to call your attention to another passage of scripture; this one is found in the second chapter of the Acts of the Apostles, it is the thirty-eighth verse. This passage was given as an answer to a question that had been asked the apostles on that memorable day of Pentecost. The question was "Men and brethren, what shall we do?" The answer in that thirty-eighth verse says, "then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins." Now, some people say, "Well, that is the passage you Latter Day Saints harp on so much." Yes, well, what of it? Is it in the Bible? You must all agree that it is in your Bible. Then is it not the scripture? Is it not the word of God? Should it not be believed in by us? Now, I have quoted that passage to people who dwell so long on "only believe and you shall be saved," and asked them why not believe that passage as well as the other one, they sometimes have answered that is enough, what more do you want? It says to believe, and am I to believe that one and discard the other? Vice versa, the opposer may say, But am I to believe, "Repent and be baptized for the remission of sins," and not believe that one which says, "Believe on the Lord Jesus Christ," or the one that says, "The blood of Jesus Christ his Son cleanseth us from all sin?" I answer, No, take them all in. Now, if the other parties who disbelieve the faith of the Saints today would be fair, they would grant us the right to use those passages as we grant them the right to use the passages that they love so much; but while we tell them that we believe in all these passages, and that it takes all those points to bring salvation to us, we differ with them upon the idea that they can be saved by taking a part of them. I want to read another passage of scripture. It is following right on in the second chapter of the Acts

from the thirty-eighth verse that I referred to; it says:

"And with many other words did he testify and exhort, saying, 'Save yourselves from this untoward generation.'"

Now, may be somebody thinks we have got mixed up a little. First, the blood of Jesus Christ his Son cleanseth us. Second, Believe on the Lord Jesus Christ and you will be saved. Two ways. The other one, Repent and be baptized for the remission of sins. Three ways. The other, Save yourselves. Four ways. Says one, that is kind of mixed. First, the blood of Jesus is to do it. Then, faith does it. Then, baptism does it. Then, do it yourself—"Save yourselves from this untoward generation." What are you going to do about it? These passages are in the Bible, they are there, and we believe in them, and we are going to look over them separately; read the text and context and see if we can't not prove from those passages and others which we may think wise to bring in, that the great plan of salvation cannot be obtained unless we comply with all of them.

I do not believe "to only believe and you shall be saved," and nowhere in that Bible does it so state. If that be a fact we read that the devils believe and tremble, and if only believe and you shall be saved, then why are not the devils saved? And that passage which says that the devils believe and tremble shows that they only believe, and you ONLY believe, then your salvation would be no greater than that of the devils. Would it? Now, the devils do not comply with the requirements of the law, and then when I speak upon that other part which you leave out, you say, I believe it is there as you say, but I will not go forth and obey all these things that you speak of, because I do not believe it is necessary. Then if that doctrine be correct to only believe and you shall be saved, we have not gone any further than his Satanic Majesty, the devil. Judge ye.

Now, let me call forth that passage again, found in the sixteenth chapter of Acts, and give you a brief history of it, to show you the idea of what brought forth that language. This was at the time when two of the ministers for Christ were preaching the gospel; some of the people were opposed to that preaching, and they brought those men in to the market place to the magistrates, and the magistrates commanded them to be whipped and placed in prison; and when the jailor received the charge to keep them safely, he put them in the inner prison and made their feet fast in the stocks, etc., and no doubt they thought over the matter then, and conversed over it, and Paul says to Silas (perhaps), "Well, Jesus said we would receive tribulation in the world; here it is." Silas, "Yes, that is so." Jesus said, rejoice in that day. If they persecute me, they will you. If they have kept my saying, they will keep yours." "Yes, but Paul, do you not remember that they

persecuted him without a cause." "Well then, we may expect the same, if they have called the master of the house Beelzebub, what will they call or do unto them of his household? Be of good cheer, Brother Silas, our cause is just, we have done no wrong, we have nothing to fear. If they killed that Savior, they can do no more than that to us." So they thought the matter over, and finally concluded that they would sing a hymn; and so they sang praises to God, and the prisoners heard them, and God moved for their good; he caused the foundation of that prison to be shaken, and every man's bands were loosened and the jailer awakening out of his sleep, and supposing that the prisoners had been fled, would have killed himself, but Paul said, Do thyself no harm, we are all here. We did not run away. We did not do anything wrong. We have been whipped and put into this prison uncondemned. The jailer then called for a light, and came in trembling, and fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" Now, that was the question he asked. "What must I do to be saved?" Now, the answer in part is, and they said, "believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Now, that is not all that they told them. There is where we make a mistake; we stop too soon sometimes, like that old man who was in the habit of stealing chickens. One of his brethren wanted to know why he did so. Why, he says, the Bible says steal. Why, no, the Bible does not say that. Yes it does. Well, where? It says let him that stole steal. Yes, but you did not read it all; there is more than that; it says let him that stole steal no more. Shut up, he said, I don't want you to read that other part. I read all I want. This is in the Bible. Just so with somebody else who says, only believe, or, the blood of Jesus is enough; "Nothing but the blood of Jesus," etc., and when I tell them that they stop too soon, and there is more to do, Shut up, they say, I read all I want to; it reads, believe on the Lord Jesus Christ and you shall be saved, and that is enough. It is not enough any more than let him that stole steal, and leave off, "no more."

I read on, and you will see that there is more than only believe, as some would have it. And the next verse says, "and they spoke unto him the word of the Lord, and to all that were in his house." Then what? The next passage says, "he took them the same hour of the night and washed their stripes and was baptized, he and all his straightway." Now, then, let us go back to that passage again. They said "believe on the Lord Jesus Christ and thou shalt be saved and thy house, and they spake unto him the word of the Lord and to all that were in his house." Now, some might ask, "Elder, can you tell me what the word of the Lord was that they spake?" I believe I can. I will turn your attention to Matthew,

twenty-eighth chapter and nineteenth verse, and tell you I think it was that. I will quote it, and then will give you my reasons why I believe that was the passage that they quoted. It is the last commission, you remember, where Jesus sent them to preach the gospel unto all the world. He said:

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even unto the end of the world."

Why, I think that they made that statement that Jesus has given, as written by Matthew, was because the very following verse in that sixteenth chapter of Acts says, "he took them the same hour of the night, washed their stripes and was baptized." So they must have taught them baptism, and that was the last thing the Savior had to tell them before he left this earth and was seated on high, at the right hand of God the Father where he was before.

Another passage I wish to call to your attention. I remember one time in public discussion in Canada, we occupied for nine evenings, and the elder who took the other side of the question in referring to that passage said, "I am going now to admit that baptism, after the manner of burial, as the elder has said, is correct; but" he says, "to harmonize with our discipline, I am going to prove from this passage that our mode of sprinkling and pouring, as well as immersion is also correct, and also proves that infants as well as adults, are proper subjects for baptism."

"Now," he says, "there was a little stream running under the wall of that prison, coming in at one side and going out the other. Now," he said, "it was not deep enough for them to baptize those parties there. It was not deep enough to baptize them by a burial. So hence, he either sprinkled or poured them, one of the two." "Furthermore," he says, "according to statistics, and as history will bear me out, at that time there would be an average of about five persons at every house; it would average that; that would be the man, and his wife and two children that had arrived to the years of accountability, and one child that had not. So the scriptures showed that they were baptized. Now, then," he says, "I have proven sprinkling or pouring; one was sprinkled, one poured, etc., for all I know. We give them their choice, no doubt they did the same; and, furthermore," he says, "there must have been one there, at least, that had not arrived to the years of accountability."

Now, in answer to that (making it brief), I told him that it was unreasonable to think that there would be a little stream running there under the wall; that it would have to be arched up there to let that water through, and if that should be a fact, what would hinder the pris-

oners from getting away? They would not mind getting a little wet to get out, and that argument was, therefore unreasonable; and I don't find any account of any such stream going through that prison. Furthermore, I said, the baptism was not performed in that jail at all. Now, it says he brought them out." "But," the opponent said, "he brought them out of the inner prison into the outer prison. There is where this rite was performed." I say now, it was not performed there. He brought them out of the inner and outer prison, and took them over to his house, and that scripture says he preached to him the word of the Lord, and to all who were in his house, not in the jail, and then the jailer took them the same hour of the night and washed their stripes, went away out of their house where there was sufficient water; why, these men had been whipped, no doubt, until the blood ran down their bodies; he went out and washed their stripes and was baptized, he and all his, straightway. He and all his household. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house. Now, that is not true that the baptism was done in the outer prison.

Well, says one, how are you going to account for the sprinkling of the little child? Well, I get out of it in this way: I said the elder made the remark that there was the jailer, his wife and two children that had arrived to the years of accountability, and one that had not; and they were all baptized, and that too in the jail; that proved that sprinkling was the mode of baptism and that an infant as well as adults were baptized. Well, I told him that he was wrong in that case, that there was an exception to that rule, for the man only had one child. Had a daughter, and she had grown up and was married and her husband was a shoe maker and lived across the road from the jail. "Where did you find that?" said he. "Just over on the other page there, where you found your statement." You may ask, "What do you prove by that?" Oh, nothing much. I merely offset his story by another, that is all. What good have you done? I simply have shown that there was no proof on either side.

Now, let us turn to the Bible to get some proof. I now turn to that scripture, and after they were baptized he "brought them into his house, and he set meat before them, and rejoiced, believing in God with all his house." They all believed. That is the point I want. There were no children there; they all believed and rejoiced. That is all we ask; so long as they are old enough to believe in God and rejoice in God, such parties are fit subjects for baptisms, such parties who truly repent of all their sins and make a covenant with God that they will serve him, may be admitted into the church.

But when I read "believe on the Lord Jesus Christ," I must not stop too soon, but read on, and see what else there is to do.

To believe on the word of the Lord Jesus Christ. To say that we believe that Jesus is the Christ, and then do not do what Christ said, is an argument to me that we do not believe in Jesus Christ at all. Let me give you an outside illustration. Suppose I go along the street and I see a gentleman with his feet up, perhaps higher than his head, resting himself and reading a newspaper, and I see that his house is on fire, and he is unaware of it, and I say, "Your house is on fire" and he drops the paper down, looks over his shoulder and says "What?" "Why, your house is on fire," I say again. He says, "Is it?" and he goes right on reading. Well, I know the man does not believe me. You would know that he does not believe what I said to him; but if he drops that paper, rises up and moves to act, then you make up your mind that he believes what I said to him; he is moving now to try to put out that fire if possible. So, when a man says, "I believe in Christ" but goes right on and pays no attention to that Christ, and does not do what that Christ said, I have but little confidence in his faith in Christ.

That is a kind of a lazy way anyway, to have him do it all and they do nothing. They do the sinning, and the sinless one is to do the saving, and do it all for them. Move to act; do something; obey the gospel. Christ, upon one occasion, said to the Jews which believed in him. —they believed remember, if belief does it, they were saved— "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." What is truth? Pilate asked Jesus that question one time when he was about to give him over to be crucified, but he was so excited he did not wait for an answer; but upon another occasion Jesus answered and said in his prayer to the Father, speaking of his disciples, "Father sanctify them through thy truth: thy word is truth." So then, "if you continue in my word you will know the truth [my words], and the truth [my words] shall make you free."

Then another may say, "Well, but elder, does not the Bible say that the Son shall make you free?" Well, I understand that to be in connection with this passage, if you will take what the Son said, and do it; maybe I can give that idea a little plainer by calling your attention to another statement. You remember Jesus sent his disciples out to preach, free. "Freely ye have received, freely give." So one day the disciples came to the Savior, and they said, Lord, we have left all and followed thee? What will we have therefore? what will we get therefore? And Jesus said to them, there is no man that has forsaken houses or land, or brethren or sister, or father or mother for my sake and the gospel's, but what shall receive now in this time a hundredfold, and in the world to come everlasting life. For Christ's sake and the gospel's. Then another one (kind of a critic), "But, elder, I thought

you said there was only one gospel; now you say gospels." "For Christ's sake, and the gospel's sake," Christ and the gospel both inseparably connected. We must believe in Jesus Christ and in the words of Jesus Christ and we will have salvation.

Then another may say, "Well then, elder, what about that baptism?" That is what Christ said, "Go teach the nations, baptizing them in the name of the Father, the Son, and the Holy Ghost." Then again, in St. Mark 16:16, 17, "He that believeth in Christ shall be saved" is sometimes quoted, but it reads, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." And so I notice in this connection, "Repent and be baptized for the remission of sins." If you will read that chapter (Acts 2) you will find that Peter had been telling them about that Jesus. You will remember that it was the memorable day of Pentecost, when the Spirit had come upon them; when people heard them speaking in other tongues, they were pricked in their hearts and were in a great quandary what they should do to be saved. Peter told these people that they had crucified Jesus Christ, that he had ascended up on high and that he had shed forth that power they there saw and heard, and he tried to inspire faith in them in Christ, that same Jesus whom ye have taken and crucified with your cruel, wicked hands, he hath ascended up on high, and hath shed forth this which you now see and hear. They then being pricked in their hearts, said, "Men and brethren, what shall we do?" "Repent." True, you have crucified him, but repent, then be baptized for the remission of sin, then you shall receive the Holy Ghost. You can have that same power and gift of the Holy Ghost. Joel said, in the last days that God would pour out his Spirit upon all flesh. We are now receiving that Spirit that will come in latter days, as well as they, and you may be the rich recipients of that same Spirit if you comply with the requirements of the gospel of the Son of God.

Another may say, "I wish you would explain those passages where they should save themselves. Then they have to be baptized to do it, and Jesus has nothing to do with it." Now let us see if he has not. I read right on in connection with that passage which says, "repent and be baptized for the remission of sins," and with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Now read the next verse, "Then they that gladly received his word were baptized." Ah! here the gospel plan has been introduced to them and he tells them that Jesus has done all that he can do. He has now sent forth his ministering servants to tell you what the law says that you must do in order that you may obtain salvation. Now then, will you do it? Will you come to him that you may have life? Now

save yourselves from this untoward generation. There is a plan laid down, will you accept it? Then they that gladly received the word were baptized; they went forth in obedience to that plan, accepting that part that Christ had done for them. Jesus did not do it all, you have to do something for yourself.

The question might arise in the minds of some, where the blood of Jesus cleanses, I can't see where the blood of Jesus takes effect. Well, maybe I can tell you a little about it. We will see. Supposing, now, you have a brother preaching here, supposing I had been one of the congregation and I came out to meeting; I attended the meeting for several evenings, say twenty or thirty as the case may be; time after time had a little conversation with the elder about it, and I made up my mind that they must be right; I believe it must be true, and believing that it was true, I felt that I should comply with it in order that I obtain salvation with the rest. I would go up to that elder and say, "Now elder, I have been listening to your preaching right along, night after night, day after day, I believe that it is right;" give him my reasons, tell him how I feel about it and say, "Elder, if you think that I am a fit and proper person to become a member of your church, I wish you would baptize me." Well, of course, he is supposed to know something about it, that minister that preaches to the people is supposed to know a little something about it whether or not that party has been learning the gospel plan; whether the inspiration of the Almighty doth flow from him to his congregation, drawing them together in that one faith; he will have some idea about it. If he is satisfied that I am a fit and proper person to become a member of the church, he may say, all right, I will baptize you. The time is appointed and arrangements made, and he takes me in the water, he stands in the water side by side with me, and raises his hand and says, either "having authority given me by Jesus Christ" or "having been commissioned by Jesus Christ," whichever term he may use, "I baptize you in the name of the Father, and of the Son," etc. You may wonder at the saying, "Having been commissioned by Jesus Christ." You know I would believe of course that he was, because I believe that that church was right, but you may wonder at the idea that the others do not use that. But I did not know that the others were commissioned, but I had an idea that this man is, because he is telling me the same old time religion that obtained in the days of Christ and his disciples, when the same kind of ministers were called and sent to administer in the ordinances of that gospel. And so he says with the understanding that he has been commissioned, "Having been commissioned, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost."

Then he buries me in that water; now what am I buried in that water for? To be baptized for the remission of my sins. What else? To be translated out of the kingdom of darkness in through the door, into the kingdom of God's dear Son. When that brother buries me in that water, that I may be baptized for the remission of my sins, the blood of Jesus Christ meets me there. That is the time; it meets me then. And so Jesus Christ has shed his blood for us, that through our obedience to that gospel that he gave, his blood will atone, and so he baptized me for the remission of my sins, and by obedience to that gospel the blood of Jesus Christ his Son, together with a compliance with the ordinance of his gospel, my sins are remitted; I rise to walk in newness of life. I am born again from the kingdom of the world to the kingdom of Christ. I start anew in the divine life; thus I think I can see how all those passages bear out the same idea.

Says one, That it is not clear to me yet about the blood of Jesus Christ. It reads, "the blood of Jesus Christ cleanses us from all sin." Yes, I know. Well, let us see. Here is a man that has been drunk. He fell in the ditch. Poor fellow, I get a stick and scrape the mud off. Well, then I wash him; clean him up, and he stands there staggering. His eyes are all swelled. I say to him, "Do you believe in Jesus?" He answers, "Yes." Does the blood of Jesus Christ cleanse that man in that filthy state? Well, if you are going to take that passage unqualified, you must take that person. It would, I answer, it cannot affect him in that condition. You may take another man, and you have, no doubt, perhaps read of him; he has committed murder; maybe three or four persons he has killed. He may have fled, but is brought to justice, he is tried, proved guilty, and condemned to die. He stands on the gallows, the rope is bound about his neck, he is about to be swung off, should you ask him, "Do you believe in Jesus?" he answers, "Yes." Then does the blood of Jesus Christ cleanse us from all sin? No murderer hath eternal life, you remember. You notice that won't answer. That won't do. Well, says one, what is it there for? That is like that other passage may be, that says, let him that stole steal. They stop too soon, or something is wrong. It certainly does not contradict the other parts of the scripture. Let us read all that verse, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we walk in the light as He is in it, and not until then, will his blood take effect. People who are constantly rebelling against God, and are not walking in the light, but killing, cursing and doing all manner of wickedness, does the blood of Jesus Christ affect them? It cannot, except by condemning them. Well then, don't you see, when we walk in the light, then his blood will atone, and

not until then, will his blood atone for any of us.

What kind of a light was there reflected by the Savior? I remember of reading that the Savior came to John the Baptist, saying, "I want to be baptized of thee." What, Son of God to be baptized? Why, if he was the sinless and stainless one, why need he be baptized? He did it to fulfill all righteousness, and he came to lay the example for the race. Now then, we, the sinners, and the ones that have been wrong, surely we ought to follow that example, that we might become like him. John thought, like some of you, that he was the Savior and did not need baptism, or that he was not fit to baptize him. Yes, but said Jesus, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and when John learned that fact, that Jesus must be baptized to fulfill all righteousness, then he suffered him. And so it says that, "Jesus when he was baptized, went up straightway out of the water: And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him, and lo a voice from heaven saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 15-17). God says, by his own audible voice, that Jesus was His Son. He was then about thirty years of age, and was baptized, and God says, I am well pleased with what he has done. And don't you think, dear brother and sister, that God will be well pleased when we comply with the same thing? We will then have fellowship with him when we walk in that light; then his blood will atone.

Jesus made the statement that except a man was born again of water and of the Spirit that he could not enter into the kingdom of heaven. Now, I understand except a man (Jesus was a man, and he was God manifest in the flesh)—but except a man be born again; Jesus, I understand, was no exception to the rule. If he then, in whom was found no guile, must comply with that order, don't let any of you think that you can get through this life all safe, and land over on the other shore, and find an abundant entrance into the kingdom of God, without you comply with the same thing.

Says one, "I cannot see how that can be." That was just the way with the old man that Jesus was talking to. He said, "How can it be?" Jesus says we speak that which we do know, and testify of that which we have seen and you receive not our testimony; and while the old gentleman still marvelled over it, Jesus wound up the matter by again saying, "Marvel not that I said unto thee, ye must be born again." Who can truthfully say Jesus told a lie? He told the truth. He said it would be the truth that would make them free. If Jesus then, while here upon the earth, never told a lie, but always told the truth, in order that he might bring the truth before the people, and bring salvation to the race, do you mean to tell me that we can

have salvation without obeying that principle or truth, or that Jesus will turn around and tell a lie to save us who do not obey him? No, he would not. If I thought he would, and thus change the order of things, I would feel quite different about it from what I now do. I certainly would. He told the truth, and he said that it is the truth that would make you free, and He cannot turn around and change it, and thus tell a lie to make you free.

Let me bring in a case before the Judge in the day of Judgment; we are supposing this case. It won't be the way I am going to tell you, but it is the way some other people say the Judgment will be. One will come in, then another, etc., and then our turn will come to stand before the judge; we will just stand before him and of course we will plead our case, and the Lord will have the recording angel turn over that great book, and find your name, and all the black marks and all the good marks, etc., one is sent to hell, another to heaven, etc.; finally Nicodemus' case comes up, and the books are opened and we are to be judged according to our works. Well now, then, when the books are opened, supposing that the passage is brought up where Jesus says to Nicodemus in the 3rd chapter of St. John,

"Except you are born of water and of the Spirit ye cannot enter into the kingdom," and Jesus having made that statement, and being truthful, etc., says, "Well, Nicodemus, were you born of water and of the Spirit the way I told you when I was down there?" Answer, No Lord, I did not do that just that way. Now, what are you going to do in this case? Did I not say that except it was done you could not enter heaven? Do you not know that what I said unto one I said unto all? Now, Nicodemus may plead and say, Lord, don't you know that when they were about to crucify you I held the law up before them and I cried out in the midst of those wicked people and said, Does our law judge any man before it hear him and know what he doeth? I stood for you there, Jesus. I did the best I could, under the circumstances, to defend you. All right, pretty good plea. Now, Jesus, you lie for me now, and save me, will you? Well, will he say, I remember that was a good thing that you did for me, I guess I will save you. Do you think he will do it? He cannot do it and be God. He cannot and be my true Savior. He will not go back on his words. He must stand upon that principle, "My words are Spirit and they are life," not a jot or tittle of it shall fail. "Heaven and earth shall pass, but my word shall not pass away until all shall be fulfilled." If you have not done it, Nicodemus, you cannot enter the kingdom of God. Jesus cannot change it. Dear brothers and sisters and friends, we must bend to the gospel of Jesus Christ and not endeavor to make God bend to our plan. Let us come to that plan and it will be well.

"Well," says one, "but you mean probably that nobody but you fellows are going to be saved." Well, I would be glad if all of us fellows would be enabled to obey all of his commands, and live up to them and be saved. I kind of feel all right just now. I want to do right all along the journey of life; but we are in a very wicked world, and I do not know how many temptations I may fall into before my race is run; but my desire is to stand for the right, living according to the plan that God gave me, and when my life's work is over, that I might hear that welcome plaudit, "Well done good and faithful servant," etc. But before I close I call your attention to somebody that said, Well, if I do all but that borne of water, etc., I guess I will be saved. All right, Well, supposing you do one part, then you live to that part—and then you come up in the day of accounts, can you expect full reward?—Can Jesus say "well done" when you did not do it at all? I answer, No. He cannot say "well done" when you only obeyed what suited you. It would not be well done if you left a little out. Think over these things. May the Lord bless you, is my prayer in Jesus' name.

#### Utah District Reunion.

The reunion is being held in the Saints' chapel at Pleasant Grove, Utah; organization was effected September 1, 10 a. m., by election of the following officers, viz.: president, Elder D. W. Wight; secretary, Elder W. S. Pender; chorister, Elder R. J. Parker; organist, Bro. D. W. Wight, with privilege of selecting assistants. By motion the chair was authorized to appoint a reception committee, Brn. Hosea Sterrett, R. J. Parker and W. S. Pender were appointed as such committee. The president on invitation addressed the meeting briefly, stating that he knew too much time and means might be spent in holding reunions, but he had looked forward to a reunion in Utah as being pleasurable and of profit. To accomplish our work, we must possess spirituality and sociability. The surroundings of the Saints in Utah generally, do not contribute to the development of these characteristics, hence, a reunion here is especially desirable. The order of services provided is: preaching daily at 10:30 a. m. and 7:30 p. m., and prayer meeting at 3 p. m. Thursday, September 5th, was given to the Sunday School workers. The prayer service in the afternoon, September 1st, was in charge of Brn. R. R. Dana and Hosea Sterrett, it was a spiritual meeting. Only about forty visiting Saints first day, which, comparatively, is a small reunion, but began with excellent prospects of a successful session. Bro. D. W. Wight was taken sick and was unable to attend either Saturday or Sunday, after the opening service, but is well again. No sooner did he convalesce, than Bro. R. J. Parker was similarly afflicted, not being yet able to attend meetings,

but better. Aside from these fleeting clouds, the horizon of our reunion has been bright, and our hearts have already been made glad by the presence of the geniality of Saints and the Spirit of the Master. The more do we appreciate these, as they appear in such striking contrast to the coldness of spirit and darkness of mind so characteristic of too many in this country.

The preaching thus far has been done by Brn. S. D. Condit, R. J. Parker, R. R. Dana, D. W. Wight, P. Anderson and W. S. Pender. Of the ideas presented which impressed themselves upon the mind of the hearer as important, we mention a few in condensed form.

In four discourses by three speakers attention was directed to the difference in method of work as employed by our heavenly Father, and by Satan, to accomplish the purpose of each. Satan makes miracle the basis of his operations, and points to it as infallible evidence upon which to rest ones entire hopes; also points to miraculous manifestation, bestowed frequently without rendering obedience to the law of God, as proof that it is not necessary to keep the law of the Lord. Our heavenly Father makes truth and his law the basis upon which the hope of the race may securely rest, giving his endorsement and approval to miracle only so far as the same is bestowed in harmony with his law, and as a result of faithfully observing it. Miracle, as something we can neither understand nor explain, is not a safe basis upon which to predicate our hope of eternal life. Hence, Christ advised against such a standard, declaring that false teachers would perform "great signs and wonders insomuch were it possible, they would deceive the very elect."

Miracles, when performed by ignoring or violating the "doctrine of Christ," instead of being a means of safety, are, in fact, a means of deception. "He that abideth not in the doctrine of Christ hath not God." Yet many, if not all, the miracles of modern spiritualism, under its multiplied forms of various schools of "Faith Cure," "Christian Science," etc., are claimed without any reference to obedience to the principles of the doctrine of Christ. Jesus warned against such deceptions. "Many shall come in my name saying I am Christ, and shall deceive many." Nearly all phases of modern spiritualism are ready to proclaim that Jesus is Christ. Then how are they "to deceive many?" Evidently, by those miracles they have power to perform, and by ignoring or violating the "doctrine" which Jesus taught. Thus they use the influence of his name, but do not teach and practice the truths of the gospel and so deceive "many."

When the gospel was first committed to this generation, in 1830, miracles were universally denied. The world had "a form of godliness but denied the power thereof." But this condition

was not to continue until the Savior should come. For Paul had said: "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; \* \* \* even him whose coming is after the working of Satan, with all power and signs and lying wonders and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved." (2 Thess. 2: 3-10). After the gospel had been preached several years, and many did not "receive the love of it, the powers of darkness began to be made manifest, to work "in the hearts of the children of disobedience," to try to imitate and counterfeit the blessings of God bestowed through obedience to the gospel.

In speaking of those who have departed from God, Doctrine and Covenants 1: 3 reads: "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great which shall fall." In a sense, every denomination has a christ and a god of their own, because they represent the Father and the Son and their doctrine differently. This is especially true of the dominant church in Utah, and hence the language above quoted has especial application to them. They worship Adam for god, and claim that he, and not God, is the father of our Lord. (See *Journal of Discourses*, Vol. 1, page 50). "The faith that was once delivered to the Saints," as manifested in the peculiar but very successful method adopted to capture Jericho; to select men for "Gideon's band," to disperse the Midianites; the preservation of three Hebrews in the fiery furnace, etc., were cited as examples of possible attainment, and impelling us to contend for such faith.

The possibility of putting too much confidence in religious leaders, especially those endowed with the miraculous gifts of the gospel, was cited. A close acquaintance with such persons frequently develops that they are imperfect. Their defects should be scrupulously avoided. The presence of the gifts of the Spirit in such instances, is not an endorsement of the individual's defects, but rather an effort on the part of our heavenly Father to eliminate them. Man is composed of body and spirit. The body requires physical food, consisting of the same elements of which it is composed. Hence, the same kind of food which is now required to sustain the life of the body has always been required in the past and will always be necessary in the future. The inward man, or spirit, also requires food, intellectual food, the truth, to sustain it. The appetite, if not perverted, will crave just the kind of food necessary to sustain the

body. All the elements essential to physical life may be found in the flesh of animals, vegetation, water and the air around us. So, if our intellectual appetite is not perverted, and we desire earnestly to know the truth, it may be found, "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you." If the flesh is lacerated, suffering results and nature begins to repair the wound. If we violate God's law we suffer, but alleviation and cure are found in repentance.

The same brethren who did the preaching, also conducted the prayer services daily. They have been of a spiritual and edifying character.

Tomorrow will be devoted to Sunday School work.

Bro. Parker is still confined to his room this evening, September 5th.

**W. S. PENDER, Sec.**  
**Perfect Foods Are Very Few.**

There are very few single foods containing the proper amount of nitrogen and carbon. It is intended that we shall mix our foods to get a perfect diet. The whole wheat grain is very nearly a typical food; it may lack a little fat. Milk and eggs are also nearly perfect. The pulse or chick peas of the East are quite perfect food.—September *Ladies' Home Journal*.

In the selection of trees for planting, it is quite an item to avoid forked trees. The forked apple or pear tree nearly always come to ruin sooner or later, by the splitting of the fork. If the tree is forked, avoid the difficulty by cutting off the smaller, weak limb, making a smooth, slanting cut, and securing as nearly an upright growth as possible with the remaining limb.—*Sel*.

Gossip may be friendly and neighborly. I like the word because it conveys the suggestion of good news or good comment, but it is no longer gossip when it ceases to deal with pleasant happenings and loving wishes, and becomes critical or censorious or lapses into slander. The most unworthy talk in the world is that which is carried on in whispers and semi-confidences, and which retails the unfortunate errors of people whom we know. Never to say an unkind thing, never to imply an unfriendly thing, even by our silence, are rules which we should make, and to which we should scrupulously adhere.—Margaret E. Sangster, in the September *Ladies' Home Journal*.

The text books of the Ben Pitman or American system of shorthand writing, recently adopted by the St. Louis Board of Education for the public schools of that city, can be obtained from the Missouri Shorthand College, 918 Pine street, St. Louis, Missouri, for one dollar. Hon. W. T. Harris, United States Commissioner of Education, Washington, D. C., states: "The Ben Pitman system of shorthand writing is used more than any other system." The only shorthand institution in the state using the Ben Pitman text books is the Missouri Shorthand College, St. Louis, Missouri.

**WATCH YOUR BLOOD.**

IF IMPURE, TAKE B. B. B.

BOTTLE SENT FREE.

Any ZION'S ENSIGN reader whose blood is becoming thin or impure, or who already suffers from blood or skin humors, such as sores, ulcers, pimples, unsightly eruptions, fluttering heart, scrofula, swollen glands and aching joints, aching back, itching skin, falling hair, bone pains and shifting aches, cancer, eating sores, eczema, boils, scald head, rheumatism, catarrh, can be permanently cured by using B. B. B. (Botanic Blood Balm), thoroughly tested for 30 years. People who need more blood or who want rich, pure blood, people whose skin is pale or who suffer from any form of impure blood, should at once send their name and address to Blood Balm Co., 86 Mitchell St., Atlanta, Ga., enclosing five cents (stamps or coin), to cover exact cost of postage (the medicine is absolutely free), and they will forward, prepaid by mail, a sufficient free trial bottle of B. B. B. to fully prove its remarkable action in healing every evidence of impure blood. The *Medical Investigator* says that B. B. B. is the most wonderful blood purifier made, as it cures after all else fails; the finest remedy made for spring humors. ZION'S ENSIGN readers who suffer are advised to try B. B. B. Large bottles for sale by druggists, \$1 per bottle, or 6 large bottles (full treatment), \$5. Complete directions for home treatment go with each large bottle. If you don't want to buy a large bottle of the druggist before knowing more about B. B. B., then write for a free trial bottle. It will convince the most skeptical. B. B. B. is perfectly safe to use by old and young. B. B. B., while healing humors in the blood, improves the appetite, stimulates the liver and makes the weak strong by giving new, red blood. So write today, enclosing five cents to cover exact cost of postage, addressing Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and the medicine will be sent day order is received. Describe trouble and free medical advice given.

Persons intending the acquirement of shorthand and typewriting should select a responsible school, otherwise their time and money are wasted.

As success in shorthand is largely dependent on the teacher as well as pupil, it is absolutely necessary that instructors should be practical shorthand writers and no others are competent to teach. Benn Pitman system taught.

The Principal of "The Missouri Shorthand College" is John H. Schofield, the well known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Chicago, Feb. 21, 1900.

Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

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La Salle College, Philadelphia, Pa.

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Bro. FABRICIAN.

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Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is they never discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.50 a pound, and another costs \$3.65 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in the case of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1876.

Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that) cut out a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many dollars a year you will thus save. If you don't drugget your supply you, it will be forwarded by mail, either kind. Free of postage.

D. F. NICHOLSON, Cashier. H. C. NICHOLSON, Ass't Cashier.

**COMMERCIAL BANK,**

LAMONI, IOWA.

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The Leading Local Paper of LAMONI, IOWA.

Published Weekly by the Chronicle Publishing Co.

**A CARD.**

To the Saints who do not know me I wish to say, I have been in the real estate business for about fifteen years in Jackson county, Missouri, and am well acquainted with values, know where to locate the brethren better than one who has not had experience. I know all about values; I know a bargain and am in position to advise. And I wish to say there are other Latter Day Saints who are in the real estate business. Now, if you are not afraid of your brethren, please call and see them when in Independence, or write them. I will give you for reference any honorable person with whom I have ever done business, in any business man, Independence, banker or merchant; also Bro. Wm. Critt; Joseph Luff; H. R. Mills; J. W. Luff, Business Manager of the Ensign Publishing House; W. H. Garrett, Editor of the Ensign; J. N. White of the Twelve; Alfred W. Hilo, missionary. I do all this to show you that Latter Day Saints can be honorable in real estate business as well as any other business. W. S. LOAN.

ANY one desiring bank numbers of Sunday School Quarterlies, *Heralds*, *Ensigns*, or *Hopes*, may be supplied upon application to the Literary Exchange, Box 201, Independence, Mo.

**Two Boxes of Quit-to-bac Cured Him.**

"KREB, Okla., March 20, 1900  
"Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco."

"L. STALEY."

Three boxes of Quit-to-bac sent postage paid to any part of the United States or Canada, for \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, you will not be free from this God-condemned habit? Address, (Bro.) B. F. ONWAY, Peoria, Ill.

**THEY ADMIT IT.**

Bro. Hull, Chaucery, Ohio, says we saved him \$12.00 on a \$13.00 suit. Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit.

Youth's heavy three-piece suit, age 12 to 19, \$3.50. Goods are all sent prepaid.

JEN'S SACK SUITS.

Black, all wool worsted Men's Suits, four button, round or square cut, 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. Extra fine, strictly all wool Oxford steel gray, heavy; worth \$18.00, price \$9.00.

PRINCE ALBERT SUITS.

Same goods as above, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight.

Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Wm. C. HALL, THE E. T. AYER & CO., Cumrah, Mo.

**R. R. TIME TABLES.**

**MISSOURI PACIFIC—MAIN LINE DEPOT.**

TRAINS WEST.	a. m.
No. 95—Wichita and K. C. Mail	12:40
" 9—Kansas & Nebraska Lin.	4:34
" 93—Texas, Joplin & K. C. Ex.	8:15
" 3—St. Louis Express	6:33
" 73—Lexington Branch Pass.	8:35
" 7—Fast Mail	10:00
TRAINS EAST.	a. m.
" 91—Joplin and K. C. Mail	3:16
" 1—St. Louis Mail and Ex.	5:17
" 5—St. Louis Mail	6:55
" 71—Lexington Branch Pass.	6:45

**LIBERTY STREET DEPOT.**

TRAINS WEST.	a. m.
No. 73—Lex. Branch Pass.	8:30 a. m.
" 71— " " "	6:40 p. m.
TRAINS EAST.	a. m.
No. 72—Lex. Branch Pass.	6:55 a. m.
" 72— " " "	6:15 p. m.

Tel. 17. F. A. MILLARD, Agent.

**CHICAGO & ALTON.**

EAST BOUND.	a. m.
" 101—Local Way Freight	7:40
" 47—St. Louis & Chicago Mail	8:27
WEST BOUND.	p. m.
No. 51—Chicago Limited	6:33
" 49—St. Louis Flyer	9:33
WEST BOUND.	a. m.
" 60—St. Louis Limited	6:55
" 62—Chicago Limited	8:38

" 102—Local Way Freight, 8:20  
" 48—Chicago & St. Louis Mail 5:50  
All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, call on J. W. DUGAN, Agent J. CHARLTON, O. P. & T. Agt., Chicago.

Christ Blessing Little Children.

ALICE R. CORSON.

"Why troublest thou the Master?" The disciples roughly said.

"See how the people throng Him, And hear His words with gladness."

"Suffer the little children, Forbid them not," said he, As with kindly condescension

So sweet His smile and tender, As He drew them to His breast,

Oh, happy little children, Thus favored of the Lord, To lean upon His bosom.

And Jesus loves the children As dearly now as then.

So mothers, bring your children, His servants will obey.

FULTON, Richmond, Va.

Amusing Sick Children.

It will pay educators and mothers of families to preserve a set of the interesting articles contributed to The Delinctor by Lina Beard, sister of Dan Beard, the famous cartoonist.

In nothing else in the words we habitually use in the common talk of daily life do we show so plainly our degree of refinement, our culture or the lack of it, and the plane on which our thoughts move.

MILK is not a beverage; it is a perfect food. Where children drink milk at meals it should take the place of nitrogenous foods—meat, of course, being omitted.

Program of Sunday School and Religio at Dow City Reunion.

SEPTEMBER 28 TO OCTOBER 7, 1900.

Saturday, September 29, 4 p. m.—Organization and instruction.

Monday, October 1, 2:30 p. m.—Sunday School and Religio exercises.

Tuesday, October 2, 2:30 p. m.—Religio, regular lesson (last lesson for September).

Wednesday, October 3, 2:30 p. m.—Sunday School work.

Thursday, October 4, 2:30 p. m.—Sunday School work.

Friday, October 5, 2:30 p. m.—Religio work.

Saturday, October 6, 4 p. m.—Business.

Sunday, October 7, 7:30 a. m.—Sunday School, Lesson 13.

Bring Bible, Book of Mormon, Quarters, Autumn Leaves, Winned Songs and a prayerful heart.

May God's blessing attend all in their preparation to come, and in the duties assigned, that all done may be both pleasant and profitable.

J. F. MINTUN, J. M. BAKER, DORA YOUNG, Prog. Com.

CONFERENCE MINUTES.

Conference of the West Virginia district convened with the Mount Zion branch at Goose Creek, August 25-28, 1900.

The following branches reported: Buffalo City, 22; Wayne, 49; Belle-grove, 40; Mount Zion, 23; Harmony, 27; Cabin Run, 28; Clarksburg, 23; Union Grove, 23; Mt. Wayne, 11; Fairview, 37.

Ministry reporting: Elders L. R. Devore, T. K. Ferrell, L. D. Ullom, G. H. Godbey, W. R. Odell, D. L. Shinn, J. H. Huffman, John Carpenter.

Bishop's agent reported on hands at last report \$14.05; received since last report \$190.45; paid out since report, \$185.47; balance in agent's hands \$24.03.

Election of officers: G. H. Godbey was sustained as president of the district; B. Beall, bishop's agent, and J. B. Russell, secretary.

Officers present, high priests, 2; sevens, 2; elders, 6; priests, 2; teachers, 2.

The following were elected to represent us at General Conference: G. H. Godbey, W. R. Odell, B. Beall, Sophia Smith, Louisa Osner, T. K. Ferrell, J. F. McDowell, J. L. Goodrich, V. M. Goodrich, Mary J. Beall, J. B. Russell, Charlie Williams, L. D. Ullom, A. McCoy, L. R. Devore, J. M. Kelley, H. Huffman, J. W. Trout, Mary Huffman, Lucinda Williams.

The district was well represented at the conference; it was one of the best ever held in the district.

J. B. RUSSELL, Sec. September, 1900.

NOTICES.

To All Whom It May Concern:—This is to certify that on the 26th day of August, 1900, and in the city of West Superior, Wisconsin, I silenced Bro. James M. Baggerly from all missionary duties, for causes pending.

I. N. ROBERTS, Sub-missionary in charge of Minn. West Superior, Wis., Sept. 4.

To the Fifth Quorum of Elders; Dear Brethren—I have lately mailed you each a copy of our circular letter and had made some requests of most,

If not all, of you in regard to our work. I now make the following general requests: Do all in your power to make a success of your work.

I solicit your correspondence—inquiries will receive careful attention, and any information which you think will be to the advancement of our work.

Address me at Lamoni, Iowa, or Santa Ana, California. Yours for better work, D. A. ANDERSON, Sec. SANTA ANA, Cal., Sept. 1.

Conference Notices.

Conference of the Fremont district will convene at the Saints' chapel, Thurman, Iowa, October 6th, at 10 a. m.

CHARLES FRY, Sec. Tabor, Ia., Sept. 4.

The quarterly conference of the northeast Kansas district will convene at Fanning, Saturday, October 6, 1900, at 10 a. m.

P. CADWELL, Pres. J. W. BURNS, Sec.

The conference of the Northern Wisconsin district will convene with the Frankfort branch at Porcupine, Peppin county, Wisconsin, October 6th and 7th.

A. V. GLOSSON, Dist. Pres. LOUISA M. SHAWER, Clerk. Ono, Wis., Sept. 6.

The Northeast Missouri district conference will convene with the Saints at Pollock, Missouri, October 6th, continuing over the 7th.

J. A. TANNER, Dist. Pres. BEVIER, Mo., Sept. 1.

The conference of the Northern Minnesota district will convene with the Audubon branch, on the 13th and 14th of October, 1900.

I. N. ROBERTS, Pres. T. J. MARTIN, Sec. September 5.

Convention Notices.

The Sunday School convention of the Northeast Kansas district will convene at Fanning, Kansas, October 5th, at 10:30 a. m.

HARRY THOMAS, Supt. J. W. BURNS, Sec. NETAWAKA, Kan., Sept. 4.

The Sunday Schools of the Kirtland district will meet in convention at Blakes Mills, Tuscarawas county, Ohio, Monday, October 8, 1900.

pare to render "Winned Songs" numbers, 92, 100, 170; and come prepared to contribute to the program to be rendered.

DORA EVANS McFARLAND, Dist. Sec. TEMPLE, Ohio, Sept. 7.

The Far West district Sunday School convention will convene with the Delano branch on September 28th, at 10:30 a. m.

"What Can I do to Assist the Sunday School Superintendent?" Sr. Samuel Simmons. "How Can We get the Young People Interested in Sunday School Work?" Sr. Taddicken.

These subjects will be followed by a general discussion, so please come prepared to take part. All are invited to come and bring the Spirit of the Master with you that we may have a profitable time.

MARRIED.

NORBURY-ZUBER.—At the home of the bride's parents, Knob Noster, Missouri, Wednesday, September 5, 1900, Mr. Ernest Norbury, of Jefferson City, Missouri, and Miss Julia May Zuber, of Knob Noster, were united in marriage by Elder J. A. Robinson.

DIED.

BIERLY.—At Seligman, Missouri, September 7, 1900, Sr. Martha J. Bierly. She was born June 19, 1849, at Jamesville, Boone Co., Tennessee.

There is nothing so bad for a cough as coughing. It tears the tender membrane of the throat and lungs, and the wounds thus made attract the germs of consumption.

Hacking advertisement with illustration of a woman coughing and text describing the remedy.

Ayer's Cherry Pectoral advertisement with illustration of a bottle and text describing its benefits for coughs and colds.

loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; and the cough drops away.

Three sizes: the one dollar size is the cheapest to keep on hand; the 50c. size for coughs you have had for some time; the 25c. size for an ordinary cold.

Write the Doctor. If you have any complaint whatever and desire the best medical advice, write the Doctor freely. Address: DR. J. C. AYER, Lowell, Mass. Oct. 28, 1898. Camden, N.Y.

Books and Pamphlets

PRICE LIST

- "FROM PALMYRA TO INDEPENDENCE," by Elder R. Etzenhouser, 44 pages; cloth binding; \$1 00. Paper binding; 85. "AUTIOGRAPHY OF ELDER JOSEPH LUFF," 377 pages; cloth bound; 3 illustrations; Rebound \$1.00 to \$1.50. "THREE BIBLES COMPARED," by Elder R. Etzenhouser; paper binding; 5 for \$1.00; each... 25. "THE BOOK OF MORMON VINDCATED," by Elder I. M. Smith; 112 pages; Paper cover, 4 for 1.00; each... 30. "SPIRITUAL GIFTS AND THE SEED OF PALMYRA," by Elder M. H. Bond, of the Seventy; 68 pages, paper bound, with fine engraving of the author... 25. "FAMILY GIBBONS," by Elder R. C. Evans, 68 pages, each... 20. "THE BOOKS AND UTAH MORMONISM IN CONTRAST," by Elder R. Etzenhouser; paper cover; 20 for \$1.00, 3 for 25c; each... 10. "THE GREEKS LAID BARE," by Elder R. Etzenhouser; paper cover, 3 for 25c; each... 10. "THE RESURRECTION OF THE WICKED," by Elder W. J. Smith; 39 pages, paper cover, 3 for 25c; each... 10. "WHO WAS JOSEPH SMITH?—WAS HE A FALSE PROPHET?" by Elder J. W. Peterson of the Quorum of Seventy; 38 pages; paper cover; engraving of author; 3 for 25c; each... 10. "THE BOOK OF MORMON AND ITS TRANSLATOR," by Elder R. Etzenhouser; 27 pages, paper cover; 3 for 25c, each... 10. "THE HISTORY OF SWITZERLAND," by Apostle J. W. Wright, 90c per doz.; 3 for 25c; each... 10. "APOSTASY OF THE CHURCH," by Apostle J. W. Wright; 40 pages, paper cover; 3 for 25c; each... 10. "THE JOSEPH SMITH INTERVIEW AT FAIRVIEW," with answer to Elder R. J. Parker by E. L. Kelley; per hundred 90c; per doz. 15c; 6 for 10c; 2 for... 5. "IS WATER BAPTISM ESSENTIAL TO SALVATION?" by Elder Joseph Luff; 40c per 100; 15c per doz; 3 for... 5. "WHAT WE BELIEVE," The Epitome of Faith, with quotations given in full. 20c Per Copy; 2 for... 5. HISTORICAL ENGRAVING, a 12 x 20 1/2 inches; postpaid in U. S. or Canada... 50. "EVANGELIA LOST," a duet for soprano and tenor; words by J. Cole Moxon; music by W. H. Lieb... 25. SERMON PAMPHLETS. The following pamphlets 5 cents each, 3 for 10 cents, 6 for 15 cents, or 25 cents per dozen: "Signs of the Times," Revised and Enlarged, by Elder J. S. Roth; 70 pages; illustrated. "The Book of Mormon; Evidences of its Divinity," by Elder R. C. Evans; 68 pages. "The Law of Life," by Elder F. M. Cooper; 38 pages. "The Restoration of Israel," by Elder S. W. L. Scott; 46 pages. "A Retrospective View of the Reorganization," by E. C. Briggs; 38 pages. "Gospel Message," by President Joseph Smith; 54 pages. "Modern Knowledge of the Antiquities of America," by Elder H. A. Stebbins; 34 pages. "Greed Making; Man Shall Not Add To Nor Take From the Word of God," by Elder I. M. Smith; 26 pages. "Antiquarian Evidences Concerning the Book of Mormon," by Elder E. L. Kelley; 40 pages. "Joseph Smith;" Was Ho a Prophet of God? by Elder R. C. Evans; 40 pages. "Glean Seekers," by Elder I. M. Smith; 32 pages. "Gospel Antiquity," by Elder Joseph Luff; 30 pages. "God is Light," by Elder W. H. Kelley; 48 pages. "Why I Left the Baptist Church," by Elder W. H. Kelley; 33 pages. "The Marriage Relation," by Elder J. W. Wright; 41 pages. "The Personality of God and Doctrine of Christ," by Elder J. S. Roth; 38 pages. "Slay Yourself," by Elder I. M. Smith; 30 pages. We also fill orders for all Herald office publications. Address all orders and make all remittances to ENSIGN PUBLISHING HOUSE, BOX B, Independence, Mo.

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Advertisement for Latter Day Truth magazine, including contact information and subscription details.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 20, 1900

NUMBER 38.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address.

Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send gold or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to

ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## MOBOCRACY.

The infamous and shameful spirit of the mobocrat is showing itself in various parts of this country, disgracing the commonwealth and dishonoring the constitution of the land, which guarantees to every citizen the right of "life, liberty and the pursuit of happiness." Of all the subjects of this lawless element which, for the time being, defies the laws by which the country is supposed to be governed, and ruthlessly tramples upon the rights of some of their fellow citizens more law abiding than they, none has a less excuse for this unchristian and inhuman exhibition of hate and prejudice, not to say bigotry, than the religious views of those thus persecuted.

It matters not what a man's belief is, so long as such belief does not extend to an infringement of the laws of the land or an encroachment upon the rights and liberties of others; and even when it does, only those principles adhered to which so conflict with the freedom of others, can lawfully be the subject of corrective inquiry. One man has as much right to worship in his way without interference as has another; and the moment this is denied one, it may with equal justice be denied all, and woe to the people where such a spirit and rule may prevail.

At Mansfield, Ohio, there has been a great deal of confusion and lawlessness of this character exhibited with regard to the ministers and adherents of one Alexander Dowie, of Chicago, Illinois, who, it appears from the *Ram's Horn*, a religious paper published in that city, has assumed to himself the title of "Doctor" without the assistance of any university or college of learning. It appears the methods and doctrines of these men

are obnoxious to some of the denizens of the Ohio city, and they being unable to secure their expulsion by the due process of law and order, undertook to expel them by force, unlawfully and in a disorderly manner. But these disciples of Elder Dowie would not stay down; and the following from *The Kansas City (Missouri) Journal* and *The Kansas City Star*, of September 17th, is the latest regarding this outrageous proceeding. We have no sympathy with the methods, system or teachings of Mr. Dowie, so far as we understand them, believing that what truth he has incorporated in his system is dishonored and nullified by the use to which he puts it; but we cannot see the slightest excuse for the action taken by the residents of Mansfield.

MANSFIELD, O., Sept. 16.—A mob today drove Zion Elder Ephraim Bassinger, of Bluffton, Indiana, and two of Dowie's converts here out of the city, and thus broke the monotony of the usual routine followed for the past four Sundays.

Elder Bassinger was in the city yesterday, held several meetings without molestation and had a number of consultations with his attorney, A. A. Douglass. He left last night, but returned again today and was holding a meeting at the home of E. H. Leiby, when the officers went there and took him to the depot, followed by a jeering mob of several hundred. He was a target for apples, tobacco cuts, missiles and kicks as he was escorted to the depot, and when he arrived there he was a pitiable sight. The passenger train was missed by about two minutes, and while they were waiting for the next train the mob went to the home of E. H. Leiby and took him and Frank Calver, both Zion followers, and marched them to the depot. When an express train arrived all three were put on it and hustled out of the city.

MANSFIELD, O., Sept. 17.—Ephraim Bassinger, an elder of the church, headed by Alexander Dowie, and two Dowie converts, were driven out of town yesterday. Bassinger was holding a meeting at the home of E. H. Leiby. Officers went to the house and broke up the meeting. Then they took the elder to the depot. A mob of several hundred followed them. The elder was pelted with missiles. While the officers were waiting for the train the mob returned and got Leiby and Frank Calver. The three were put upon the train and warned not to return. Several times before have Dowielites been run out of this town.

The correspondent does not mince matters in the least, in giving those engaged in this unholy work a name; he plainly called it a "mob," and Webster defines "mob" as (1) "The lower classes of a community; the populace, or the lowest part of it." (2) "A throng, a rabble; especially an unlawful or riotous assembly; a disorderly crowd." It is not a difficult matter to classify, according to these definitions, those who took part in the action above noted.

It seems almost incredible that these elders and members

of Mr. Dowie's society should be attacked in a private house of one of its members, in this enlightened age, when the power of the law is so capable of controlling the unruly; but it is the more astonishing that two officers, supposedly guardians of the peace, should lead their aid to take the minister from a private house, lead him through a storm of missiles and permit him to be otherwise shamefully assaulted and abused. Not a line has, from the first, appeared, which we have noticed, showing that the slightest attempt was made by the authorities to disperse the riotous throng. Apparently they gave these unlawful proceedings, at least, a tacit consent. What an exhibition of perfidy—men, who solemnly swore by the name of the Most High to preserve the peace of the commonwealth and protect every citizen in his rights so far as was in their power, apparently making no effort to execute the law when one or more of its citizens were assailed for the stand they occupied in asserting his or their conscientious belief.

It would appear to a reasoning mind that if the converts of Mr. Dowie's followers in Mansfield was not sufficiently unlawful that a charge of improper conduct, before the proper authorities, could be successfully prosecuted, that they should have been left unmolested to worship as they deemed best, no matter how obnoxious their methods and belief were to others, so long as they did not commit a breach of the peace. There is absolutely no power which can compel any man to accept that which any other man teaches, if he does not desire to do so, and under these circumstances those men should not have been interfered with; those who did not sympathize with what was taught by them, should have gone on quietly about their business; no possible harm could have accrued to them, or any one else for that matter, and the "land of the free" would not have had such a spectacle forced upon it as, the failure to act lawfully resulted.

Mansfield is a city of considerable size and importance, situated somewhere about half way between Chicago, Illinois, and Pittsburg, Pennsylvania. Three trunk lines of railroad pass through its outer precincts. The Pennsylvania Company between Pittsburg and Chicago; the Erie railway between New York city and Chicago; and the Baltimore and Ohio railway between Baltimore, Maryland and Chicago, and it would seem to every fair-minded person that sufficient civilization and lawful prestige should be resident there to make mob rule an impossi-

bility. Something is, therefore, radically wrong that the contrary is the fact, and that mobs, instead of lawful power, may hold undisputed sway whenever the spirit of frenzy moves the "populace."

It may be suggested in the minds of some, that being so far distant from the disgraceful scene and unadvised as to all the facts in the case, a correct judgment cannot be passed upon the matter. This thought might be worthy of consideration if there could be two sides to an unlawful proceeding; but we cannot bring ourselves to believe that a violation of laws made for the express purpose of protecting the rights of every law abiding citizen, can, under any circumstances, be justifiable. If the law is inadequate to meet certain cases, amend the law to cover the deficiency; that is proper and correct; for no statute can be maintained which infringes the rights and consciences of good men. The law, primarily, is made for the evildoer; hence the righteous man has nothing to fear from any law which can be maintained according to the constitution of the land. That constitution was inspired of God, and under its rightful exercise no man can be deprived of his rights. Mob action, then, is reprehensible and uncalled for, and should be insistently condemned everywhere as a relic of barbarism, unworthy of a nationality or any community which occupies the position among the nations of the world which the United States of America has so dearly won. The orderly portion of the city of Mansfield, Ohio, owe it to themselves, to their mighty state, and to the United States, and to the whole world of professing christians that they take the proper steps to rid themselves of this dark blot upon their fair name.

## THE DAUGHTERS OF ZION.

With this issue we present to our readers a new, and what we are confident will be a valuable and much appreciated feature in the greatly needed and important work the noble band of workers known as the "Daughters of Zion" are doing—a department for their work. As will be seen, the services of Sr. Clara Clark Curtis have been secured as its editor; and the mere announcement of the name of this talented sister will to her numerous acquaintances make this department eagerly sought for when the *ENSIGN* makes its appearance each week, and will, we are sure, commend itself to the thousands who will thus become acquainted with her through her work in this department. May our Father give grace and inspiration

to the efforts of our sister and all those engaged in this good work, that the high standard of righteousness in the homes of the Saints may be more nearly approximated and thus the requisite preparation be made to meet the soon coming Lord Jesus Christ. Read carefully the "Introductory" on page 6 of this issue.

## EDITORIAL ITEMS.

ELDER F. C. KECK has removed from Lebeck, and is now domiciled at 700 North Ash street, Nevada, Missouri.

Do NOT send any more orders for our Historical Engraving. Our supply is entirely cleared out. Not even an imperfect copy left.

BRO. C. M. FULKS, Lehigh, Indian Territory, says if any Saints or friends want work in coal mines, they can find employment there, strip pit men, \$1.50; man and team, \$2.50 per day. Everything reasonable, good country and people. Those interested may write him.

BRO. W. S. PENDER, one of our missionaries to the Rocky Mountain mission, recently sent us the testimony of Mrs. Sophia K. Cook relative to the reply of Joseph Smith, the martyr, to the inquiry as to who would be his successor, in which he presented and named his oldest son, the present president of this church (Reorganized) which statement was published in the *ENSIGN* for August 23d; but Bro. Pender did not at that time get the lady's affidavit to the statement. This he has now done, and submits it for the use of the elders of the Reorganization. This is our explanation for republishing the statement.

THE General reunion will be held at Dow City, Iowa, beginning September 28th, and lasting ten days. The committee are doing everything they can, that, if possible, the success of previous years may be more than realized; they have secured the use of a fine grove and ample preparations are being made to care for all who may attend. It will be noticed from reading the Sunday School program in last week's issue there will be but two preaching services, one in morning and one in evening each day, the afternoons being occupied in Sunday School and Religious work. President Joseph Smith will be in attendance, and many other good speakers also, so that if the weather is propitious, a good, profitable time will be enjoyed. The *ENSIGN* and *Herald* will be represented as usual, giving those in attendance a good opportunity to secure valuable books and aids, and to renew or initiate subscriptions to the

ENSGN and *Herald*, which no live, earnest Saint is willing or can afford to neglect." We hope there will be an extra large encampment this year. Dow City may be reached either via the Chicago & North Western, or the Illinois Central railways, both roads affording excellent service we believe.

To show how impossible it is for human power to search out the north country, God having set an effectual barrier to all progress in that direction until His set time to deliver the seed of Israel (Isa. 23:8) has come, the following from the Harrisonville, Missouri, *Cass News*, of September 14th, will be of interest:

#### POLE DEFENDED BY ICE.

There are four hundred miles of icebergs, floating ice, plains of ice and all other sorts of arctic obstructions to traverse between the nearest discovery to the pole and the pole itself. Perhaps some means of overcoming these difficulties may present themselves within the next century as science goes on in its progressive way.

Science will never overcome these obstacles, the power of God alone must do it.

#### EXTRACTS FROM LETTERS.

ELDER JAMES MCKIERNAN was six miles southwest of Gladstone, Illinois, September 11th, and thus notes his experiences:

Elder J. S. Sively and I are on the Mississippi bottom, opposite Burlington, in Illinois, holding tent meetings. In a new place to us, but it is a familiar place to the mosquitoes; they blend their music with our songs, add points to our remarks, and give exercise to the audience, so that none gets sleepy. We began here September 8th, and so far have had good interest. Today the wind has been blowing a severe gale, so we had to lower the tent to the ground and put weights on it all around to prevent the wind from wrecking it. We will remain here about a week yet, guests of Bro. Lawrence Willey and Allen Pryor.

Bro. McKiernan's home address is, Box 225, Farmington, Iowa.

BRO. THOS. KNOX, Terryville, Connecticut, September 2d:

I have the pleasure of sending herewith a subscription to the *ENSGN*. I have taken the "silent preacher" this two years, and have been blessed and edified through its inspiring letters which I love to read; I have been an investigator of the claims of the Latter Day Saints for two years or more, and decided to obey the gospel the first time I had an opportunity. As there was not any Saints near by us, I watched for the nearest point of meeting, which was one hundred and sixty miles or so from where I live, so decided to go to the reunion at Silver Lake, Plimpton, Plymouth county, Massachusetts, August 4th; where I found myself amongst Saints indeed. There was not one face that I knew until I arrived there, but as soon as I made my case known and my intentions, I found that there were brothers and sisters awaiting to befriend me, and the will of the Lord approved, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." I pray that the Lord may bless you in your every effort to spread his kingdom through the length and breadth of this land, until the whole world shall be filled with righteousness and truth; my desire is to live the gospel. I was baptized in Silver Lake on the 6th of August, by Elder N. R. Nickerson, of Plymouth, and confirmed by M. H. Bond and Geo. Koble, on the 6th, and I can truly say it has been a calm ever since, and I feel, as the Saviour said, "the wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whither it comes or whither it goeth," so is every one that is born of the Spirit.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

Bishop R. May, president of Independence district, will preach at the stone church next Sunday morning.

Bro. Wm. Crick's fine new house, on West Electric, adjoining Bro. M. T. Short, is looming up. It will be a very complete and comfortable as well as beautiful home when completed.

Sr. Sarah Richner, of Temple, Ohio, is visiting her son, Bro. W. O. Hands, Kansas City, Missouri. Sr. Hands and children started, last week, to visit friends in Pittsfield, Illinois, and will be absent about two weeks.

The Saints should come to church next Sunday morning prepared to make a liberal contribution to secure our winter supply of coal before another advance in price is made. There is also the rent for janitor's house to be met. "And whatsoever ye do, do it heartily, as unto the Lord, and not unto men."

Only fifty-two were present at Religio, Friday night, less than half the enrolled membership. Were you absent? Can you afford to continue to be? God has said he will use this organization for the establishing of Zion and choose out of it those who shall be warriors in his cause. Would you be one of the chosen ones? Now is the time to prepare. Come and give your best efforts to the good cause.

People who wish to keep secrets from the reporters should avoid arraying themselves in striking attire and going off with eligible escorts of the opposite sex on a fine morning. We take pleasure in introducing to our citizens Mrs. Thomas Faunce, formerly Miss Hattie Cheney, the change having occurred in the office of the probate judge, Kansas City, Kansas, some three weeks ago. No cards, no cake, but congratulations just the same. Mr. Faunce is a resident of Nebraska City, Nebraska.

Sunday was quite cool, making wraps necessary for comfort out of doors, and fires needful indoors. Bro. M. T. Short preached a practical discourse at 11 a. m. He left shortly after five o'clock p. m. for Atchison, Kansas, where he was announced for the evening. The communion service, at 2:30 p. m., was a blessing to those participating, a comforting and admonitory revelation being given by the Spirit, encouraging the Saints to faithfulness. At 7:30 p. m. Bro. A. H. Parsons preached a good, edifying and instructive sermon. A number of non members were present.

The hymeneal altar was erected at the home of Bro. and Sr. George Bartholomew, Sr., on Friday evening last. Before it stood, in characteristic place and attitude, their daughter, Emily May, Mr. Lawrence C. Wells and Elder Joseph Luff. The last named, after a brief prayer, uttered those words of the church formula which have gladdened so many hearts on similar occasions, and the two former, as husband and wife, stood legally and lovingly obligated to each other for life. By

the preference of the bridal pair the affair was quiet and void of all unnecessary ceremony, the bride's father and brother being in the east. The happy couple left immediately for Eureka Springs, and upon their return will probably make their home in Kansas City. Emily's friends and admirers, who are legion, will join in wishing her and her life companion *bon voyage*.

Bro. Geo. A. Gould and wife are much delighted with the advent of a ten pound girl Wednesday. Congratulations.

##### LAMONI, IOWA.

A sudden drop in the thermometer made us hurry to our fireside Sunday morning and don our wraps for out of doors.

Quite a number of teachers were absent from Sunday School but there was a good representation of scholars. Sr. Roxanna Anderson offered her resignation as assistant superintendent, stating that other duties would not permit her acting further in the office. The resignation was accepted and Bro. D. J. Krahl was chosen for the unexpired term. At 11 o'clock Bishop E. L. Kelley delivered an excellent discourse to a large audience. The afternoon prayer service was very good. Bro. W. A. France was at this meeting ordained to the office of priest, under the hands of Bishop E. L. Kelley and High Priest R. M. Elvin. Bro. Elvin was the speaker at the evening hour, delivering a very profitable sermon on the day of compensation.

The Religio held an interesting session Friday evening, good attendance. A beautiful duet was sweetly rendered by little Zadie Salyards and Maggie White.

The Daughters of Zion held their regular monthly meeting on Friday afternoon. The session was a profitable one; we earnestly wish more mothers were able to attend these meetings.

Ruth Evangeline, daughter of Bro. and Sr. I. N. W. Cooper, was baptized Tuesday evening by Elder Columbus Scott.

Elder H. A. Stebbins left Friday for Wisconsin. He was accompanied by Sr. Stebbins as far as Burlington. Sr. Stebbins will visit her sister at that point.

Bro. and Sr. I. N. W. Cooper left Thursday evening for Des Moines, where Bro. Cooper will undergo treatment.

Dr. J. H. Hansen's family (except his daughters, Audentia and Zenobia, who will spend the winter in Omaha) left Sunday for Vernon, Texas, where they will make their home.

Elder Columbus Scott departed Monday for his mission field.

Apostle W. H. Kelley went to Plainville, Nebraska, on Saturday, called there by the illness of his brother, Mr. Geo. T. Kelley. He will attend the Dow City reunion.

Elder R. M. Elvin came in Friday evening, called home on college business.

Sr. Susan Burgoyne celebrated her seventy-eighth birthday last Tuesday in a very pleasant manner, at the home of Bro. and Sr.

John Scott. A few old acquaintances were invited to enjoy the occasion, and the afternoon was happily spent. Some very pretty useful gifts were bestowed and were highly appreciated.

Grace land college opened last Tuesday with encouraging prospects. Forty students entered in college proper, twenty-two in musical department, fifteen in elocution. This is a larger enrollment for the first week than at any time heretofore, and we are advised by the board of directors a number of new students will enter this week.

GRACE L. KRAHL.

September 17.

##### SECOND KANSAS CITY BRANCH.

Elder Arthur Gillen, who was ordained September 8th, at district conference, as told in last issue of the *ENSGN*, preached in the tent at 17th and Holly, Monday night, September 10th, on "The necessity of absolute obedience to God's commands," drawing the lesson from 2 Kings fifth chapter. He made a noble effort and was blessed with the Holy Spirit.

This branch is straining its resources to get their chapel in condition for use and they need assistance. Our president, Elder Joseph Emmett, and others are laboring faithfully to get the structure enclosed, that the Lord's work may be done according to his will.

The district tent will go to Wyandotte, Kansas, this week, on 9th and Ohio avenue, on the Grandview electric line.

Sunday and Wednesday services will probably be held in Bro. Emmett's house, 1720 Drripp, for a few weeks.

JOHN C. GRAINGER.

2124 East St.

##### ST. LOUIS, MISSOURI.

Thursday September 6th, the first marriage to be solemnized in our new place of worship was that of Sister Elder Novise and Edward C. Bell. Elder Arthur Allen performed the ceremony, after which a number of invited guests repaired to the bride's home. A number of beautiful presents were received; the happy couple left on an early train for a bridal trip, being the guests of relatives in Indiana.

Bro. Allen was called by wire to O Fallon, Illinois, to administer to a sick brother; he left immediately after the wedding service, not being permitted time to mingle with the wedding company. He found the brother very low, and we have since been informed of his passing away.

Sunday, September 9th, Bro. J. C. Hitchcock addressed the congregation at the rock church, both morning and evening service.

Quite a number are on the sick list; among them J. C. Hitchcock, Esther Mercer, Sr. Cook, and Sr. Lula Dawson.

Sr. M. Walker, of Lamoni, addressed the Sabbath School September 9th.

The young people of the Cheltenham Religio were entertained at the home of Bro. and Sr. Pond, Thursday night of last week. The same evening a goodly crowd of married folks assembled at Bro. and Sr. Burgess'. They reported having a fine time.

Bro. Noah Cook was called to administer to Sr. Mercer's daughter Esther, last week, the child suffering with diphtheria.

Bro. Allen has returned from the Illinois Reunion, and left last evening for Holden, Mo, intending to visit with homefolks for several days.

Bro. and Sr. Trowbridge departed Sunday evening, for the East, where they will visit for some weeks.

Sr. Maud Crawford was over from Collinsville to attend the wedding, and remained a few days. Brn. Christensen, Barraudough and Elliott have been occupied preaching at different points of the field the past two Sundays.

Bro. Allen was speaker twice yesterday; we are informed that the attendance last night was very gratifying; a number of Utah elders were present.

ETTA.

September 18.

##### SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our reunion is over and a thing of the past. Ten days have been profitably spent in teaching, preaching and strengthening Saints and friends of the cause. It was the largest gathering we have had for a long time. A good spirit prevailed throughout and every one was well pleased with the meetings. The general order was prayer meeting at 9 o'clock; preaching at 11 a. m., 2 and 7:30 p. m., all of which were well attended. Some of the time the tent was too small for the congregation assembled.

Sunday School was also established and held its sessions every afternoon at 4 o'clock.

The Religio formed a district organization, and one session was devoted to conference business. Six members were added to the church list and many people came to a better understanding of our claims. Chas. A. Parkin was ordained bishop and Chas. Kaighn and John Saxe were ordained counselors. One child was blessed.

Preaching was done by Elders Alex. H. Smith—our Patriarch, Gomer T. Griffiths, Joseph F. Burton, Fred B. Blair, Keeler, Phillips, Allen, Geo. Daley, C. A. Parkin, R. Etzenhauer, Schmidt, Chase, Hiram Holt, Wm. O. Clark and others. Beside these we noticed present Elders Jos. Parr, J. B. Price, John Carmichael, C. W. Hawkins, Putney, A. Haws, Jos. Vernon, Wyatt, Willey, Richard Ferris and others. We held no meetings of any kind in this city during the reunion so that all could attend at Oakland, and our members who were not located in the camp were continually passing to and fro on the ferries.

The eating tent was managed by Srs. Ella Lytle and H. P. Brown, and the financial part was under the control of Elder Phillips. Elder Chase was happy in his part as conductor of the choir. The preaching was grand and much lasting good was done. May it ever be remembered.

Geo. S. LINCOLN.

September 11.

LETTER DEPARTMENT.

STEWARTSVILLE, Mo., Sept. 11.
Editor Ensign:—Seated in the pavilion at the reunion, I drop you a few lines. We are at the closing of a very successful meeting; in some regards surpassing any of the past. After an absence of over two years we were very, very happy to meet so many whose hand grasp and smiles and hearty greetings bore witness that the gospel fire of years ago was burning brighter and brighter. It is a continuous feast to my soul. We look with pity westward and see in our mind's eye T. W. C. with heaving breast and face Zionward, saying in thought, "I wish I were there." So do many others, T. W., we miss you; be of good cheer, there will be another next year.

The prayer meetings and preaching services have been good, and many citizens have heard the gospel, and we trust much prejudice will be removed. On Sunday School and Religion days the Stewartsville brass band favored us with their music free of charge. From what we see the gospel work in good old Far West is moving on nobly, and the old pillars to the work still stand. We miss, however, the familiar figure of Bro. J. T. Kinnaman and his musical voice. The meeting is favored by the presence of Bro. Joseph Smith and Bishop Kelley, also Bro. Scott and J. S. Roth are here and have rendered noble service.

We go from here to St. Joseph to remain over next Sunday, then turning our face eastward, stopping in Burlington, Iowa, and hasten back to our blessed work in the great modern Babylon, Chicago, Illinois. As we write we hear the musical voice of Sr. Josie Isbell singing "Abide With Me." Prof. Millard was present and favored us with some excellently rendered selections. We now hear, "O for a faith that will not shrink," which is my closing prayer.

Yours ever,
J. M. TERRY.

ATLANTIC, Ia., Sept. 21.

Editor Ensign:—Since coming here have lived our faith, but had not done much talking until in June, when I stumbled and loosened one of my ribs; had to call the doctor, and as I live by the main road, and have become favorably acquainted with my neighbors, of course it was only natural for them to call on me; but I had sent for some tracts, and when they called I would introduce the subject and give them some tracts until I had several interested. But I lay here not able to do anything for four weeks, when Bro. D. R. Chambers came to Fontanelle, and from there answered to my call.

Meantime many of the neighbors got to understand from the doctor that I would not be able to work for some time yet; but when Bro. Chambers administered to me I received the blessing, the rib straightened to its place, and the next day I went to work around the house; the second day I jumped upon the self-binder, and then into the field shocking oats, and that caused some interest and questions with these. I lost no good opportunity to get the gospel principles before them with a liberal supply of tracts. Well, about the 6th of August who should step in but Bro. Paul M. Hanson, of Underwood, a priest, so we started to hunt a suitable place to blow the gospel trumpet; went to Atlantic first; falling, went next to Marne; failed—crowded out by the Methodists—so we called for the neighbors to come to my house and started in; had meeting two nights, then went to the school-house. Invited the people to come, and they did, from thirty to forty each evening. We had eight good sermons which just about covered the gospel grounds with good illustrations.

Bro. Hanson is young but he made many friends here, both for himself and the cause of our Lord and Master. We again had a supply of tracts and gave liberally of them to all who wished to read. Bro. Hanson did some visiting among the neighbors and left them with warm invitations to come back again.

LATER.—We got out the word that we expected some of the elders here soon, either Bro. D. R. Chambers or Bro. I. M. Smith, to tell us more of that glad news. So now Paul has planted (not sparingly) now when David or Isaac come and water, we pray the Lord of the harvest to give us a bountiful increase, even sixty or an hundred fold. We think some nearly ready to trouble the waters.

The conference of this district was to be at Hazeldell, near Underwood, the 25th and 26th. I started on the 23d, stopping at Harlan to see Bro. J. W. Chatburn, but he was away from home. Went then to Bro. David Brewster's, who I found just ready to go east about thirty miles to Audubon, to set up the tent with Bro. Stubbart, of Lamoni; they had baptized certain at Harlan, and felt like pushing the cause.

From thence to the conference, found a good spirit present with a fair gathering. The reports showed a desire to forward the cause. The spirit of peace prevailed. The preaching was by Bro. D. R. Chambers, J. Carlisle and the writer. I came home rejoicing in the truth, with a renewed determination to make a greater effort to push the cause in this vicinity.

Ever praying for the spread of the truth,

GEO. H. WELLS.

GROVE SPRINGS, Mo., Sept. 13.

Editor Zion's Ensign:—Bro. D. W. Thomas, the district president, and the writer arrived here at the pleasant home of Bro. and Sr. Anderson, and although neither of the older members of the house were at home, and it was away past dinner, it did two hungry men good to see little Sr. Clara light a fire and cook a meal in short order, and a dinner worthy a king, to set to. We shall commence meeting at 11 a. m. tomorrow, and preach twice a day. There are many here near the kingdom which we hope to help a little nearer.

Before leaving home we took down the tent, or what was left of it; for this season with its high winds has about finished it for further use. But in putting it away we breathed a silent prayer for the noble family of Saints who gave it, for it indeed has been a means of giving the light of the gospel to many a soul. My last sermon in it was on the divine mission of Joseph Smith, in which I was greatly blessed and I believe it did much good.

The Saints in Springfield have bought a very fine church lot on one of the main streets on the north side, and while it will tax the pocketbook of the few Saints here to build, yet we have many friends on the outside who are giving us good help. Any one who feels interested in a church building at Springfield, and can help us any, it will be thankfully received and accepted for if sent to the writer or any of the building committee. We expect to commence work right away.

There are at present more calls for elders than one can fill, and the Saints who need elder's assistance should not forget that it takes money to travel on railroads, and horse shoes and money to fix buggles, and sometimes fifty cents or one dollar to stay over night while traveling from place to place. We shall always try and do the best we can.

H. SPANLING.

STEWARTSVILLE, Mo., Sept. 11.

Editor Ensign:—The Far West Missouri district reunion which was held at Stewartsville, Missouri, from September 1st to the 10th, was a grand success, under the presidency of T. Hinderks and J. C. Foss. The preachers were President Joseph Smith, Bishop E. L. Kelley, Ephraim Sumnerfield, Swen Swensen, J. A. Gundersley, J. S. Roth, J. C. Foss, S. F. Cushman, J. M. Terry, John Smith, C. Scott.

Bro. T. A. Hougas and J. A. Gundersley represented the interest of the Sunday School and Religio work. Thirteen were baptized. God's Holy Spirit was present to aid in presenting the word of life. Tongues and Interpretation and several prophecies were given, which greatly helped to cheer us on our way. Many who were

sick were administered to and received the blessing. We had the pleasure of listening to the young men of Stewartsville playing on the brass band two days on the camp ground.

Bro. Head, Ben Dice and their noble, saintly wives, did well to feed the multitude which came on the ground. C. P. Faul acted well his part, as usual, to collect money to pay expenses, and seeing that the elders didn't leave the ground without enough to purchase their ticket. (That's right, Charley).

President Joseph Smith was made the choice to deliver the closing sermon on Monday evening, and delivered a fine sermon on spiritual gifts, true and false gifts. As it commenced to rain, and the wind was blowing so hard, only about one hundred were present to hear the wise instruction given. Thus closed the best reunion ever held in old Far West district.

Yours ever,

J. C. FOSS.

EAGLES CORNERS, Wis., Sept. 1.

Dear Brothers and Sisters:—I am still at my post operating our gospel tent. I am alone so far as human help is concerned, and yet I feel that the Lord is with me. My associate, Bro. F. L. Sawley, a week ago today took his departure, and so I must fight the battle alone. I am having large audiences, my tent full every evening, and on Sunday evenings I have a regular overflow. I am now having a tilt with the Seventh Day Adventists on the Sabbath question. I told Mr. Westcott, their champion last night, that I would let him have the use of my tent this evening, and he could place before this people his views on the Sabbath question.

I expect to move my tents to Balmoral on Mill Creek, about three miles north of this place, next week. There never was a time when the people of these hills and valleys seemed to be so anxious to hear the pure gospel of Christ as now.

My wife's rheumatism became so bad that she was compelled to return to her home in Pleasant Grove, two weeks ago. Pray for me, brothers and sisters, that I may have strength both physically and mentally, to carry on the work assigned to me, and may the Lord bless and prosper his people in all righteousness, is the prayer of your old brother and co-laborer,

In gospel bonds,

E. M. WILDERMUTH.

NEW FLORENCE, Mo., Aug. 26.

Editor Ensign:—After reading the many encouraging letters in the Ensign, I feel to press forward in serving the Lord. I loan my papers to my neighbors; some of them are interested, but others will not take them.

There are no Saints near us, so it is not all sunshine, but I am glad I have been so near to a Latter Day Saint. I hope we may be able to so live that we may in the future be entitled to enjoy many seasons of refreshing from the presence of the Lord.

May God bless all efforts for good, is my prayer.

Hopefully yours,

E. L. COLEMAN.

HORNERSSTOWN, N. J., Sept. 9.

Editor Ensign:—This pleasant Sabbath morning, being isolated from our own church, I thought I would let the dear sisters and brothers know how I love this little paper so freighted with good reading; and I felt in my heart that we ought all try and pen a few words to help cheer them along, for, we, as a people, cannot praise our Father too much for his great blessings he is bestowing on his people in sickness and in health. And my prayer is, "Lord, help me to come up higher and live more pure, and trust in thee every day," and I pray that as others read the good advice and the gospel sermons that they may understand them. I praise our Maker that I ever had the great privilege of obeying this gospel, and I want so to live that I may bring those who are dear and near to me into the kingdom. Every one who is honest in heart and desires to be saved, must study the word of God; it seems so plain to me, for it is one straight road, and I often think how is it we can't

all see alike? Would not we be ashamed to meet our Savior face to face who has suffered and died for us, and to be asked, "Do you believe in my word?" and then to hear him say ye have not kept my commandments?

How many, many churches there are in this day. I often wonder how they read the Bible; they must think the Lord's word is not much account or else they cannot see.

I trust I may live to see the gospel spread far and wide and that I may mingle with his people more, and that this paper may be the means of bringing many into the kingdom.

Your sister in the one faith,

S. A. HOPKINS.

STOKES BAY, Ont., Sept. 9.

Editor Ensign:—I thought I would write a few lines to the ENSIGN, which is a very welcome visitor at our home. We also take the Glad Tidings. I feel that I have a great deal to be thankful for; I am very glad that ever I obeyed the true gospel of Jesus Christ. I know it is the true gospel, I know by the Spirit that he gives me.

It is now a little over a year since my husband and I obeyed the gospel, and my heart goes out with gratitude toward God when I realize how good he has been to me. My little boy who is now a little over two years old had always been very delicate till last winter. Elder J. L. Mortimer administered to him and now he is quite healthy. How much I love this latter day work. I feel that God is blessing me every day; we have some very spiritual meetings here, although there are not many Saints. Thank God he is not confined to numbers, but has promised to be with the twos and threes.

Elder John Shields has been among us for a few weeks but is going to leave us again to attend to his heavenly Father's business elsewhere. May God bless him in his efforts to proclaim the true gospel of Jesus Christ. He has indeed been a great blessing to the Saints here since he came here; we regret very much to see him leave. I pray that God will prosper him in this latter day work.

The prayer of my heart is that God may make me a Saint in every sense of the word, that he may make me a blessing to those around me. I want to show by my daily walk and conversation that I have indeed been born of God. I beg an interest in the prayers of the Saints that I may always be found faithful, doing my Master's blessed will.

Your sister in gospel bonds,

MRS. EMILY BURLEY.

DE SOTO, Neb., Aug. 27.

Editor Ensign:—The Ensign is truly a welcome guest at our home. Were we compelled to be deprived of it I am sure we would feel like we had lost one of our best friends. It has often cheered me in times of darkness when it seemed that all my earthly friends had deserted me. Three years ago this winter I obeyed the blessed command of the Lord; never, since, have I regretted this step. I was sure that I was pleasing my Savior by obeying his command. The truthfulness of this being His work has been proven to me many times since I have been in the church. There is no branch here. I hope and pray that the time is not far off when the Lord will open the way here and send forth the light of the gospel to the people here. Dear ENSIGN readers, I ask an interest in your prayers for all of us Saints in this part of the Lord's vineyard. I feel that it is hard to live the life of a true Latter Day Saint and be in a scattered condition, deprived of the benefits gained from a branch.

Your sister in the faith,

Mrs. F. V. TUCKER.

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Fifteen good milk cows, one two-year old short horn bull. Milk and butter route, cans and wagon; also house and barns to shelter all of stock; also 30 tons of hay if wanted. Inquire of John Allison, 702 South Avenue, Independence, Mo. 35-41.

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FRUIT BEARING.

ELDER W. E. PEAK.

"Then answered Peter and said unto him, Behold we have left all, and followed thee; what shall we have therefore?"—Matt. 19: 27.

Peter with other disciples of Christ, had gladly left their positions in life to be with Jesus. Their love for home and worldly success was perhaps as strong, if not stronger, than the average. But when the beauty of the gospel was seen by them it was so appreciated that they were willing to forsake the comforts of home and the prospects of gratifying worldly ambition to obtain a better understanding of it. While they were permitted to drink from the fountains of truth to quench the burning thirst for knowledge of spiritual things, as few men have been permitted to do, yet upon this occasion, as Peter views the past trials and sacrifices he had made, he desires further light as to "the reward" or recompense for his labors.

When the thorns of trials, and the burdens of life press heavily upon us as a result of our religious duties, the question naturally comes to our minds, as it did to Peter, "What shall we have therefore" if we retain our integrity. The Lord has given, to his faithful servants, light on this question, and they have reflected that light, to a degree, in their writings. Therefore, let us endeavor to obtain from these precious pages as much as possible under the circumstances.

One of the first promises, and the conditions on which it was made, is found in John 8: 31, 32:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

When the evidences are presented sustaining the fact that Jesus is the Christ and we properly understand them, belief in his Messiahship is the result. Then we are in the condition to be addressed in the above language of our Savior.

"If ye continue in my word, then are ye my disciples indeed," clearly indicates that something is required of man beside "belief" or "faith" in order to be his disciples in the proper sense of the word. We must "continue in his word." This implies an acceptance of and obedience to every requirement of his "law." (Gal. 6: 2). As men will not respect nor observe the teachings of a man until they are satisfied that his teachings are true, the first step required of us is to believe that Jesus is the Christ; when we can really accept this, we believe all his teachings to be true. Then, when we look back over the narrow path of life, we see various mistakes we have made and sins committed. We know they are such by the results. Any act of ours which brings sorrow or distress to our

associates, pain or trouble to our fellowman, or bad after results to ourselves, cannot be otherwise than sin, "for sin is the transgression of law."

We can easily see that all nature is designed to be governed and controlled by law, and when any part is so situated that the law designed to govern is not strictly observed, bad results follow. Vegetation is to be brought to perfection and beauty in the manner ordained. When we walk through the gardens and in the groves in the spring-time, just before the approach of summer, and see the blooming flowers and tender sprigs, while the warm breeze, like the breath of life, makes its way over the landscape, the sun shining in his beauty, the soil moistened by copious rains, we expect the best results, for the laws which should govern are being enforced. In the fall of the year, when vegetation has reached its full development, compare some of the same species that have grown under such favorable conditions with those that grow in some less favored place; where the chilly winds blew long in the spring, the sun was almost scorching hot in the summer, and the rain was so scanty in quantity that the plant was hardly able to find nourishment to bring a few seeds to maturity. One will be thrifty, strong, perfect in shape and beautiful to behold; the other dwarfed, scrubby, ill shaped and almost repugnant to see. Why this difference. One was enabled to comply with the laws to govern its development, and the other was not. To the extent they complied with the law designed to govern their nature, to that extent came perfection. The same principle holds good throughout nature. See the difference between the well kept and properly trained horse, with every muscle developed, his limbs proportioned, and his glossy coat shining, as he nimbly passes by, with the poor, unkempt, overworked one.

Is man an exception? The answer comes rolling back in thunder tones, "No." As we look at so many of our fellowmen who are dwarfed, warped and crooked, both mentally and physically, we trace the cause, easily, to sin—"transgression of law." We examine ourselves and find the effects of sin to such a degree that we cry out in alarm. We realize we are sinking far below the mark we might have reached. We see others who have lived lives of sin, and the results were premature weakness, mental imbecility, bloated faced, beary eyed, drunken soles, and disrespected, foul-mouthed criminals, whose very presence was a disgrace to the society. We feel that our environments have fastened a habit or disposition on us that will lead us into one or more of these conditions. We try to resist and then realize for the first time how weak we are. We struggle, but so often, oh how vain. We have been serving Satan, perhaps unwittingly, yet the effects are the same, and we realize the truth of this verse, "Know ye

not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Rom. 6: 16. As the "servant" is to a degree under the control of his Master, and to this extent has lost his freedom, so it is with all who become servants of Satan by committing sin. This bondage is in proportion to our work in the service of Satan; from the slightest loss of freedom to the condition of the man who dwelt "among the tombs." (Mark. 5: 2-16).

Having once placed ourselves under Satan's influence, our minds are darkened, the way to liberty and happiness is covered, and while one sin brings sorrow and trouble, in our blind rush for liberty we fall into worse conditions and go from one sorrow to another. Thus the thief, drunkard and gambler pursue their downward path, and if left to themselves, there would absolutely be no hope. But thanks to the Almighty, there is a rescuer; "My Spirit shall not always strive with man."—Gen. 6: 3. This gives us to understand that by the "Spirit of God" light is flashed across the pathway of the sinner from time to time, enabling him to see, not only the end of his career, but the way out of the bondage. The sinner fully comprehends the fact that his wickedness has caused him trouble, and that men who have avoided such crimes are happier; but as he is in them, he sees no way for happiness himself, but by a continuation in that which has brought him trouble, only it should be done with more caution. Thus reasons the thief, drunkard, etc., etc. But when the Spirit "strives" with him, he sees himself living a righteous life, and longs for the character and environments which will enable him to reach such a condition. Then if he can be brought in contact, and associated with a true saint, what a lesson he will learn! He sees his theory demonstrated; he compares his state of bondage with the freedom of the saint and hears the Savior say, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." He turns to Christ and eagerly obeys the gospel, as a starving man accepts the proffered food. Is it necessary to exhort such men to repent? No. Explain to him the laws, obedience to which, brings man to the highest condition and places him in touch with his maker, and he readily accepts them and forsakes the "ways of sin," as he has already learned that they lead to death.

"Repentance," how much clusters around the word. Paul says: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."—2 Cor. 7: 10.

We should not suppose that "godly sorrow" is "repentance," but it is a condition of the mind that brings about repentance; it is a result of an understanding of the mistakes we have made in

transgressing the laws of God. Repentance is the result of knowledge. Give a person an understanding of the effects of sin, and he knows that for his own good in time and eternity he should refrain from it; and if he has been unwise enough to sin in the past, he realizes the effects and feels sorry. Then he will cease to do evil, which includes those things he is sorry for having done. This is "repentance to salvation." But there is no use to tell a man to repent till he understands that what he is doing is not for his good.

When we desire to have men repent, let us be "laborers together with God" (1 Cor. 3: 9) and teach them to see the better way. This can be done on our part by calling their attention to experiences in their own lives and the lives of others, and also by setting an example which will give them to understand that we have been with Jesus and are as "a city set on a hill," and letting our "light so shine before men that they may see our good works and glorify your Father which is in heaven."—Matt. 5: 16.

With a correct understanding of repentance and a desire for reformation of character we are prepared for the next requirement of the law of Christ, which is baptism, as may be seen from the following:

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2: 38.

This passage is so plain that all may understand that baptism is the next step after repentance, and Peter also informs us, the object is "for the remission of sins."

Paul, in speaking of the mission of Christ, says, "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1: 15), and expressed in few words the work of our Savior, and tells us the condition he was in when the gospel found him. While he was a sinner, and of such a character that he could be "chief" among them, yet his sins were pardoned by obedience to the requirements of heaven. By an examination of Acts, ninth and twenty-second chapters, we learn that he was converted to the fact that Jesus was the Christ. He repented of his sins, which is manifested by his fasting and praying for three days (Acts 9: 9). At the expiration of this time, Ananias, by the command of the Spirit, came to him and laid his hands on him for the restoration of sight, which was immediately received. His sins were yet unpardoned. What more was required, may be asked. Listen, and we learn how he was to be freed from them.

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

When Peter had witnessed a wonderful display of God's power at the household of Cornelius, his mind was so enlightened that he learned the grand truth

that "God is no respecter of persons." (Acts 10: 34.) And Paul declares the fact that Christ is "the same yesterday, today, and forever." (Heb. 13: 8.) By coupling the two statements together we learn that the Lord required a sinner to believe on the Lord Jesus Christ, and repent and be baptized, to have their past sins washed away, and that he is the same today. As he is no respecter of persons he requires the same of you and me. By thus continuing in his word we obtain pardon for those sins that made us "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." (Eph. 2: 12).

When our sins are forgiven, we stand uncondemned before God, but:

"Now if any man have not the Spirit of Christ, he is none of his."—Rom. 8: 9.

This shows how necessary it is to have the Holy Ghost as an abiding comforter. To have this we must "continue in my word."

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet he had fallen upon none of them: only they were baptized in the name of Jesus Christ): Then laid they their hands on them, and they received the Holy Ghost."—Acts 8: 12-17.

They have now received "the adoption of sons," "and because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father."—Gal. 4: 6. By obedience to those ordinances we are grafted in (Rom. 11: 17-23) the olive tree or true vine, and form a branch.

"As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye except ye abide in me. I am the vine, ye are the branches."—John 15: 4, 5.

To the extent we have corrupted our natures or characters by sin, to that extent we disqualify ourselves to bear fruit when we are grafted in the true vine. "Every branch in me that beareth not fruit he taketh away."

While pardon is offered to all on condition of obedience, yet the diseased and weakened character of those who have wallowed in sin, to a great extent remains, as is represented by the parable in Matthew 18: 8-9; 18-24.

The ground on which the seed fell is represented as being in four different conditions. "By the wayside" was land that was not tilled, the fowls came and devoured the seed that fell there. It could not be expected to be otherwise by any farmer when sowing his grain; he would expect no crop from the seed that fell on such ground. This represents a class that has reached such a condition of Satanic bond-

age that the servants of God do not expect them to accept the gospel.

The second class is as ground covered with stones; so many stones and so little soil, that a wise farmer would not expect a crop from seed that fell on such ground. While it grew for a while, yet it could not continue till it developed fruit. So it was with the third class. These would obey the gospel ordinances and have their sins forgiven, be grafted into the true vine and become a branch; but would be one that "beareth not fruit" and it would be taken and cast into the fire and they are burned.

The fourth class is represented as "good ground," and the seed that fell on it brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.

It must be borne in mind that these conditions had been reached by the people before the word of the kingdom or gospel is preached to them. Young man, when you conclude that you will spend a few more years enjoying the pleasures of sin, remember that you are forming a character for the gospel seed to fall on. What kind of a character will it be? Such as is represented by the wayside, stony places, among thorns or good ground. Our every thought and act in life assist in this formation. We can live recklessly just a little too long, so the wisest plan is to run no risks.

A careful examination of this parable may throw light on the "race question." It is not the rapid growth made by the branch or the seed sown, that is profitable, but the amount of fruit that is matured. "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." (John 15: 8). And "every branch that beareth fruit, he purgeth it that it may bring forth more fruit;" shows that God will work with every individual in the way that will bring him to the highest condition that is possible for him to reach. Yet all who bear fruit will not be equal, on account of the condition they were in before the gospel reached them. Some will bring forth "thirty-fold, some sixty-fold and some an hundred-fold."

What kind of fruit is a child of God expected to bring forth? may be asked. See Galatians 5: 22, 23 for the answer: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

The apostle said, "Examine yourselves, whether ye be in the faith: prove your own selves," and it is good advice. If we do this carefully and prayerfully we can tell whether we are bringing "forth the fruit of the Spirit" or not. If we can see that we have developed any or all of those traits in our character, to some extent, since we obeyed the gospel, we should feel encouraged. If not, we should know that it is only a question of time when we will be removed by the husbandman's pruning knife.

As the vineyard is valued by the fruit it produces, so is the Saint. We do not expect fruit till after the manifestation of life is seen in the vines, such as buds, leaves, blooms, sprigs, etc.; neither do we expect the fruit of the Spirit till after the manifestations of the Spirit have been produced.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."—1 Cor. 12: 7-11.

This clearly explains what some of the manifestations of the Spirit are; and as the sap from the vine permeates every branch, giving it life, and manifesting this life by leaves and blooms, preparing it to bring forth the fruit in due time, so the child of God receives the Spirit of Christ, which manifests itself in these various gifts, preparing the Saint to bring forth the fruit of the Spirit. The fruit of the Spirit is as much more important than the manifestations of the Spirit, as the fruit of the vine is more valuable than the bloom or the leaves. While we would not expect the grape unless the leaves and bloom were seen in their proper time, neither should we expect the fruit of the Spirit till after the manifestations of the Spirit are enjoyed.

In walking through the orchards or vineyards, in the spring of the year, we sometimes see a great many thrifty branches and numerous blossoms; the air is cool and balmy, and everything indicates an abundance of fruit in the fall; but before the harvest, the withering frost, the plagues, or the drought comes, and all the fruit is destroyed; we are disappointed, yet the manifestations at the beginning were all that could be desired. The conditions at first were favorable, but they did not continue and a complete failure was the result. So it is sometimes with the Saint. He receives of the life-giving power—the Spirit—and its manifestations are numerous, which causes us to rejoice and expect an abundance of gospel fruit, but how sad it is when we see his failure. Some seem to imagine that the manifestations are all there is to seek for; that when they are obtained all has been received that is necessary, and fail to follow the apostle's instruction.

"Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye

shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Peter 1: 5-8.

Paul clearly presents the difference between the manifestation of the Spirit in what is called "gifts" with the "fruit," in 1 Corinthians 13: 1-3:

"Though I speak with the tongues of men and of angels, and have not charity, I am become as the sounding brass, or a tinkling symbol."

"Tongues" is a gift, and "charity," "which is the pure love of God," is the fruit of the Spirit."

"Though I have the gift of prophecy and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing."—v. 2.

The gifts of prophecy, and knowledge, and power to remove mountains, or miracles, are given by the Almighty as means to bring about a certain end or condition. The end sought is to enable man to bring forth the fruit of the Spirit; and if after receiving all of these gifts from God, having received all these miraculous manifestations, then if we have brought forth no fruit, of a truth we are nothing. Like the branch of the vine that has been tenderly cared for and pruned, which fails to bear, it should be removed to give place for others.

If we would always bear in mind the fact that the gifts are means to bring about the purposes of God, and not an infallible sign that the individual has reached, or nearly reached, perfection, we would not stumble so often when we see some brother or sister exercise the gifts without producing as much fruit of the Spirit as we expected. The gift may have been of the Spirit, and its divine origin should not be doubted on account of the instrument through which it was given. Balaam was addressed by the Lord when his donkey was used as the instrument. It was a manifestation of divine power. But we read of no fruit being produced by the one used as the instrument upon this occasion, yet God's purpose was accomplished.

Nebuchadnezzar had a wonderful dream by which the future history of the world was represented. This dream was given by the God of heaven, and "maketh known to the king what shall be in the latter days." (Dan. 2: 28). This was a manifestation of the power of God, not because Nebuchadnezzar was as righteous and as pure as he should have been, but to bring about the desired results. Many others may be mentioned. They all teach the same lesson, that is, they are given to enable us to understand the great principles of man's redemption, God's work among the children of men, and to assist us in working out our own salvation, which consists in bringing forth the fruits of the Spirit.

Any manifestation given that does not enlighten the mind on some important question, or assist us in living our religion, is

of no particular benefit to us. It may be of God, but if we are not in the condition to profit by it, it is lost to us. The whole law of human redemption, with all the gifts and manifestations of the Spirit, is for the purpose of developing within us a character like the one exhibited in the life and work of our Savior. Therefore,

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."—Ecc. 12: 13.

So the most glorious promise made to man in this life is the opportunity of becoming Christ-like by continuing in His service according to His word.

**WHY I LEFT THE UTAH MORMONS.**

I will give a few reasons why I left the Utah Mormons. I know there are quite a number of good people who belong to that church, those who are honest and faithful, and would leave that church just as quickly as I did if they had the same truths put before them. I will give a few quotations from Brigham Young and other leading men of that church. It must be distinctly understood that *Times and Seasons*, *Journal of Discourses*, *Millennial Star* and *Deseret News* are papers published and endorsed by leading men of the Utah church. I would not be so particular about this statement, but I know that some are liable to think that these papers were published by their enemies.

Some of their elders say, "Why go back and bring up what Brigham Young said so long ago?" We answer we are willing to cease quoting him, when they repudiate him as the mouthpiece of God; but so long as they claim him as their prophet, given by God to guide the Saints in this latter day, so long they must uphold and sanction what he taught his people.

Brigham Young said March 27, 1855:

"I say rather than that apostates should flourish here, I will unsheath my bowie knife, and conquer or die [great commotion in the congregation, and a simultaneous burst of feeling assenting to the declaration]. Now, you nasty apostates, clear out, or judgment will be put to the line, and righteous to the plummet [voices generally, 'Go it, go it!']. If you say it is alright, raise your hands [all hands up]. Let us call upon the Lord to assist us in this, and every good work."—*Journal of Discourses*, Vol. 1, page 83.

How different this is from the teachings of Jesus. We find in Matthew 26: 51, 52, that "one of them which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest's and smote off his ear. Then Jesus said unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

President Brigham Young preached February 8, 1857, as follows:

"All mankind love themselves; and let these principles be known

by an individual and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise when they have committed a sin that cannot be atoned for without the shedding of blood? Will you love that man or woman well enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their enemies in their wickedness. He never intended any such thing. I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been taken and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the devil until our elder brother Jesus Christ raises them up, conquers death, hell and the grave. I have known a great many men who have left this church, for whom there is no chance whatever for exaltation; but if their blood had been spilled it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force. This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation and it is necessary to spill his blood upon the ground in order that he may be saved, spill it."—*Journal of Discourses*, Vol. 4, page 220; or *Deseret News*, Vol. 6, page 397.

The Utah elders try very hard to make the people believe that Brigham had reference to criminals being put to death according to the law of the land. Now ask the honest reader to re-read these quotations and then see if you don't come to our conclusion. Was he not preaching to the members of his church? Was he not talking about men and women who had left that church? If he had reference to criminals who have been executed according to the laws of the land, why does he say, "The wickedness and ignorance of the nations forbid this principle being in full force." Were not the laws of the land in full force then and now?

My conclusion is that he meant to teach his church members to kill every man or woman who left that church. He tries to make them believe the proper way to love your brother if he leaves the church is to spill his blood, and that by killing the body they would save the souls of their brethren. I must add that I am truly glad that so far I have not been exposed to those loving brethren. This doctrine certainly is of the devil. Did Jesus teach such doctrine? Did any of the apostles teach such doctrine?

I do not think these quotations need much comment. I think there are quite a number of Utah Mormons like the writer [who will say, "If these statements are true I am done with that church." Dear reader, they are

true, and you can see the original papers as they came from the Utah press if you wish to do so. True, there are not a great number of them now, but I am truly thankful that a few have been kept.

Now listen to J. M. Grant, Brigham Young's counselor:

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their case; and then let a place be selected and let that committee shed their blood."—*Deseret News*, Vol. 6, p. 235.

Suppose that one of Joseph Smith's counselors, of Lamoni, Iowa, was to preach these words *verbatim*, would not every one, even the Brighamites, say that the "Josaphites" were teaching blood atonement? Yes, he would be teaching the Saints to commit murder. I thank God that we have no such blood-thirsty men at the head of our church.

Hear the Prophet(?) Brigham once more:

"Now hear it, O inhabitants of the earth, Jew and Gentile, saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael the Archangel, the Ancient of Days! about whom holy men have written and spoken. He is our FATHER and our GOD, and the ONLY GOD with whom we have to do. Every man upon the earth, professing christians or non-professing, must hear it, and will know it sooner or later. \*\*\* When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, and after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the father, and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth as far as I have given. \*\*\* I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth and forever that Jesus Christ was not begotten by the Holy Ghost. I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied to this idea—if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females and give the Holy Ghost to them lest he beget children, to be palmed upon the elders by the people, bringing the elders into great difficulties."—*Sermo* by Brigham Young, Salt Lake City,

April 9, 1852. *Journal of Discourses*, Vol. 1, pp. 50, 51.

Brigham calls on both Jew and gentile, also saint and sinner to hear him. He says that Adam brought one of his wives with him. If God had ever intended to have polygamy practiced in this world, then was the time. Why did He not have Adam to bring two or more wives and thus set an example for all mankind in the future. When He took out one rib to make Eve only, why did He not take a rib from the other side and make a body for one of his other wives?

He says that Adam is our Father and our God. The Utah elders try to make it appear that Brigham said that Adam would be a god sometime as we are all sons of God. That kind of explanation will not do, as Brigham uses the present tense, "is." If I say that Charles T. Conner is my father, do I mean that he is not my father now but will be? No, it would mean that Charles T. Conner is my father now; then we must come to the same conclusion in regard to Brigham's teaching. He simply taught that Adam was at the time he was speaking *our God*; not only a god, but the ONLY GOD that we have anything to do with. Then if this is true we should pray to Adam and Adam only. Please re-read and you will see that he teaches that Adam is the father of Jesus Christ. He says that he (Christ) was not begotten of the Holy Ghost. He says he (Christ) was begotten of the Father. He then asks the question, "Who is the Father?" and answers it himself by saying, "He is the first of the human family."

Dear reader, how can any one believe in such a wicked, profane prophet? He even makes sport of the Bible teaching of the birth of Jesus Christ. You may talk about such infidels as Thomas Paine or Robert G. Ingersoll, but I do not think you will find any worse and probably not so bad a one as Brigham Young. We had just as well accept Mr. Ingersoll as prophet as Mr. Young. Mr. Ingersoll did not advise his followers to kill any one that left his standard. Ingersoll certainly will come up in the Judgment and condemn Brigham Young.

May the Lord help the honest in heart to accept the gospel and be saved, is the prayer of

Your humble servant,

JOHN C. CONNER.

INDEPENDENCE, MO.

Utah District Reunion.

September 7th two sermons were preached on the value and use of the sacred books of the church. Their chief use is to point to the divinity of Christ and define the religious system he established. Belief that Jesus is the Son of God and an understanding and a belief of his teachings qualifies one for baptism. Belief of other matters is only incidental or not material. "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the

chariot to stand still; and they went down both into the water, both Philip and the eunuch, and he baptized him."—Acts 8: 38-39. The Bible, the Book of Mormon and the Doctrine and Covenants unite in testifying, "Neither is there salvation in any other; for there is none other name [than that of Jesus Christ] given under heaven or among men, whereby we must be saved." They also unite in teaching the same doctrine, "the principles of the doctrine of Christ." (Heb. 6: 1, 2).

In speaking of the object of the publication of the Book of Mormon and the effect its publication would have on the former commandments contained in the Bible, Doctrine and Covenants 3: 12 reads: "Behold, I do not bring it to destroy that which they have received, but to build it up." The doctrine of the immortality of the soul, as taught in the Bible, is "built up" and made so plain in the Book of Mormon, page 311, that there is no room for "disputation." It reads:

"Behold, it has been made known unto me, by an angel, that the spirits of all men, as soon as they are departed from this mortal body; yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life. And then \*\*\* the spirits of those who are righteous, are received into a state of happiness which is called paradise," etc. "And then the spirits of the wicked \*\*\* shall be cast into outer darkness."

On page 444 the Book of Mormon is so plain in its teachings concerning the mode of baptism, that no room is left for the unhappy controversy which has been going on so long among the different churches.

"Whoso repenteth of his sins and desireth to be baptized in my name, on this wise shall ye baptize them. Behold ye shall go down and stand in the water. \*\*\* And then shall ye immerse them in the water and come forth again out of the water."

On pages 58 and 72 the Book of Mormon treats of predestination, showing plainly it does not interfere with the agency of man. It also "builds up" and makes clear other Bible doctrines.

As another theme for consideration, the importance, application and results of repentance were shown. The Ninevites were saved from predicted destruction because they repented "at the preaching of Jonah." Repentance is demanded before baptism and frequently after, until, in fact, we reach gospel perfection. The church has been admonished to repent of lightmindedness, carelessness, and other evils. Doctrine and Covenants 87: 2: "And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing and are brought under condemnation thereby." Unbelief and vanity should be repented of. Doctrine and Covenants 88: 8: "And your minds in times past have been darkened because of unbelief and because

you have treated lightly the things you have received, which vanity and unbelief has brought the whole church under condemnation \*\*\* and they shall remain under this condemnation until they repent."

Baptism and the Holy Spirit were considered. Baptism is the "counsel of God" and ought not to be neglected. Luke 7: 30: "The Pharisees and lawyers rejected the counsel of God against themselves, not being baptized of him." We have also the command and example of Christ: "Go ye therefore and teach all nations, baptizing them." God manifested his pleasure when Jesus was baptized, the Spirit descending and alighting upon him, and "lo! a voice from heaven saying, This is my beloved Son, in whom I am well pleased." If we live right, God will give us the gift of his Spirit, which in His wisdom we need, though possibly not the gift we want and ask for. But all these worketh that one and self-same spirit, dividing to every man severally as he will. 1 Cor. 12: 11: "Covet earnestly the best gifts." The gift which is best for one might not be good for another. The best gift is the one we need.

Another speaker showed that while the various churches had been changing their doctrines to meet the demands of these progressive times, neither the first organization, nor the Reorganization in succession had even cancelled a single doctrine, or modified its announcement of gospel principles, from 1830 to the present. Beloved brethren, do not err, every good and perfect gift is from above and cometh down from the Father of lights, with whom is no variableness nor shadow of turning. (Jas. 1: 16, 17).

The social services were full of interest and marked by spiritual activity that betokens good for the faithful workers and for Zion's welfare "in the valleys of the mountains." Four were baptized the last day of the reunion, September 10.

W. S. PENDER, Sec.

#### DAUGHTERS OF ZION.

##### INTRODUCTION.

For some time the Advisory Board of the Daughters of Zion have had in contemplation the introduction of their work through the medium of a column in ZION'S ENSIGN, but various causes have contributed to delay the movement. Now, however, the Board are happy to announce that all arrangements have been completed, and with the present issue the work will begin.

In consummating this most desirable arrangement the Advisory Board feel themselves greatly indebted to the editor of the ENSIGN for his most hearty co-operation and cordial sympathy in the same; also to the Board of Publication through whose courtesy the space is given for their occupation. They deem themselves fortunate in having secured the services of Mrs. Clara Clark Curtis as editor of this column. Sr. Curtis has from her childhood been intimately known to some of the members of the Advisory Board, and they

especially feel to congratulate themselves, as well as all who are interested in the advancement of the work in which they are engaged, upon having obtained her consent to take charge of this column. Sr. Curtis will herself explain the scope and object of the work contemplated, and we earnestly bespeak for her a most hearty co-operation upon the part of those in whose interest, without money or price, her labors will be given.

In the word of God we are assured that in the exercise of a gift lies its profit to us, hence we desire that the free and cheerfully bestowed labors of our young sister may be fully appreciated. The scope of our work is broad and its influence extending. God is raising up helpers from unlooked for sources to aid in carrying it on; and his ministry are nobly seconding our efforts.

We hope that the young and middle aged who have not yet forgotten the "gladness of their youth" will realize and appreciate the opportunities which the present, with open hands, is offering them.

In addition to the labors of Sr. Curtis the column will be held open for such notices and communications in regard to the work as the Advisory Board may, at any time, deem it advisable to insert, and while again thanking all who have contributed to the starting of this column, we feel constrained to say we anticipate that its final results for good, not our thanks, will be their richest reward.

By Order of Advisory Board,  
Mrs. M. E. HULMES, Pres.  
Mrs. H. H. ROBINSON, Sec.  
INDEPENDENCE, MO., Sept. 17.

#### FACTS.

To thoroughly understand that God the Father, the Son, Jesus Christ, and the Holy Ghost are three persons we will examine a few quotations of the Bible on this subject and see if we can separate those three. Our Savior means just what he says, and when he went out to pray he said, "Oh my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."—Matt. 26: 39. Now to whom was our Savior praying? Was he asking a favor of himself?

I will now refer to the martyrdom of Stephen; while being stoned to death he looked up to heaven and saw the glory of God and Jesus was standing on the right hand of God (Acts 7: 55). Would it not be impossible for a person to stand on the right hand of himself? Jesus is a separate person from his Father.

Examine the account of his baptism; on coming up out of the water what was it that lighted on him in the form of a dove? (Matt. 3: 16). We are told it was the Spirit of God. Whose voice was it that spake from the heavens, "this is my beloved Son in whom I am well pleased?" (Matt. 3: 17). Jesus who had just been raised from the water, being one person, the Holy Ghost, which descended from above and rested upon him in the form of a dove, making

two personages, and does not the voice from heaven belong to the third person?

We are told in the Bible, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John 17:3. Therefore it is our duty to find out the character and being of God; the Bible says these are what must be understood if we desire eternal life.

We can only understand the things of man by the spirit of man, but to comprehend the things of God we must have the Spirit of God; and to understand the true and living God, also Jesus Christ whom he sent, we must be assured that he has a body and parts. Did our Savior have them? If so, then his Father had also, for the words of Paul says that Christ was "the express image of his person." (Heb. 1:3). Jesus appears in the midst of his disciples, after his resurrection, with a body of flesh and bones, and called upon his disciples to satisfy themselves on this point by touching him, and said, "For a spirit hath not flesh and bones, as ye see me have." (Luke 24:39). Then he called for something to eat. (verses 41-43). With this tangible body he ascended into heaven and stood, as Stephen said, on the right hand of God. (Acts 7:55).

Now if he has no body, what became of the one he took away with him? "Oh," says one, "this is nonsense," but if it is nonsense it is Bible evidence. But another may say, "God is just a spirit." Does that prove that he has no body? We are also told that we must worship him in spirit. Am I to understand from this that we must worship him without a body? Have you a body? Have you a spirit? Yes; were you made in the image of God's body and spirit? So I understand the Bible; man was made in the "express image of God." (Gen. 1:26, 27).

W. R. RUSH.

THE Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

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The Principal of "The Missouri Shorthand College" is John H. Schofield, the well known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Schiller Building, Chicago, Feb. 21, 1900. Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him as only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJAMIN ANDREWS, Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I. I have known Mr. John H. Schofield for years as a stenographic reporter for the Providence Journal. His work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commended respect, and I take pleasure in commending him to the confidence and good-will of all with whom he may meet or with whom he may have business relations.

E. G. ROBINSON, President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa. Mr. John H. Schofield, My Dear Sir:—It gives me much pleasure to say a timely word to bear witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy, and your accomplishments must win. You are, however, too well and favorably known to need this note or recognition from your very sincere and devoted friend,

BRO. FABRICIAN.

These so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifying success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a good general knowledge of shorthand in twenty weeks. This is a short time to acquire a profession that will enable persons to be self supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil.

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R. R. TIME TABLES.

MISSOURI PACIFIC—MAIN LINE DEPOT.

Table with columns: TRAINS WEST, a.m., No. 95—Wichita and K. C. Mail, 12:49; 9—Kansas and Nebraska Lin., 4:54; 92—Texas, Joplin & K. C. Ex., 8:15; 3—St. Louis Express, 8:31; 73—Lexington Branch Pass., 8:55; 7—Fast Mail, 10:00.

Table with columns: TRAINS EAST, p.m., 91—Joplin and K. C. Mail, 3:16; 1—St. Louis Mail and Ex., 4:17; 5—St. Louis Mail, 5:55; 61—Lexington Branch Pass., 6:45.

Table with columns: TRAINS EAST, a.m., No. 96—K. C. & Wichita Mail, 2:27; 2—Lexington Branch Pass., 6:53; 6—St. Louis Mail, 7:23; 92—K. C. Texas & Joplin Mail, 8:37; 2—St. Louis Through Mail & Pass., 10:17.

Table with columns: TRAINS WEST, p.m., 78—Lex. Branch Passenger, 6:10; 4—St. Louis Through Mail & Pass. Mail, 1:37; 94—K. C. Tex. & Joplin Ex., 1:40; 8—St. Louis Through Mail & Pass., 9:30.

Table with columns: TRAINS WEST, 10—Kan. & Neb. Limited, 11:12; Nos. 7, 9 and 10 do not stop. LIBERTY STREET DEPOT.

Table with columns: TRAINS WEST, No. 73—Lex. Branch Pass., 8:30 a.m.; 71—" " " " 8:40 p.m.

Table with columns: TRAINS EAST, No. 72—Lex. Branch Pass., 6:56 a.m.; 78—" " " " 6:15 p.m.; Tel. 17. F. A. MILLARD, Agent.

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Table with columns: EAST BOUND, a.m., 101—Local Way Freight, 7:40; 47—St. Louis & Chicago Mail, 8:27; p.m., 41—Chicago Limited, 8:38; 49—St. Louis Flyer, 9:38; WEST BOUND, a.m., 50—St. Louis Limited, 6:55; 52—Chicago Limited, 8:08; p.m., 102—Local Way Freight, 7:40; 48—Chicago & St. Louis Mail, 8:50.

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PASTORAL.

To the Saints of Northern Nebraska District, Greeting:—We have been looking over the field the past summer and find there is great need for a more earnest and determined effort upon the part of each member to live as become a follower of the Christ.

Now, Saints, this should not be! We should be active! This work is worth all the labor we can bestow on it; and when we find a branch too indifferent to hold services, and where they do have services only two or three come out when there should be sixty or more, it is evidence of coldness in the work and of a very poor condition, very discouraging to the few active workers.

For shame on such a condition. Blessed with the grandest work in the world, and the greatest privileges of any people, we should find no effort or sacrifice on our part too great to make in the interest of our fellow beings, and the furthering of this gospel hope. Besides, we cannot afford to stand still, but should progress and grow in grace and knowledge, virtue, and the power of the Holy Spirit for good.

Now, how little heed is paid to these commands; and if we become careless and indifferent as to these things God has given us, how can we expect to have any claim on him, or that he would answer us when we call upon him? And how can we ever expect to get in suitable condition to be gathered together, or to enter the presence of our God and Savior? Jesus said his disciples should be the salt of the earth, and if the salt have lost its savor, wherewith shall the earth be salted?

Again; while we should be a light to the Gentiles, an electric light tower set upon a hill that cannot be hid, we by our carelessness and slothfulness become as a lamp with a very small and smoky chimney, and it is with great difficulty that we are able to penetrate the gloom sufficient to find the small flickering light that may be there.

It is essential for every member to be thoroughly alive in this work, and especially every officer. They should be diligent and active in their office. The officers in this church were not set there for the purpose of honoring some men by giving them office, but to perfect the Saints and edify the body of Christ.

It has been our desire to have every one of the priesthood who can do so to be at work. Where not engaged in branch work, seek for places in your near vicinity, and warn your neighbors as the Book of Covenants directs.

The lady can be of great help in this also, if they will in wisdom and humbleness of spirit make the effort. You should study to use wisdom and patience in all your efforts.

call your attention to. In the immediate past you have paid too little attention to the district conference. How can you expect the missionaries to do this work for you when they are not members of the district, or take very much interest when you do not manifest sufficient interest to come yourselves, or even send representatives in many instances? You should manifest an interest in the business that may come before these conferences, and they should be made times of refreshing, rejoicing and instruction; helps along the way to mutually benefit one another and help on this great cause we profess to love.

We hope you will arouse yourselves to the necessity of being more energetic and active than in the past; and as our district conference is near, try and have each branch send a good representative, and be sure and send all reports promptly and properly made out.

Now, Saints, we plead with you to wake up and take hold anew, and let us put our shoulder to the wheel and roll the work forth as it should be, with an earnest zeal that will evidence faith in the work, active faith, that our light may shine brightly like an aro light, in which the electric current flows uninterrupted, for where the Spirit of God flows among his people, there is light, and it will shine. May God bless you and help you in this warfare of life, that you may come off more than conqueror, is the prayer of your humble servants in gospel bonds,

FREDERICK A. SMITH, Pres. JAMES HUFF, Sec.

Succession in Church Presidency.

AFFIDAVIT OF MARTIN HARRIS' NEIGBE, MRS. SOPHIA K. COOK.

Provo City, Utah, Sept. 13, 1900. With no other motive than that the truth may be known by all men to whom this affirmation may come, I, Mrs. Sophia K. Cook, do hereby solemnly swear that I was born near Pontiac, Michigan, July 28, 1828. I was baptized into the Church of Jesus Christ of Latter Day Saints in Missouri, in my girlhood, my parents having previously united with that church; that I am now a member of the Church of the Latter Day Saints, the headquarters of which is located at Salt Lake City, though I do not endorse polygamy; that I was present in a meeting held in a bowery in Nauvoo, Illinois, the date of which, to the best of my recollection, was the spring or summer of 1843 or 1844; I was sitting west from the speaker's stand, only a few feet; at this meeting I heard Joseph Smith, president of the Church of Jesus Christ of Latter Day Saints, say, in substance: "I have often been asked who would succeed me as the prophet to the church; he is here in the stand." He then turned and led his son, Joseph, before the audience and said: "My son, Joseph, will be your next prophet." Approximately, I should say there were several hundred people present at this meeting.

SOPHIA K. COOK. Subscribed and sworn to before me this 13th day of September. A. D., 1900.

JOHN U. BUCHI, Notary Public. My Commission Expires Feb. 6, 1901.

Fall Opening of Graceland.

The sixth year of Graceland College opened September 11th, at ten o'clock with a creditable increase of attendance, there being a goodly number more than on the opening day of last year. The day's work showed about forty enrolled in literary and business

departments, twenty in music, and fifteen in elocution, making a total of seventy-five.

At chapel exercises, a number of visitors were present, among them several members of the Board of Trustees. The opening song was, "Praise God from whom all blessings flow," after which Elder Fred M. Smith read a scripture lesson from Proverbs. Fred was formerly Professor of Science and Mathematics, and our first alumnus. Elder Wm. Anderson, president of Board of Trustees, offered prayer. "Oh reapers of life's harvest" was sung with animation by all present. Announcements and assignment of work were made by the teachers, and all dispersed to their several duties.

This opened another year which promises to surpass former years in excellent results. What shall the harvest be?

J. A. GUNSOLLEY. LAMONI, IOWA, Sept. 15.

General Reunion.

At the general reunion which will be held at Dow City, Iowa, from September 28th to October 7th, there will be preaching services only in the forenoon and evening, from the 1st to the 5th of October, arrangements having been made by the Sunday School and Religio committees to use these afternoons in their work.

Board without lodging can be had at hotel and private residences at \$3.00 per week; board with lodging \$3.50 per week.

The reunion committee will be running a boarding tent on the ground, where single meals can be had for 25 cents, five meals for \$1.00, or \$3.00 per week. All who can be requested to patronize the boarding tent because any profits derived therefrom will go towards defraying the expenses of the reunion. The committee will donate all of their labor and will do all in their power to the satisfaction of its patrons.

Board for teams can be had at livery barns where they will be fed and cared for at 60 cents per day. Barn room without feed 25 cents per day. Bed springs can be rented for 25 cents during the session and cots for 20 cents.

The grounds are in good condition and the citizens and their committees are doing all in their power to make our meetings a success, and the town council have especially favored us. We especially urge all who want tents, springs or cots to send their orders at once to A. H. Rudd, Dow City, Iowa; and all who have any business with the committee in any other way to either write to

A. H. RUDD, Sec., or J. M. BAKER, Chm., Dow City, Ia.

Important Notice.

For reasons which will be explained at the proper time, the time of holding the Ohio district conference is changed from October the 6th to September 29th, just one week earlier than formerly announced. All branch officers please prepare your reports accordingly.

JAMES MOLEB, Pres. MIDDLETOWN, Ohio, Sept. 12.

District Religio Convention.

Northeastern Illinois district Religio Association convenes at the stone church, Plano, Friday, October 5th, at 3:15 p. m., for business. An instructive program will be rendered at 7:30 p. m.

ADAM J. KROCK, Vice Pres. PIPER CITY, Ill., Sept. 14.

The Teachers' Quarterly.

Owing to unavoidable circumstances we have to announce that the Teachers' Quarterly could not be issued in the form originally intended for the quarter October, November and December; but the matter for teachers, supplementary to that found in regular quarterlies, is being issued as a supplement to Senior Quarterly. Further announcements will be made as the work progresses, and remittances

already received will be applied when the Quarterly is issued.

J. A. GUNSOLLEY, For executive.

NOTICES.

The South Missouri reunion which was to convene October 5th will have to be postponed altogether for this year, as the district tent is now unfit to hold meetings in; and to send off for the mission tent at a cost of perhaps \$20.00 or more, with no money in the hands of the committee, is impracticable. So by consulting the missionary in charge, Bro. White, and other missionaries, it was concluded that for this year it would be unwise to try to have a reunion.

The district conference was to convene October 10th, but will be changed to convene Saturday the 13th at 9 a. m. We hope as many as can will come; leave the spirit of fault finding at home, but come with the Spirit of the Master, and we will have a spiritual time together.

D. W. THOMAS, Dis. Pres. SPRINGFIELD, Mo., Sept. 14.

Conference Notices.

The Kewanee district conference will convene at Canton, Illinois, October 6th, at 10 a. m. Please bring or send in branch reports.

J. W. ADAMS. MILLERSBURG, Ill., Sept. 16. Home address, New Boston, Ill.

The Clinton district conference will convene at the Saints' chapel in Rich Hill at 10 a. m., on Saturday, October 6, 1900.

T. R. WHITE, Dist. Pres. VINA H. GOFF, Clerk. NEVADA, Mo., Sept. 18.

The St. Louis district conference will convene Saturday evening, September 29, 1900, at 7 o'clock, in the rock church, Glasgow Avenue and Dickson street, St. Louis, Missouri, in the transaction of business, and on the following Sunday for worship.

J. G. SMITH, Dist. Sec. 2816 Lyon St., St. Louis, Mo.

The conference of the Eastern Michigan district will convene on the 6th and 7th of October, with the Flint branch, at Flint, Michigan. Branch presidents and secretaries will please make out reports and address them to Elder Wm. Davis, Flint, Michigan. Elder J. H. Lake, president of mission, is expected to be with us. All others are cordially invited to attend.

A. BARR, Pres. APPELEGATE, Mich., Sept. 10.

Convention Notices.

The Clinton district Sunday School convention will convene at Rich Hill, Missouri, Friday, October 12, 1900. The presence of the teachers in the district is requested, as the work of the convention will be principally devoted to their instruction and the need of more thorough consecration to duty.

Do not excuse yourself if you are not a teacher; you may be some day. Come praying for the success of the work.

MINA KEARNEY, Supt. WARREN McELWAIN, Sec.

The South Missouri district Sunday School Association convention will convene at Springfield, Missouri, October 12, 1900. As I was elected secretary for the district July 7, 1900, and do not know how many schools there are in the district, I hope all the secretaries of the different schools will take notice and send me their preliminary report. If any have not blanks please write me at Pomona, and I will send you one. I hope to hear from you soon. I hope to have your report at least one week before.

JAMES M. RUDD, Dist. Sec. POMONA, Mo., Sept. 10.

Sunday School convention of the Northwest Kansas district met at Minneapolis, Kansas, August 17th, at 9:30 p. m. General Superintendent T. A. Houghs in charge. Schools reporting: Gaylord, Beloit, Greenleaf, Blue Rapids, Sterling, Minersville, Minneapolis, Idylwild; Homestead not reported. After reports of superintendents and treasurer, Sr. Stella Hart of Greenleaf was elected district librarian. Mrs. Verdie Nelson, Olive Grant and Nettie Joh were appointed pro-

A PURE GRAPE CREAM OF TARTAR POWDER.



Highest honors, World's Fair Gold Medal, Midwinter Fair. Avoid Baking Powders containing alum. They are injurious to health.

gram committee for next meeting. Adjourned to call of superintendent. ELLA LANDERS, Sec. STOCKTON, Kan., Sept. 12.

The Kewanee District Sunday School Association will convene at Canton, Illinois, Friday, October 5th, at 10:45 a. m. The Canton Sabbath School extends a cordial invitation to all schools to take part in an entertainment to be given Friday evening. Any one who is willing to take any part will please notify Miss Ida L. Jones, Canton, Illinois. Officers will please see to their reports, and local librarians will please remember our district librarian and send to their reports to her (Mrs. Bessie Clark, Peoria, Ill.) that she may be able to make out her report.

Mrs. Ed LAMB, Dist. Sec. 722 N. Walnut St., Kewanee, Ill. September 17.

DIED.

RYAN.—Near Angola, Kansas, September 2, 1900, Sr. Alice Ryan, aged 34 years, 7 months and 8 days. She was born January 25, 1866; baptized March 15, 1874; was married to C. K. Ryan October 28, 1897, and leaves an infant a few days old. She was a sister of Bro. R. W. Davis and her life was that of a true christian. She was loved by all and had no enemies. Funeral sermon at the Richland school-house by Elder F. C. Keck.

PASSING YEARS. Look in your mirror today. Take a last look at your gray hair. Its sure may be the last if you want it so; you needn't keep your gray hair a week longer than you wish. There's no guesswork about this; it's sure every time.

Ayer's Hair Vigor. After using it for two or three weeks notice how much younger you appear, ten years younger at least. Ayer's Hair Vigor also cures dandruff, prevents falling of the hair, makes hair grow, and is a splendid hair dressing. It cannot help but do these things, for it's a hair-food. When the hair is well fed, it cannot help but grow. It makes the scalp healthy and this cures the disease that causes dandruff.

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Write the Doctor. If you do not obtain all the benefits you desire from the use of the Vigor, write doctor about my hair. Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, SEPTEMBER 27, 1900

NUMBER 39.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## "WORDS FITLY SPOKEN."

The ability to rightly and properly express one's thoughts or ideas is an acquirement of much value to its possessor. Some may think it an easy matter to tell what one knows, and perhaps nearly all can do so in a manner. But when they come a time—as it will come to every Saint who is anxious to make known to others their testimony of the gospel truths they have experienced—when it is desired that their words may be effectively spoken, then it is that the value of the power to do justice to the subject is recognized both by the speaker and the hearer.

Especially is this ability to fully and fittingly represent their subjects in a clear, concise and convincing manner desirable for those who stand as ambassadors of Christ, in preaching the law of life, as it also is to those who enter into the different professions in life, such as lawyers or instructors of men; and while occasionally there are found those to whom facility of good expression is natural, by far the greater number of mankind must acquire this most helpful accomplishment by close study and observation. Who cannot recall sometime in their experience when, to their sensitive natures, a good sermon or address has been robbed of its force and power to edify, by the use of some grossly improper terms in conveying the thoughts of the speaker? We have known good men, in handling an intensely interesting theme, to greatly lessen that interest by their inability to properly express themselves, though well acquainted with the subject; their awkwardness in handling it through the deficiency in their vocabulary attracted too much attention from the theme.

In our early experiences in

this work we have heard able thinkers, good men, who seemed to think the word "necessity" inadequate, and so coined the word *NECESSITY*, and clung to it, notwithstanding their attention was directed to its impropriety. Again, there have been others who, while publicly proclaiming themselves as former school teachers, would yet persistently use the word *BORNED* in quoting John 3:3, "Except a man be *borned* again," etc., instead, as it is written, "Except a man be *born* again, he cannot see the kingdom of God." Much of this is probably merely a "mannerism" but the careful student avoids such expressions as militating against the good he is seeking to inculcate and establish.

God has expressed clearly that it is His will that His Saints shall be educated. His admonition to them is to study all *good* books, and to gain a knowledge of the histories of men and of countries. Now *good* books are valuable; and they are "good," as they contain *truthful* information. Education enables us to sift that which we read and separate the chaff and the tares from the good grain. While it may be said that all educational books contain many truths, errors and untruths are also often found in them, necessitating wise discriminating powers to enable the reader to absorb only that which is *good*. A good collegiate course is of very great assistance in this regard. It is not altogether what one absorbs from books while going through the course of study prescribed, which tends to the finished scholar, but that which is of greatest value, after the laying of a good solid foundation in the fundamentals of the course is the methodical training the student obtains; the ability to study without feeling that it is study, because of the pleasure realized in gaining knowledge; the ability to concentrate the powers of the mind upon a subject until the object of the research is attained.

This ability makes men and women "polished shafts in the quiver of the Lord" when they enter his service for work, and gives them a vantage ground and a prestige they would otherwise not possess. It is true the Lord is *able* to do the polishing when He *has* to do it; but it takes years to complete it in ordinary individuals, as they can only attain it by *diligent* study and service. Hence, it seems better from a philosophical standpoint to have as much of the polishing process done in youth, before the time for active service in the vineyard arrives, so that efficiency may be possible from the beginning and not deferred until nearly the end of life.

These thoughts lead us to the theme in which we desire to interest our readers: namely, the value of an education. Every one who can possibly attain it, owe it to themselves, to their fellow man, and to their God, to obtain the best education which the facilities at their command make possible. But few are able to fully estimate the worth or excellence of a good tool, until actual experience forcefully demonstrates it. So it is of education. Until one arrives at an age, and is placed in a situation, where its use is a positive necessity, its inestimable value is not discerned; and it is only when it is too late to correct the unfortunate underrating placed upon it in the days of public school attendance at our disposal, that we learn its priceless worth, and mourn our lack of interest when it should have been most intensely engaged.

Personally, we are made sad, and sometimes indignant, at the short sighted and unwise policy adopted by so many school boards today, in the *cramming* process adopted as a curriculum. Not only are the pupils forced to study hard during school hours, but are compelled to continue the studies at home and far into the night, continuously, in order to maintain their grade.

This is ruinous to health, and is frequently the cause of so many bespectacled young girls and boys seen in our schools; and in order to preserve their health parents are often compelled to withdraw their children from school, just when it should be of most service to them. This is all wrong. The course of study should be so arranged as not to burden the life of the pupil and make the school life a *drudgery*. Strong men howl about having to work ten hours a day to earn a living, but apparently think nothing of their children, with far less strength than they possess, working hard mentally (the most severe strain with which the physical nature can be tasked), for six hours in school, and as many and often more hours out of school, and yet wonder why their children have such a distaste for school and its studies. If they really appreciated the torture so often imposed upon their children by this cramming process, such a mighty protest would be thundering against those responsible for it as would compel the establishing of a more consistent and considerate course of study. This cramming policy results in a smattering knowledge of a little of everything, and little of value of anything in particular, and a college course becomes a necessity if a substantial education is to be obtained.

The Church of Jesus Christ,

Reorganized, has wisely made provision for this need of a sound and *practical*, as well as a thorough education, in the erection of Graceland College at Lamoni, Iowa; equipping it with a corps of teachers whose work does honor to the interests which they represent. President Harkness, a man of wide experience and reputation as an educator, is a gentleman of fine qualities and attainments, and an enthusiastic, earnest worker. Prof. J. A. Gunsolley, at the head of the business department, is so well known that no word which we can say can raise him in the esteem and affections of all who know him. He is a thorough worker, and those graduated from his department will be a better testimonial of his efficiency as an instructor, than any mere wordy recommendation that can be given. The other instructors have been as carefully selected for their special work, and together compose a faculty whose finished work will compare favorably with any other in the land.

Graceland really needs the support of the Saints. It is worthy, and where parents can arrange to give their children an education which will serve them faithfully in years to come, they should consider the claims of their own college in preference to those of any other. With increase of patronage will come increase of facilities, by which still greater results may be reached, and if those who are really able, would honor the appeals of those in whose hands the eradication of the debt now upon it, and of those appointed to secure the necessary funds for current expenses, would "tend to the Lord," in this direction, a small amount of the prosperity with which He has favored them, it would truly be as "bread cast upon the waters," whose returning waves should bless "both the sower and the seed." God bless Graceland and her noble, self-sacrificing workers—they truly are such—and may His face shine upon her interests until, as a power for good in His hands, her walls may echo and echo again with a throng of earnest, happy workers, who shall be "epistles known and read of all men," in the grandeur of results manifest in the work of God for the salvation of men and the redemption of Zion.

## EDITORIAL ITEMS.

SR. J. F. BURTON has changed her address from Santa Ana, California, to Howard's Summit, Los Angeles Co., California.

BRO. H. W. BELVILLE, Hebron, Nebraska, says their conference convened there September 9th and 10th, and proved to be of

good result. Baptized one and organized a Sunday School. He desires that this little branch at Hebron will still continue to advance and hopes for the welfare of Zion.

BISHOP C. J. HUNT, of Deloit, Iowa, was called to Golden City, Missouri, last week on account of the sickness and death of his eldest sister, Mrs. L. Robbins. He returned home this week.

THE editor will be in attendance at the Dow City reunion representing the ENSIGN interests, and will be glad to receive all renewals of subscriptions and a great many NEW ones. He will also have a supply of books and tracts issued by the Ensign Publishing House for sale, as usual. Sustain the ENSIGN with your subscriptions and patronage; it is *church* property, and your own interests are involved in its financial success.

LET every one read Bro. E. J. Lang's letter in this issue and be convinced of the necessity of taking good care of each copy of the ENSIGN received. See that they are kept clean and smooth and carefully preserved until the next work season begins; then send them to those engaged in tent work, breathing an earnest prayer for our heavenly Father's blessing to accompany the offerings, that precious souls may be enlightened and led to the light, and to obedience to the gospel. Be sure to make it possible, as our good Bro. Lang says, that it shall be said of all, that you have "done what you could."

BRO. T. W. CHATBURN has not retired to an innocuous desuetude even if his "Jobs by the Wayside" have thus been relegated. *The Evening Blade* of Santa Ana, California, in its issue for August 23d, contains nearly a column article replying to some misrepresentations of the Brighamite elders and an unfair action of the city council enjoining him from following up the said elders on the street, and showing up their errors and unreliability and unworthiness of acceptance by the people. The council it seems acted without hearing Bro. Chatburn's side. Against this unjustic he protests and after telling what the Utah elders really believe and answering some of their untruthful statements, he closes his article in the following characteristic vigorous and emphatic manner:

I do not ask any favors or privileges at the hands of the city council or the officers, but I do and shall demand my rights to be heard on the streets of Santa Ana if others can. I am an American citizen, a Union soldier and a minister of the gospel, but have no compromises to make with Brighamites or others who may wish to serve the devil under the livary of heaven.

I hereby give notice that I will speak upon the street next Saturday evening, and invite all interested to hear what I have to say. Yours kindly,

ELDER T. W. CHATBURN.

## JOHN C. HITCHCOCK.

We are again called to mourn the loss of a good man, an earnest, devoted, faithful and consecrated laborer in the vineyard of the Lord, who, in the inscrutable, but infinite wisdom of God, was permitted to close his mortal life work in the prime of his life, and at a point where, to human knowledge, his labors seemed to be so much needed. Bro. John C. Hitchcock died at his home, 2507 Slattery street, St. Louis, Missouri, Friday, September 21st, of Bright's disease. At the time of his decease he was General Secretary of Zion's Religious Literary Society (as he had been since its incipency), president of St. Louis district, and president of the St. Louis branch. He was a hard, systematic worker, and seemed to put all the energy of his nature into his work, imparting his enthusiasm to others, by which much was accomplished in the furthering of the work of the Lord. To know Bro. John was to love him for the devotion he manifested and the love which he had for the Master. It seems hard, very hard, to have to give him up; to lose his counsel and work, but the Father has taken him, and we can but pray that he, upon whose shoulders his work may fall, may be richly endowed with grace, wisdom and strength to carry it on to victory.

To Sr. Hitchcock and to his bereaved family, our tenderest sympathies are extended; we mourn with them; but have the consolation that, having wrought a good work, having fought a good fight, having kept the faith, his rest will be glorious, and the morning of the first resurrection will bring him again to a life from which all sickness, pain and sorrow has fled away. Till then, dear brother, farewell.

The following beautiful tribute from his late pastorate, through Sr. Florence Burgess, received after the above was in type, eloquently expresses their sense of our brother's worth:

"The church in St. Louis feels almost overwhelmed by the crushing blow that has fallen upon us. Our beloved president, John C. Hitchcock, has been called to the world beyond, and the first feeling of unbelief, a feeling that the sorrowful fact could not possibly be true, has been followed by anguish of heart and an almost unbearable sense of oppression. Yet with it all such a blessed feeling of sympathy and love has drawn us together; for grief is a bond that unites more strongly than anything else.

"Of his life, to know him was to feel that it was one of purity, of self-denial, of tireless energy in working for all that is good and noble. The example he gave us by living his belief so thoroughly, speaks to us even more eloquently than did the sermons which were wont to encourage and inspire us. This example will always remain in our minds, urging us on to ambitions of the noblest sort.

"He was born on December 19th in the year 1867, at Ancona,

Livingstone county, Illinois, and the never-to-be-forgotten night when he passed away from us was Friday, September 21st, of this present year of 1900, at his home in this city. Between those dates, how much to tell, and how impossible to tell it all in words. He united with the church in 1888, on February 6th, at Lamoni, Iowa, and came to St. Louis about nine years ago. We are so thankful for the privilege of having known him during these years.

"Seven years ago, when the Religio, which has spread so well, was first thought of and begun, he was one of its originators, being its first General Secretary, which office he still held at the time of his death. It will serve to show how great was the growth he helped to accomplish in the society, and also his own ceaseless labors in that direction, to say that in those seven years this young people's work had grown to such size and importance that during his last term he sent out 1628 letters and 160 postal cards, besides Constitution and By-laws, leaflets of instructions, sample programs, and the like.

"He was ordained a teacher in the church on November 5, 1893, a priest on December 13, 1896, and an elder on March 12, 1898, all at St. Louis, Missouri. Two years ago he was chosen as presiding elder of our church, and not long past was superintendent of our Sunday School, perhaps the most thorough and earnest we ever had. All of this too, while he was filling a rather important position as one of the most trusted employees of the Missouri, Kansas & Texas railway, and was in daily attendance at his work there. To think of it all is to be filled with wonder at his determination, his strength of mind and spirit.

"And now, just as we have obtained, with him at the lead and mainly through his efforts, a beautiful rock church, so much larger and better equipped than the little chapel we used to have, he is taken from us, and at first we feel as though our rejoicing is all turned to bitterness. On the first Sunday in the new church he was so pleased and happy; on the second he was feeling ill, but preached in the morning and evening notwithstanding, as our missionary elder was away; on the third Sunday he was not able to be out, and on the fourth Sunday, sorrowful congregations, with bowed heads, met throughout the day, and wandered, between the services, to his home, to gaze in a sort of dazed wonder at his face, so beautiful and peaceful in its last sleep.

"The next day, Monday, September 24th, the funeral was conducted from the church which he obtained for us, and from which (oh, the crushing irony of the contrast) he was the first to be carried to rest. The sermon, by Elder Arthur Allen, was a touching as well as comforting one. It included the dates we have given in his life, and also the fact that on January 9, 1895, he was married to Etta M. Izatt. A son blessed this union, who,

with his mother, survives him.

"Besides his own consoling words, the preacher read us the poem; 'There is No Death,' which is said to have been our dear brother's favorite poem, and which, therefore, seems to come as a blessed message from his lips. The church was full, as he would so love to see it; the scene was one of impressive and solemn majesty—the interior draped with black, the awe-struck crowd, the minister whose voice would falter even as he spoke words of cheer; the flower-laden casket, and himself, the most peaceful and most majestic figure of all.

"And now, since first the sense of his departure was borne in on our unwilling and unbelieving hearts, the question uppermost in our minds has been, 'The Religio, the Sunday School, the church, what will they do without him?' Yet we feel that we must not give up; we know that he would not wish it so if he were here; that he does not wish it so. And thus there comes a strong determination to be brave, to be far more diligent than ever, and carry on the Master's work after the manner that he did, as nearly as possible.

"Things that he said are so apt to come back to us now with renewed force, and there comes to me the remembrance of a sermon I once heard him preach, in which he spoke of the different degrees of glory, the celestial being the highest, and the one which aspiring souls would aim to reach. He described, too, a vision he had had, representing the beauties of heaven. The ending of that sermon clings in my mind, it was so impressive. The last words were: 'As for me, I shall never be satisfied until I see the gates open, and hear the great King say to me, "Enter into thy celestial rest."' Oh, we feel that he is sure of that entrance now, and so he is satisfied. And if he is satisfied, why should we mourn?

"At another time he read in the pulpit that beautiful little poem called 'Sometime.' The words I cannot quote, but it expresses the thought that sometime the clouds of mystery and darkness will be swept away and we shall understand; and then, so the last stanza concludes, 'I think that we shall say, "God knew the best."' How appropriate that is now, and how comforting, when we are so puzzled in our grief as to what good reason there could be for his departure being so sudden and sorrowful. We pray that some enlightenment and comforting assurance may be given us, clinging to this hope that, even if not given soon, we shall know all 'sometime.'

"I wonder if Whittier ever wrote anything prettier than these lines:

"As for him who never sees  
The sun shine through his express  
trees!  
Who hath not learned, in hours of  
faith,  
That truth to flesh and sense un-  
known,  
That life is ever lord of death,  
And love can never lose its own.

"It is true that we cannot lose him; we have not lost him, we, who loved him as pastor, as friend, as brother. He is only

waiting for us in those shining realms of glory he spoke about.

"And so we hope that the spirit of love which has come to us and drawn us together, and also the resolve to strive to the utmost in the gospel cause, may never grow less than now; that our sorrow may be accompanied by peace instead of bitterness, but that that love and that resolve which are born of our sorrow may never alter, except to grow even stronger. Then we can hope to meet him ere long in that place of which it is written, 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain.'"

2933 Harper St., St. Louis, Mo.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Geo. Hayward was quite ill Sunday, but is again, we are glad to say, improving.

Elder Jos. Luff will preach at the Saints' church Sunday morning, and Elder R. J. Parker at night.

Bro. John D. White left Sunday evening for St. Louis to attend the funeral of Bro. J. C. Hitchcock.

Sr. Clara Clark Curtis left Sunday evening for St. Louis to join her husband there for the present. They expect to return here in the future.

Sr. M. Walker, of Lamoni, Iowa, returned from St. Louis, Missouri, Thursday evening, of last week, and is the guest of Sr. M. E. Hulmes. It is probable that both herself and Sr. Hulmes will attend the Dow City reunion.

Sr. W. T. Bozarth returned from Colorado, Thursday, of last week, and is now again domiciled in her cottage near the stone church. She has been tenting it in the mountains and looks and feels much better than when herself and husband took their overland trip. Bro. Bozarth has gone into the mission field again, as he has long desired to do, and is also feeling well.

Sunday was cool and cloudy, turning to rain about half past eleven a. m., but slacked up nicely so as to permit those at church to return home comfortably. Bishop R. May preached a good discourse at 11 o'clock on some things required in the gathering; and at night Bro. I. N. White was the speaker to the comfort and edification of the Saints. The afternoon service was very good.

The announcement Sunday morning of the sudden death of Bro. J. C. Hitchcock, which occurred at his home in St. Louis last Friday, was a great shock to his many acquaintances here. Sorrow was shown in the countenances of the Saints and regrets were expressed on every side at his untimely demise. Immediately after the close of the morning service the local society of Religians met in special session and passed resolutions expressive of these feelings at their loss; their resolutions will be found in another column. He was only confined to his house for a short time, and Sr. M. Walker, who came from St. Louis

Thursday evening of last week, brought word that he expected to be back to his office by the following Monday; but this, alas, was never realized. The funeral took place Monday.

## LAMONI, IOWA.

Very heavy rainfalls Saturday and Sunday nights and Monday morning.

The attendance at Sunday School yesterday passed the four hundred mark. A circular letter was sent out by the superintendent last week, requesting each teacher to act as a visiting committee of their own class. We believe many absent scholars can be brought back by this means.

Apostle J. R. Lambert discoursed to the Saints at the morning hour upon the subject of "Charity." President Joseph Smith preached at 7:30, topic, "Our Duty to Our Fellow Man." Afternoon prayer service was well attended and in charge of President J. A. Gunsolley and Elder Sparks.

Bishop E. L. Kelley preached at Saints' Home Sunday evening. Bro. Frank Cochran held services at Surprise schoolhouse, and Bro. John Ford at Center schoolhouse.

Sr. Mabel Blair, daughter of Bro. George Blair, met with a very severe accident on Thursday evening while out riding. The carriage was tipped over, throwing Miss Mabel to the ground, breaking her limb below the knee. The physician says it will be several months before she will be able to walk, but we trust through the goodness of our heavenly Father she may have a more speedy recovery.

G. L. K.

September 24.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Starting from St. Joseph at 8:15 a. m., after bidding adieu to the many dear Saints of that city, Bro. C. E. Hubacher and C. H. Isleib seeing us safe on board the cars, from whom we were loth to part, we sped our way through Stewartsville, Cameron, Chillicothe and changing at Laclede through Pollock and Farmington, where we dropped some of our cards thinking some Latter Day Saint might find one. We arrived at Burlington at 7 p. m., where we were met by Srs. J. L. Wright and H. D. Ennis with her son Lowell, with whom we spent a pleasant hour in converse. We found Sr. Ennis much improved in health from a severe sickness. Boarding the 10:25 train we arrived home early Friday evening to find wife glad to welcome us though arriving some hours ahead of time. We were pleased to get back being greatly benefited in health by the trip, being built up by the pure air of "poor old Missouri!" and the kindly treatment of her noble sons and daughters.

Our beloved deacon, E. E. Johnson, lingers in about the same condition without any material change either way. Pray for him.

Our Religio is very prosperous. Each member has agreed to raise one dollar by some extra work or means for the purchase of a new organ. When the work is done each one is to tell how they earned their dollar. This little incident illustrates what can be done by a united effort. The secret is for each priesthood to do something.

Our priestly meeting occurs next Monday night. Let all the priesthood come together and have an interesting session. Some papers will be read and other interesting matter presented.

Bro. A. McCallum spent several days in our city on business, recently departing for other fields.

Our services yesterday were interesting, the Saints enjoying each other's company under the spirit of peace and unity.

Being absent on the third Sunday and not being able to fill our West Pullman appointment we will be there next Sunday, the 30th, for the evening service only.

Bro. E. J. Lang baptized one last Sunday, a lady of goodly presentment and we trust will be active in the work. We welcome her.

In good cheer and charity for all,  
J. M. TERRY.  
385 Ogden Ave., Sept. 24.

**DENVER, COLORADO.**

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

Still no rain. The weather has been cool of late and if we only had rain to lay the dust it would be delightful, as this is the best time of year in Colorado for weather.

Bro. and Sr. D. H. Bellrose and children have returned from their visit in Kansas; they were in attendance at the Stewartsville reunion and report a very enjoyable time.

Sr. Wormley and sister, of Moline, Illinois, are sojourning in the city.

Bro. Joseph Schmutz is a little better at this writing. Sr. Harder is very weak with no prospect of improvement.

Bro. Frank Schmutz does not get any better; he has been taking treatment of a specialist with no benefit.

Preaching Sunday morning by Elder J. W. Gilbert, in the evening by E. F. Shupe.

September 24.

**SECOND KANSAS CITY BRANCH.**

The Sisters' Aid Society cleared eight dollars at the social in the tent last week, for the building of the chapel.

All the branch meetings yesterday were held in Bro. Alex. McIntosh's house. There were fifty present at Sunday School. The morning preaching service was conducted by Elder Joseph Emmett, assisted by Priests Thomas Newton and George Edwards. Bro. Edwards preached upon the eleventh chapter of Job.

The Saints are hopeful and enthusiastic concerning the chapel,

although there are difficulties presenting themselves.

At Sunday afternoon prayer meeting, all present took part in testimony, and they were cheered by the Comforter.

JOHN C. GRAINGER.  
September 24.

**LETTER DEPARTMENT.**

RIPELEY, Okla., Sept. 17.

*Editor Ensign:*—I baptized one fine sister last week, one who had been convinced of the divinity of the latter day work for some time, but had delayed in joining the fold. We had a very good meeting at Servado. Bro. Ralston and family, late from Colorado, are good, worthy Saints and have aided in establishing the work among their neighbors. Sr. Alice, a young Saint of 15 years and less than two years (I believe) in the church, is firm in the faith and manifests it to her many friends and acquaintances who seem to think the dance is the proper place for young people; but Sr. Alice has stood nobly for the Lord and his cause and has refused to be influenced by the vanities and follies of the world. How true it is and how sublime the thought which says:

"'Tis a war that calls for valor,  
'Tis a conflict with the world."

The hope of this nation is the young and the unborn of the nation. So the hope of the church are the youthful ones. For even if those who now constitute the church should be true and faithful they must finally lay down their work, and the generation of young who will soon be called forth to carry on the work must be fitted to take their place.

But the many good things that are being done now; the auxiliary organizations in the church; the Sunday School; Zion's Religio; Daughters of Zion; Sons of Zion; and with a more watchful care of the home; a more complete understanding of the duties of branch and district officers, should and we believe it will, prove a glorious safeguard for the young of the church. And yet the text of Paul will always remain a good one, wherein he says, "He that thinketh he standeth take heed lest he fall." I expect to visit the Oak Grove branch near Sumner, then work westward to Dewey county.

In bonds yours,  
R. M. MALONEY.

SUMNER, Okla.

OZARK, Mo., Sept. 16.

*Editor Ensign:*—If you will be so kind as to permit me space in your columns, which are always laden with words of comfort and cheer, I will try to pen a few thoughts in regard to one writing to church papers.

If our minds are burdened because all is not sunshine, or because the world does not see as we do, should we seek to relieve ourselves by writing a pathetic letter? or, in other words, lodge a complaint through the church papers to our brethren, of our surroundings, and at the close of our letter, ask the Saints to all pray for us. But, at the same time, could we hear the earnest petition of some honest brother or sister to our heavenly Father, in the name of Christ, for us, and the words of that prayer would be about as follows:

"Holy Father, remember, I pray thee, in the name of thy dear Son, those who have so earnestly asked an interest in our prayers. Oh, righteous Father, help them to have patience in all things; to suffer all manner of evil for the gospel's sake, and when they are reviled that they may not revile again. And help them to overcome the world, by that spirit of love that should be manifested by everyone of thy children. Amen."

Do you suppose we could then begin to see the mistakes and shortcomings of our lives? And if so, think you not that we would not see that the trials we bore were perhaps justly ours? Or would we still persist in thinking, in the old selfish way, that we were mistreated without much cause, and we would seek revenge to make the wrong right.

Now let us see; does two wrongs make a right? Can we conscientiously take the letter we have written and

face the brother that prayed that most earnest prayer for us, and say "All is well, and your prayer has been heard?" God forbid. Did we intend to convey the idea in our letter for some one to pray for a way to be opened for us to get revenge for a wrong? If so, we have not made it plain and the brother who prayed for us misunderstood us and prayed amiss. See his prayer, hear his words, "Help them to overcome the world by that spirit of love," etc.

Let us ask the simple question, after all is done who is benefited? In my opinion this is the sum of the whole matter; time spent, talent spent, the two wrongs does not make a right, our case is no better and we are only to blame. May God help us to walk in accord with his law, and keep his commandments which he has given us, and only ask in accord with his will, live righteously and thus brighten the pathway for all who may know us in this life. I am,  
Your brother in Christ,  
J. T. DAVIS.

CHICAGO, Ill., Sept. 16.

*Dear Ensign:*—I thought best to send you a few lines to let you know that our street work has not been fruitless; we have labored nights on the street when we felt more like staying home, so tired after the day's work; but when in active service, never felt better; we talk to large crowds and they listen with great interest, as the gospel story is something new to them. Have given away about one thousand ENSIGNS; the people are not used to having papers given to them free, and they wonder how it can be done; they are very eager for the papers, and as a result of handing an ENSIGN to a lady on the street some time ago, this morning we had the pleasure of baptizing her into the fold. And now, dear ENSIGN, we know that you are doing a good work, and we take pleasure in handing you to the people; and as a silent preacher, your testimony speaks louder than thunder, and may the God of heaven bless you and speed you on in your mission of light and truth. To the many Saints who have sent me the papers, let us all join together in praising the Lord for the one soul, hoping for future results from our labors; and in our labor of love let us feel that we did what we could. I have about four hundred papers on hand that will last through the open air season, so Saints please send your ENSIGNS to other calls or hold them till next season.

Your brother in bonds,  
E. J. LANG.

3411 Cottage Grove Ave.

NEOLA, Iowa, Sept. 21.

*Editor Ensign:*—As stated in my last letter we were to begin work in Neola the third Sunday in the month, and the light is on. Bro. Paul Hansen began at Ransoms' school-house the first Sunday, holding until the second, when I came and continued the meetings until Wednesday. Bro. Hansen baptized one young woman, the daughter of Bro. Cole Fisher, on Sunday, as a result of his labors.

The third Sunday, as per notice, I went to Neola to arrange for our meetings, but no place could be had for love or money, until Sunday night we secured the room of a political club, and began work. Bro. Chambers came on Saturday, but was called to go to Lincoln, Nebraska, to see Bro. John Lapworth, who was hurt at Lincoln in an accident. He did not return until Monday, was not here more than an hour until he was called home to see his father, who is very sick. He came back on Wednesday, but owing to illness did not preach until Thursday night.

Bro. Roy Wood, of Carson, has been with us, rendering valuable service until yesterday, when he got a message stating that his little son had broken his arm, and he went home on first train; so you see we have had an up hill work from the start, but we are not discouraged and will continue over Sunday.

It is our intention to begin a series of meetings with the Boomer branch on the 28th if we are able.

Bro. Chambers is not well and has not been for some time, and ought to

have a long rest; but the Saints seem to think the missionaries are made of cast iron, and they drag him all over the district to see their sick, when they have elders at home. It is wrong, and I hope the Saints will exercise judgment when they know his condition; besides, his poor old father needs all his spare time. We want him to rest next week and hope he will not be troubled.

Pray for us that God will give strength for our work.

In bonds,  
J. S. STRAIN.

St. JOSEPH, Mo., Sept. 17.

*Editor Ensign:*—Leaving Chicago on the 4th I was soon carried to Stewartsville, Missouri, where I found in session the North Missouri reunion.

In the midst of kindly greetings of the dear Saints, and astonishment at the changes of the last two years, we hugely enjoyed the meetings, and the fresh country air beyond our powers to describe. We missed the jocular voice and presence of T. W. C., of whom we thought, and wished for his presence, but thousands of miles lay between us. Hope on, brother, they voted another reunion for 1901.

On Tuesday I came to St. Joseph, where we spent the first five years of our active ministry. We found the city much improved, and the spiritual interests by no means dead. We met the Aspey mission Saints on Friday night; was greeted by a full house. Yesterday we occupied at the church morning and evening, with good spirit and full house, especially in the evening. At the close one asked for baptism, which will be attended to on Wednesday evening. Others may come. We preach again tomorrow night at the mission. Our time is fully occupied in making calls and renewing old acquaintances.

We find some sickness here. Grandma Jones, mother to Sr. Wm. Lewis, is very sick. We found Sr. Pearl Parker also quite sick with typhoid fever. Bro. A. Worden's youngest child passed away yesterday morning. We find the work here, in charge of Bro. Wm. Lewis, ably aided by Bro. H. Taddicken, G. W. Best and Coventry Archibald. Many familiar faces are missing, which brings sadness. Bro. D. H. Blair and wife were up from Kansas City, also Sr. Ida Pearson and Bro. Harrington. We feel that our short visit is doing us good physically and spiritually.

Space will prohibit a full account of all we would love to tell. We start home Thursday, stopping one night in Burlington, then on to our blessed Chicago charge and dear ones, where we expect to arrive Friday, 8:30 p. m., to enter with renewed energy into the work before us. We are more and more in love and rapport with this work, and hope to see the triumphant armies of Zion be crowned with the victor's laurels.

Yours ever for truth,  
J. M. TERRY.

DES MOINES, Iowa, Sept. 16.

*Editor Ensign:*—Our church is at the corner of East 16th and Des Moines streets. Services Sunday: Sunday School at 10 a. m. Preaching every alternate Sunday at 11 a. m.; every Sunday at 8 p. m. Sacrament meeting every alternate Sunday at 11 a. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening. M. H. Cook presiding elder.

Our district conference and reunion held at Colfax, Iowa, September 1st to 10th, is over and we who had the great pleasure of there meeting with the Saints and friends of the district are again in our accustomed places better equipped, prepared and encouraged to go on faithfully discharging the duties devolving upon us in the carrying on of this precious work. Certainly no Saint who was blessed of God with the privilege of being present at those meetings could go away feeling no stronger for the race in the remainder of the "battle of life," for not a session passed that did not present food for the hungry and drink for the thirsting soul. Especially did the closing sermons cause us to more fully comprehend the beauty and magnitude of this glorious work in

which we are engaged, and inspire us with renewed energy and greater determination to press onward "till every foe is vanquished and Christ is Lord indeed." It now remains the duty of those who "drank from the fountain freely" to impart to others of the goodly things received.

Very young people also were blessed in that we succeeded in organizing a district Religio Association. This organization is certainly becoming a factor for good in the bringing of souls into the kingdom of God. May our young Saints be made to rejoice in this new field of labor and improve the opportunity thus given them to prepare for greater usefulness in the service of the loving Master.

We are striving here as a little band of workers to do our Master's will in all things and have been blessed in many ways; but feel there are still greater blessings awaiting us if we but keep humble and faithful and worthy of receiving them. Bro. I. N. White stopped with us on his way through from reunion and gave us an excellent talk Friday evening on the subject of "faith." Many have been heard to say they were greatly benefited and given renewed strength to push "Onward and Upward." He encouraged all to work in their respective places without murmuring or complaining, assuring them if they did their reward would not be small. To him we would say, "Come again, Bro. White."

Our branch was well represented at our forenoon meeting today to partake of the sacred emblems, and the sweet, peaceful influence of the Spirit was manifest to a good degree. Bro. Stamm was announced as our speaker for this evening.

As a whole the work here is progressing and getting into that condition in which we may live still nearer to God than heretofore if we will only be obedient children. May we ever be found striving to "Come up higher" that we may have God's Spirit to enjoy, we made partakers of the great blessings that are ever ready to be prepared to enter into that "haven of rest" at the close of this earthly life, is my prayer in the dear Redeemer's name.

Yours in the most holy faith,  
J. B. BRIZZARD.

BOTTINEAU, S. D., Sept. 7.

*Dear Ensign:*—You are a welcome visitor at our home and I am thankful I am able to read your pages. I often feel like writing, especially when I have good news, but it hurts me very much at times to do so. I think of Sr. Jennie Page, it is so hard for her to write; I do not know her personally but I hope the blessing of our heavenly Father may rest upon her. Dear sister, you shall have my prayers.

The work here is in good condition; we have our meetings every first Sunday and this summer we have had them oftener. It is nine miles to go, but I have only missed one meeting, I am not strong and get very tired, but I am well paid for going. Bro. Spang and Thorburn have been here and did a good work for us. Thorburn is here yet. Last Monday two more were baptized; one of them, my sister, Mrs. John Redny, her husband is an unbeliever. The way the church has gone, he thinks it is enough to keep people out of the church, but his wife's people are nearly all Latter Day Saints, and he said he had great respect for them. I pray God he may see the light and come and go with us. The other baptized was Mabel G. Geringer, a bright young girl. A good many who are coming into the branch here are the very best in the county.

In last ENSIGN I saw a letter from Carl W. Lange; he was my father in the gospel; it was his teachings that opened my eyes to the truth. — was an Adventist. He was baptized the Sunday that Sr. Whitteaker was, who was healed. I was with her nearly every week of her sickness; I used to sew for her children, some of them were small then. I am willing to give in my testimony to all the facts concerning her sickness and being restored to health. Bro. Lange did a good work there, and may God bless him with health again.

Saints of God, let us all be up and doing our duty; let us examine ourselves; see if any hatred or envy or anything of an evil nature is in our heart, for this side of the grave is the place for us, as Saints, to get right; we must love one another. May my Father help me to do this. There are many of you whom I would be very glad to see, but I do not expect to do so in this life. May God grant we shall meet in the resurrection. Dear Saints, remember me in your prayers. I am,

Your sister in the gospel,  
MATTIE S. HOWERY.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## LOOSE THE FETTERS.

## An Earnest Plea.

BY ELDER R. M. ELVIN.

Wise men lay up knowledge.—Prov. 10: 14.

None should be more anxious than latter day Israel to put themselves in line with the foregoing. For of old it was written:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11: 9.

Many are of the opinion that the signs bespeak the near fulfillment of the above prediction, and the "Army of the Lord" should stand in the front rank of those possessing knowledge, agreeable to ancient and modern revelation, as pointed out in this paper.

Now, dear Saints, we (the trustees of Graceland College) need money for running expense; and as your servants, duly appointed at the General Conference of 1900, ask your aid, that we may have the opportunity to perform our duty as faithful stewards, in an acceptable manner, but without prompt and liberal response to this our appeal, it will be impracticable for us to accomplish that which you appointed us to do.

We do not hesitate in making our wants known, for as your servants in this church work, we indulge the thought that you would not appoint faithful, willing men to work, and then tie their hands by withholding the means whereby that work can be successfully done.

No apology is necessary for this appeal, as it is impolitic for us to borrow money for running expenses, which would only increase interest, and to run the College without money is utterly impossible and impracticable.

Some one has said: "A friend in need, is a friend indeed." Saints, we are in need, will you hear and respond to this our appeal?

"But to do good and to communicate forget not, for with such sacrifice God is well pleased."—Heb. 13: 16.

Prior to my baptism into the church, I might say that if there came to me any aspirations in life, it was that I might become a politician and a lawyer—that was the profession which seemed to have attracted my youthful attention. After I had accepted of the gospel, it was but a short time until I was requested to submit to an ordination, and the first question I asked of those who presented this proposition was, "What will be my duty?" The elder kindly brought to me the book of Doctrine and Covenants, and on a piece of paper marked out the pages pointing to the duty of the office to which they purposed to ordain me.

I asked for time to study and to seek for divine guidance, that if it was the Lord's will that I should take this office and responsibility upon me, that I

might feel that it was right. And before I had given my consent, there came a direct revelation to appoint me to another office, that of elder; and with the revelation came the evidence that it was my duty to accept, so before I was twenty-one years of age, I had begun in the active ministry as an elder in the church.

From the time of my entering into the work, there settled upon my soul the conviction that the thought suggested in the text was the all important one, that I should acquire knowledge. I do not believe there has ever been a time that has come and gone since the time of my uniting with the church, but my soul has thirsted, and my prayer has gone up to my heavenly Father for more knowledge, and for that divine knowledge that will assist me in accomplishing good for others. The crowning glory that comes to man is a manifestation of divine knowledge: it is that which should be the passport into the circle of the redeemed ones, and will take away the veil from off our faces, that we may stand in the presence of our Redeemer and Mediator and holy angels, and that without fear or shame.

It must be apparent to the thoughtful ones that a disparagement in knowledge here is a barrier to our associating with those who are further advanced in education and the science of life and the affairs thereof. I have had some lessons, object lessons, that taught me clearly; I could not misunderstand that fellow feeling that is in our hearts, of a diffidence which we experience in the presence of those whom we consider our superiors. I remember that for five years, while serving the government, that men, far in advance of me in education, and with wealth beyond everything that I have ever had any thought of, would come in, remove their hats, pay respect to me, that I could not under any consideration expect of them; and the only reason that I can now assign for it was that it was not to me, but to the position that I occupied. As if you should enter into the presence of a judge, a governor, a senator of the United States, or the president of the United States, there would come from your heart, your feelings, the position that the individual occupied, and you would pay respect and deference to this individual that you would not, did he not occupy the place that he does.

I have heard many, very many, of our elders express themselves that they would rather take a good, sound thrashing than to stand up and preach in the presence of President Joseph Smith, or in the presence of some of the twelve apostles, and I remember my first experience of this stage fright, that came over me in 1869, in returning from the Galland's Grove conference. I was the companion of the president of the church, and as we went to the schoolhouse, he says "Robert, you will have to preach tonight." It scared me so, frightened me, and I protested that I possibly

could not do so. Years have come and gone and there has come to me this conviction, while I may have the same respect, the same love for men and office now as I had then, a refusal to discharge my duty will not excuse me to my heavenly Father, and I have reached this conviction that I am not the servant of the president of the church or of any leading man in this church. I am their fellow-laborer and the servant of God and the Lord Jesus Christ; and while I recognize them in their place, and oftentimes think as I have this morning, that although that which I have to present to you might be presented better by someone else than by myself, that does not for a moment release me from the responsibility that rests upon me.

I have heard the president of the church say that no man was excused until he had first made attempt to do that which was required of him; so remember, you who are younger in the ministry than your speaker, if the president of the church ever asks you to do anything, go and try to do it, and if you fail, let me tell you, you will never find a kinder or more sympathetic friend, than you will in him who requests



ELDER R. M. ELVIN.

you to do that work; and I believe that this is but a manifestation of Him whom we seek to serve, that when He asks us to discharge a duty, and we shall make the effort to discharge that duty, then he will help us, and our infirmities will be an appeal to His sympathy to give us strength that we need in the hour thereof.

Simplicity, to me, is the strongest evidence of a desire to do right; and I have thought often of the poor, colored man who was tempted and an effort made to discourage him in his religious efforts when the infidel said to him: "Sambo, you are very religious, you believe in God. Now, what would you do if God commanded you to jump through that stone wall?" And the poor, black man looked at the wall and looked at the one who had made the proposition and said, "Massa, afore God, if God commanded me to jump through that wall, it would be my business to jump, it would be God's business to put me through that wall."

If God requires me to do anything, it is my business to try and do that, and then I am willing to leave the results with my heavenly Father. Now "wise men lay up knowledge."

I am glad this morning, glad from the deep recesses of my

heart, that I can look up toward my heavenly Father and say, as wide and as far as my association with the Latter Day Saints has gone, that there is a universal testimony that rises up from all directions, that our people desire to become wise and acquainted with all the duties that God has imposed upon them. Somewhere back there in the tradition of the elders, I do not know when, and where, and how it came about, but I can remember it in my early youth. I hear but very little of it at the present time, there was so frequently said to us that all we had to do was to go out and open our mouths and God would fill them; and there is a degree of truth in this, there is a degree of what is right in this, but for one let me say, that my understanding of this is that I shall not go with an empty head; that there shall be stored up in the store-house of knowledge, that which will be for my good, and for the good of my fellow creatures, that I have laid to heart the lessons of the past; that I have been studiously engaged in gathering together a goodly store of that which shall help me in the discharge of every duty; and then when the hour and the necessity comes, and I stand up trusting to my heavenly Father, the Spirit of God will go to that store-house of knowledge that I have already laid up and He will bring out of that store-house, and bring on the tongue such words as shall be words of comfort, and cheer, and instruction to those who shall hear and listen.

For one, I pledge you this morning, that I refuse to become as a fledgling in the nest and open my mouth to receive bug or worm as the mother bird may bring them, without first knowing what it is. I have reached that stage of manhood that I do not propose to receive and adopt as a part of my belief and life-work, the statement of any man nor any set of men, until I am satisfied that God will set the seal of his approval thereon, and when I have that seal, then I shall abide thereby.

This requires study, it requires consideration and prayer; it requires an acquaintance with that which is contained in our text books. It is an astonishment to me when I come in contact with those in any form of what is called Mormonism by the world, that they shall go out to preach the gospel, and that they manifest their ignorance of the text books and the history of the church. And permit me to counsel you people of the Reorganization that are here present this morning, that in your getting knowledge—and above all things get knowledge—let me urge upon you that the foundation, that the leading text books of your acquiring knowledge shall be as God directed; the Bible, the Book of Mormon and the book of Doctrine and Covenants, and then add to it the history of this church from its earliest incipency up to the present time; and if you have time to acquire additional knowledge, then go out according to the direction that is laid down in

these books, that you may acquire that knowledge, and you will discover that there is a cherishing fountain that will spring up unto eternal life in accepting God at his word, and doing that which he has commanded and directed you to do.

You will have the strength and confidence that when your faith is assailed, you will have right away in the knowledge box that God has intended that you shall keep well filled, the answer to give to every man in the hour that he shall demand of you. You will not be at a loss for the Spirit will come instantly and tell you what will be the proper answer to the question that is presented.

Now there is a work in this, and while our subject this morning is not strictly of a religious character, there is a religious business connected with it; and you will discover already that there is something at the end of Bro. Elvin's talk to you that points in that direction. We wish to read a little notice in the *Herald* for August 29, 1900, on page 571, being this week's *Herald*:

## GRACELAND COLLEGE NOTICE.

Graceland college will open on the 11th of September. Current expenses will have to be met. Bro. R. M. Elvin has been requested and authorized by the trustees to visit the different branches and solicit subscriptions to help pay the running expenses which will be at the lowest calculation three hundred and fifty dollars per month. We cannot afford to borrow any more money to run the college. We have about forty yearly twenty-five dollar subscriptions. We need sixty more. Will the Saints and friends of the college come to the rescue? Trusting that the Saints will receive Bro. Elvin in a friendly, practical spirit, that this branch of the work may be a grand success. Yours for the triumph of every church institution,

WM. ANDERSON,

President Board of Trustees.

This clearly sets before you why we have chosen wisdom or knowledge as the theme of conversation, and that this may be spread wider and more helpful to others; that there is an undertaking in the church, and that work is the work that we shall present to you this morning. I ask your attention to the Book of Covenants, and perhaps the most of my time will be occupied in this book on this particular subject. Section 122, paragraph 13, page 373 of the Book of Covenants, as I hold it in my hand, reads as follows:

"The Spirit saith further, The Twelve should remain in Lamoni and continue in council with the Presidency and the Bishop and his Counselors if practicable, a sufficient time after the adjournment of Conference to counsel together, and agree on the things of the law and the general affairs of the church, so that when the traveling Council shall separate for their several fields, there may be no longer reason for distrust, suspicion, or dissention, and if these officers will so counsel together in the spirit of moderation and mutual forbearance and concession, my law will be more perfectly understood by them, and a unity of sentiment and purpose will be reached by them. It is the will of your Lord and your God that

this should be done. It should have been done before; but the adversary hath hindered, desiring to prevent the success of my work in the earth."

The adversary had prevented the culmination of a certain work that was not brought about until 1894, and as wise men, as a church, we should have the guidance of God's Holy Spirit, we should not permit that there should come within our breasts or within our ranks, anything that may bring about a recurrence of that of the past, when the wrong or the misfortunes that the Lord speaks of, should recur to distress or harass the people of God. We should be wise, that there should not again come to us any distress, any suspicion or any dissension, and we ought to be wise in laying up the knowledge, that whenever there comes to us a difference of views, that at once we accept the counsel of God, and in moderation and with mutual forbearance and making needed concessions, not compromising God's law in that which is right, and concessions of the radical positions perhaps that we may have occupied, that there may be no "sprag in the wheel," as a coal digger would say, that the cause of God may not be hindered, but that it may grandly, and in all its parts, move steadily upward to the accomplishment of that whereunto God hath directed it.

I turn next to section 123, I read paragraphs 1-6 and 29, on pages 375, 6, and 381. You will see the reason for reading these.

"In compliance with the requirement of paragraph 13 of the revelation received during conference and by agreement between the quorums affected, the first presidency, the twelve, and the bishopric met in joint council in the editor's room of the  *Herald*  office, at 9 a. m., Friday, April 20, 1894. There were present, Joseph Smith, and W. W. Blair, of the first presidency; Alexander H. Smith, E. C. Briggs, James Caffall, W. H. Kelley, J. H. Lake, J. R. Lambert, Heman C. Smith, Joseph Luff, and Gomer T. Griffiths, of the twelve; E. L. Kelley, G. H. Hilliard and E. A. Blakeslee, of the bishopric."

Paragraph 3. "A number of questions were named and noted for discussion, and considerable informal talk was indulged in, after which resolutions were presented, discussed and adopted in the following order, all decisions being finally made unanimous with the sole exception noted:—

LAMONI COLLEGE.

Paragraph 4. "Resolved, That you look with favor upon the effort to build a college at Lamoni, to be controlled by the church."

Paragraph 5. "Resolved, Further, that we believe it should be purely an educational institution and free from sectarian influence or bias."

Paragraph 6. "Resolved, Further, that we give our hearty support to the present movement, looking in the above direction." And in the 29th paragraph of this section, it reads:

"Thus ended the work of the council convened in accordance with the requirement of the revelation which had been formally accepted by the church. All present were convinced that the appointment had been wisely made and that the results were and would be such as would fully attest the divinity of the call."

One of the things considered by that council that we have this endorsement from, was the college at Lamoni: and this was to be an institution of learning. We turn now to section 85, paragraph 36, page 226, and in that section we read:

"Therefore, verily I say unto you, my friends, call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; that your incomings may be in the name of the Lord; that your outgoings may be in the name of the Lord; that all your salutations may be in the name of the Lord, with uplifted hands unto the Most High."

With all the work that we should do for the church, we are not permitted to neglect this house of learning, where education may be furnished to the youth of the church. Let no one here understand that the college was built by the church with the intention that it was to furnish to the leading men of the church a place at which they might educate their children at the expense of the church, for the college was built that every one coming knocking at the door, might receive the same opportunity and the same privilege. It is to be a house of learning, not a house in which preachers will be made—far be it from the church that we should reach the conclusion that we must have a place after the manner of the world to prepare our ministry in the college, and send them out. That would be incompatible with the teachings of the church for the past seventy years. Do not for a single moment think that the church is changing from its position, that God has the right to select his ministers wherever he sees fit to select them; whether the man is capable of reading a single verse in the Bible, or whether he may be a graduate from the best college in the land. That is not the condition or status of qualification: the qualification that God looks at is the purity of the individual's intention, and his desire to serve God, and his willingness to work for God; but if God shall select him while he is unable to read "a b c," it is no reason in the world that he should remain there. God expects him to become a student and to advance steadily.

The world has said that the putative founder of this church

was an ignorant man; possibly, in a certain sense, that was true; but if true when God first called him in his youth, it is not true at the time that he laid down his life for the testimony of the Lord Jesus Christ. So long as life remains, I am a student at the feet of every man who can bring intelligence and knowledge and light to me; and I expect to progress forward steadily; and after I have laid down this life, in the higher school I expect still to be a student at the feet of the great teachers in that sweet by and by.

Now this book tells me that we are to seek for this knowledge. I turn to section 90, paragraph 12, page 289; I find here an additional encouragement for my thus seeking knowledge:

"And verily I say unto you, that it is my will that you should hasten to translate my scriptures, and to obtain a knowledge of history and of countries, and of kingdoms, of laws of God and man; and all this for the salvation of Zion."

My view of Zion and her work; I try to lift it up and make it a cosmopolitan work—a world work. I believe that the eternal God foreshowed in the thought presented by the Lord Jesus Christ to his apostles when he



GRACELAND COLLEGE.

said, "Go ye into all the world and preach the gospel to every creature," is a component part of the mission that we have to perform; and let me tell you that there came to me a beautiful lesson of the necessity of this knowledge. I heard Representative Dooliver of Iowa (he sits in the halls of Congress); was a possible candidate for president or vice-president of these United States. In that speech he told us that when Dewey went down to Manila and sank Montejó's fleet, and the question was, What was the Government going to do with Manila and the Philippine Islands. The next question was, Where are they? He says, "I took the Atlas and I looked around Cuba and those southern islands in the Caribbean Sea and Gulf of Mexico and I found no Philippine Islands; and then I looked up and down the shores of the Pacific and I saw no Philippine Islands, and I wondered what about my geography? Where are these Philippine Islands? I thought they lay right at our door, but," he says, "I hunted and I searched and after I got ten thousand miles away I found them, and to my astonishment I found more than a thousand of these Islands and

more than ten million people occupying them there."

I do not know how many elders, if they had been pressed to tell when this Spanish-American war first broke out, had they been asked concerning the whereabouts of the Philippine Islands, would have been prepared to answer. But here is a commandment given away back there in the early history of the church which is binding upon you and me, that we are to have a knowledge of history and countries and nations. And the object or reason why this knowledge is to be entertained, retained and preserved by the church is for the welfare of Zion.

There is the reason for it. God never spoke a vain word to his people, but we have perhaps been neglectful for all these many years in acquiring the necessary knowledge. I believe that it is a matter of duty which rests upon the church that individual members thereof make a study of every nation, her laws and the governments thereof; of every island and wherever the face of man is found; that we should become acquainted and be well prepared to answer when God shall say, Go hither with the gospel.

Now, the college has fallen into the misfortune of fighting debt and some have thought that this debt was in the building of it. Part of this debt has been accumulated by reason of borrowing money for the running expenses and the increase of interest. I believe in round numbers the church is paying about fifteen hundred dollars a year interest upon the indebtedness, and the effort was made last April—and it was a wise movement, I think—in which there were sent out subscription lists throughout the church that you should subscribe twenty-five dollars and only a thousand of these subscriptions would meet the entire indebtedness of the church upon the college, so your twenty-five dollars pays the entire indebtedness.

I was talking with Bro. Kelley the other day about this, and he told me that he was going to call these subscription lists in the first day of next month and make an immediate effort to settle the indebtedness; Bro. Kelley will take care of that; but there is something else we trustees have to provide for, there is something else we have to look after and that is this: The college will have to be run, and we will have to raise money from the Saints. We have nowhere else to go, and as you read in this notice, about three hundred and fifty dollars per month for ten months will be thirty-five hundred dollars per year we will have to raise.

The raising of the twenty-five thousand dollars to pay the debt embarrasses the Board of Trustees for the reason that those who contribute to the paying of the debt do not feel like paying for the running expenses, and the embarrassment for this year will be the hardest year that Grace Land College perhaps will ever have. We have here blank contracts; these contracts propose to you that if you will take one of

these contracts running for five years, paying twenty-five dollars annually, that you have a five year scholarship in the school and this is transferable. If you haven't a child of your own, you may select a child and the contract is good until the scholarship is received, until the work is received by the scholar. If you do not feel that you are able to meet that, confer with one of your brothers, and if you can unite, two of you may subscribe. This is payable twenty-five dollars annually. This is one of the means by which we may expect to meet this immediate demand.

We further plead with you for immediate help, donations right out, if you can afford it; and every college in the broad land receives these donations from those who can afford it. We have not received a proposition from any individual for a million dollars, more or less, but we will be satisfied with the twenty-fives or the fifties or the hundreds as they may come to us. But this is a work of the church. The responsibility rests upon you, and as a Trustee recognized of my fellow brethren of the Trustees, I feel the responsibility resting upon me to present this matter plainly to you and to tell you that I believe it will be disastrous to the church if you fail, and allow that college to go down. I believe it is to the interests of the church, to the interests of our work, now, and for all time to come, that it shall be sustained and made a success. But we need more than your money; we need your words of encouragement and cheer. We have a library; we need what books you may feel able to donate to it. We have there a museum; we need what curiosities you may send there to attract the attention. We have many curiosities and these are attractive.

We have a herbarium there, and we need the selections of vegetation from all parts of the world. I have written to England, to the Sandwich Islands and the Philippine Islands, California and elsewhere asking for help in that direction. We want to make it a success; we want our young men and women who shall go in there shall come out bright people, not only in the affairs of life and to battle with the affairs of life, but we want that when they come out of there, if God shall so direct them, that they shall be grander and better able and fitted to represent this glorious work, this truth of heaven.

Some are busy finding fault with what has been done and is now being done, forgetting that the whole of this work and responsibility resulted from the several acts of the General Conferences.

Now to the grumblers and disgruntled a parting word; Holy Writ says.

"Give, give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Luke 6: 38.

Some have gone so far in their opposition to this work of the church that they advocate the payment of the debt and the burning of the building.

"Perhaps thou shalt say, The man [church] has brought upon himself [itself, the church] his misery; therefore I will stay my hand, and will not give unto him [the church] of my food, nor impart unto him [the church] of my substance, that he may not suffer, for his punishments are just. But I say unto you, O man, who-soever doeth this, the same hath great cause to repent: and except he repenteth of that which he hath done, he perisheth forever, and hath no interest in the kingdom of God."—Mosiah 2: 3.

We beg! not for our individual necessities, but for the cause of God—the work of the church; will you permit us to beg in vain?

To one and all, let me close this appeal with the inspired and truthful words of Paul:

"But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."—2 Cor. 9: 6, 7.

Do you desire that we write you up and report you to the next Conference as among those whom God loveth?

#### JOTS BY THE WAYSIDE.

BY T. V. CHATBURN.

Tent meetings are still in order, weather could not be nicer for the purpose. Six have been baptized here. Bro. G. T. Griffiths and Alexander H. Smith have gone north to attend the Oakland reunion. Bro. Alexander will return in October.

The Los Angeles reunion was not declared off by Apostle G. T. Griffiths—as published of late—but by the agreement and concurrence of the officers and missionaries of Southern California district. We all thought, because of the drought, the expenses would be too great for the Saints this year in their straitened conditions, and the sequel has, I think, proved the action was correct.

We received a flaming poster of the Stewartsville meeting, the names were familiar ones indeed; dads and grandads of the "Far West reunion." We "sighed for the days of auld land Zion."

The Brighamites are still whining; their whine before the city council and cowardly attack of the officers of Santa Ana was a real boomerang. President Nye was sent for, and from mis-statements and whines from his little ones, he rushes into the papers; poor Chatburn. However, he has not seen the inside of the hobo cell yet. "Brigham" told it straight when he dared the world to "produce as mean devils and as smooth liars as his elders."—*Journal of Discourses*, volume 4, page 77. Of course Bro. Nye will call this persecution. Please look up the *Journal*, Bro. Nye, and take your medicine.

We are glad Bro. Nye quotes

us from the ENSIGN so freely, it's an indication he is reading; read on Bro. Nye; don't whine, but meet squarely the record you have made, or discard and repudiate it as simply "Brighamism" and a very low grade at that. Be a man, don't whine; do you hear me, Bro. Nye?

#### A Very Peculiar Incident.

Upon the eventful morning of May 3, 1884, a little before one o'clock a. m. myself and wife were very suddenly aroused from slumber by some unusual rapping at the sitting room door; her ear seemingly first caught the unexpected sound, and in a kind of an irritative and sharp manner said, "Sam, Sam, there is some one at the door." With this I sprang to my feet and was instantly there, interrogating sharply, "Who's there?" Receiving no answer, I opened the door and to my surprise beheld my wife's brother, Joseph D. Charles, with nothing on him as clothing but shirt, drawers and socks, standing in the following position: his back as if leaning a little against the kitchen wall fronting me, his right leg crossing his left, and having procured a broom had turned it end for end and was as if resting his arms and head upon its sweeping part. In the midst of my amazement from the peculiarity of the scene I said, "My God, Joe, is this you?" Receiving no answer I repeated sharply, "Joe, is this you?" But still no answer came. This brought my wife and her father (now deceased) to see for themselves. In order to make this narrative as plain as possible to the reader I will here state that at this epoch I had not been long in married life, but had gone to live with my wife's parents, it being advantageous to us as well as an accommodation to them, as the old dear mother at this time was suffering from sickness, which in a little while after liberated her from all earthly toil and care. Bro. Jos. D. Charles was also married, and like myself, living with his wife's parents or rather occupying an upstairs room in their dwelling, nearly three-quarters of a mile between us. Joseph at this juncture was and had been extremely ill for quite a time, suffering severely, from which he departed this life May 12, 1900.

Receiving, as we said, no answer to my repeated inquiry, "Joe, is this you?" I took him in my arms as a child and carried him to the sofa, whereupon he awoke, emphasizing the saying, "Thank God I am delivered." "Sam," he continued, "go, will you, for the elders that I may be administered unto."

My father, Samuel Garland, is an elder and residing some twenty or more rods west of the dwelling; I immediately called on him, who upon hearing my say quickly responded, and with Joseph's father, Elder Thomas Charles present as before stated, they unitedly administered to him. Great power attended the ministration, but not to his entire recovery.

After a little time had elapsed,

Joseph said, "Sam, will you step across to our house and acquaint Emma of my whereabouts?" I replied that I would and immediately started; making nearly a straight cut east across the slough, having, as before stated, nearly three-quarters of a mile to go; and upon my journey as I might have expected by a little forethought, it having rained heavily the whole of the entire day before, flooding the slough, etc., my legs even with rubber boots on became extremely wet by the grass and brush laying in my pathless way. Upon my returning home as I took the road, being much farther around, mud and clay was ankle deep.

Upon arriving at the house I found the whole of the family sound asleep as if nothing uncommon had occurred—especially his wife whom I had come, as stated, to notify of her husband's whereabouts—with doors that had been locked the night previous open and ajar, one of which could not have been opened by Joseph as the key was not accessible, being on the other side of the door. This amazed a little the whole of us.

The writer will make this inquiry more especially to those in Christ who believe in and preach a restored gospel with signs and wonders following. What power was it that escorted Bro. Joseph D. Charles from one dwelling to the other in the dead of this dense and dark night? Did he arise from his "sick couch" when in dreamland and travel alone the described distance? If so, why was there not the slightest symptoms of the perilous "sleep-walk upon him"; when I myself a few hours later undertook the task and had become besmeared with mud, clay and wet and that extremely so. Was he conveyed by some friendly mortal in a vehicle of some kind? If so, who was the merciful one that did the saintly deed? Surely it would have come to light ere this, a period of sixteen years having elapsed since the strange occurrence.

The question might be asked, and that wisely perhaps, What great blessing did he derive by being "delivered" as stated, when he first spoke? This I suppose, he imagined that he would find better nursing and care at home with his dear parents, but the more especially by his sister Carrie, my wife, as his wife, poor soul, was unable to do for him as desired and means productive of comfort very limited I can assure you. And another may be asked, Why was not the affair made public ere this? It was not agreeable to his feelings that it should be so; he had made it known to some of the brethren and they seemed to make light of it, as if the merciful God would hardly notice poor Joe. Hence it seemed in the province of wisdom to let it rest until now after his demise. More of interest might be said, but we forbear by just inserting that Joseph repeatedly informed us of the whole affair, how it transpired, as he had been in prayer to our heavenly Father for "deliverance" for several days and miraculously found it at last. More anon. To the truthfulness of this narrative we in the fear of God sign our names.

SAMUEL GARLAND, JR.  
CARRIE GARLAND (Wife).  
SAMUEL GARLAND, SR.  
KEWANEE, Henry Co., Ill., Aug. 15.

#### ADVISORY COMMITTEE.

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## DAUGHTERS OF ZION DEPARTMENT.

+ MRS. H. B. CURTIS, Editor. +

#### SALUTATORY.

It was not without prayerful consideration that I felt to yield to the request of the Advisory Board to take charge of this space in the ENSIGN so kindly accorded them by the management, to enter upon the work required of me in these columns; and I do so, not because I feel competent in the fullest sense, but because I know the Lord will always second our "best," and furthermore, believe I am acting in harmony with his will concerning the work I should do in his cause.

I address myself particularly to the girls at this time, because we very much desire to interest them in the great work the older minds have brought out; and here, in these columns, by the free interchange of thought and experience, we hope to teach our young and growing girls to wear, with royal dignity, the great crown of womanhood, and later, wife and motherhood.

I believe more is required of Latter Day Saint womanhood than any other. There are many good, christian homes throughout the land, but we, who have more of the truth than others, must let our light truly shine, and, as women, can best do that in our homes.

I would not have you old and wise beyond your years, but do earnestly pray that just a bit of the responsibility that is ours may rest upon your lives, like the shadow upon the hilltops at noonday, that veils and refreshes but does not conceal nor darken the beauty of the landscape.

In the beginning God made woman the helper and home maker; and it rests with us to magnify our calling. Man goes out into the different avocations of life, and upon us devolves the duty of sustaining him with good, pure homes, the fragrance of which will linger about him like the perfume to a flower, and sweeten other lives than his own. Perhaps he goes into the mission field. Who can estimate the help a strong courageous wife will be, or how the knowledge of a good home will hedge him about and preserve him from the temptations that wait upon him in this line of duty, perhaps to a greater extent than any other. Let us think of these things, and determine within ourselves we will be that which God, in his wonderful economy, designed we should be, in the great latter day plan of salvation.

We are living in the days when Zion is to be rebuilt. "Zion" means the pure in heart. Does that not call for better and wiser men, women and homes? Ah

yes! That is the great and far reaching purpose of the Daughters of Zion—to improve upon that which we have, and provide better for the future.

The mightiest and noblest work of nature is given into our hands. To no mean extent we make the world what it is. Look into the vista of the future, girls, and see what perfect, cultured womanhood can accomplish. It is a glorious thing to be a woman, a true woman, such as we are going to learn to be. Let us all work together through this medium that has been opened to us, willing, one and all, to receive and impart strength that will establish us more firmly in our true sphere; and our faith.

I have not left my girlhood so far behind me that I cannot realize what it is to be a fun-loving girl, but life has taught me some lessons that I would teach you, and the most important is that woman is at her best in her home, and in all the conditions of life I have seen the truth of the saying—"The hand that rocks the cradle, rules the world."—Rules it for good or ill.

We will aim to move steadily, even though slowly perhaps, keeping our eyes fixed upon the mark of our high calling, which is set in the heavens, and, like the star the wise men followed, stands still above mother and child.

I will compare a good woman to a beautiful sail ship cutting its way through the water. Silently but steadily she keeps to her course, responsive ever to the touch of the guiding master hand; and her influence, like the waves that follow after the ship, forever follows her, forever widens, until it reaches from shore to shore.

To the older Daughters of Zion I can only say that the best impulses of my heart and life are centered in this question of good homes; and I yield them my service gladly, willingly, but humbly withal, trusting that whatever mistakes I may make (and I surely will make some), they will believe are those of the head, and not the heart; and for all such I bespeak their indulgence.

I hope we may all so work together in harmony, that our individual efforts may go up to the throne of God as one great effort, and there be accepted of him. I pray that his blessing may be upon us, that this reaching out by the mothers in Israel may prove to be a gathering in and cementing together of those who love the latter day work.

It appeals to me in this wise: the young learning at the feet of those who have passed through the experiences of life; the old drawing their inspiration and strength from on high, all united and happy as mother and daughter in truth.

Again soliciting the hearty cooperation of young and old, and asking that you remember me always in what I desire to accomplish, I remain,

Your sister in Christ,  
Mrs. H. B. CURTIS.  
St. Louis, Mo., Sept. 22.



An Object Lesson.

As evidencing some of the varied experiences an editor meets we give our readers a part of a letter sent to us for publication. The other part was "prepared", and published. No one should write for publication unless they have something to say which will be of service in uplifting others and cheering them on in their warfare. We do not think our readers will find much of this character in the subjoined. We publish it just as we received it, not in a spirit of ridicule, but in the hope that it may serve as an illustration of what NOT to write when it is desired to do something helpful to others. It will also illustrate the work sometimes required of an editor in "preparing" copy for the press:

Now I am going to say just what I think I think I have enough to have to keep my writing delayed. I married a man that does not belong to any denomination an more than that dont want me to. eny one hast to have a good lot of gret to do eny thing. an I have rote 6 or 6 letters to the Editor and have not seen my nam in the ensign but once, an If thire is eny thing in them Worth printing rot me to go to eny truble but I cant afford to take your paper if you cant acountences me.

I dont like to hurt eny one feelings but they must not hurt myn. Oh I Want to live near to god so as to consecrate myself to the service of our divine master, With eny rot me to see more Clearly how far We are below the standard to witch as saints of god it is our privileg to attain.

CONFERENCE MINUTES.

Conference of the Utah district convened at Pleasant Grove, Utah, September 8, 1900; Elder D. W. Wight was chosen to preside and Elder W. S. Pender secretary.

Branches reporting: Ogden, 63; Pleasant Grove, 72; Salt Lake, 160; Provo, 90.

Ministry reporting: Elders W. S. Pender, Peter Anderson, R. J. Parker, S. D. Condit, R. R. Dana, D. W. Wight, H. B. Sterrett; Priest James Downs; Teacher John Hendrickson. Bishop's agent reported: Balance on hand last report, \$58.87; receipts, \$229.60; expenditures, \$202.99; balance on hand, \$85.48.

Officers elected: Missionary in charge chosen president; Sr. Maggie McLane sustained secretary and Sr. J. D. Cooper bishop's agent.

Following named were selected delegates to the next General Conference: Brn. John Hendrickson, Peter Anderson, R. J. Parker, S. D. Condit, W. S. Pender, D. W. Wight, R. R. Dana and Sr. Flora Phillips.

Conference adjourned subject to call of president. W. S. PENDER, Sec.

Pittsburg district conference assembled at Fairview, West Virginia, September 8, 1900, at 10 a. m., Elders J. F. McDowell and James Craig were chosen to preside, James Ralsbeck and J. E. Ebeling secretaries. Credential committee, L. A. Serig, L. D. Ullom and Thos. Gaskill.

Branch reports: Pittsburg, 161; Wheeling, 100; Fayette City, 60; Fairview, 50; Beaver falls, 15; Ganon, no report.

Elders reporting: James Craig, baptized 3; V. M. Goodrich, J. B. Wayt, J. F. McDowell, C. Edward Miller, L. D. Ullom (baptized 6), W. H. Forbes, R. Perrie, O. J. Tary (baptized 5), Priests: John Bright, W. W. Hodge, Louis A. Serig (baptized 1), J. F. A. Smith, W. E. Rush, Thos. Gaskill. Teachers: H. L. Benner, T. S. Hadfield. Deacons: J. E. Ebeling, E. E. Omohundro.

Bishop's agent's report: receipts, \$1,135.47; expenditures, \$954.32; balance on hand, \$181.15. Report audited by L. A. Serig and Robt. Perrie and found correct.

Bro. McDowell made a statement as to the condition of the work in the district, and the growing interest in the financial part of the work. Bro. Craig spoke of the condition of the

work as seen from his view point. Statements were heard from two of the delegates to General Conference. Upon recommendation from Fairview branch, Brn. Jasper Dobbs was ordained teacher, and McClellan Lydick a deacon, Brn. McDowell and Perrie officiating by request. J. F. McDowell was sustained as district president, and James Craig as associate president, E. E. Omohundro as secretary, and L. D. Ullom as bishop's agent.

The routine business of conference having now practically closed, action was taken by those interested in organizing a district Sunday School Association, the schools in the district favoring such action. The following brethren were elected as officers until next conference: J. F. McDowell, superintendent; James Craig, assistant; L. A. Serig, secretary; J. E. Ebeling, treasurer. Preaching 7:45 p. m., Sunday, 10:30 a. m. preaching; 2:30 p. m., social meeting with sacrament. A few sick ones were administered to, after this service Bro. Craig baptized a Mr. Carr. The preaching was done by J. F. McDowell, James Craig and Robert Perrie. Conference closed to meet in Wheeling, West Virginia, March 2, 1901, at 2 p. m. Sunday School association Friday evening, March 1st, at 7:30 p. m. A peaceful, spiritual season was enjoyed throughout.

E. E. OMOHUNDRO, 435 6th Ave., PITTSBURG, Pa.

Conference of the Philadelphia district convened at Baldwin, Maryland, August 25th, Geo. W. Robley chosen to preside, F. G. Pitt, associate; E. B. Hull, secretary. Branch reports: Philadelphia 107, gain 2; Baldwin 57, no change.

Ministry reporting: Elders F. G. Pitt, G. W. Robley; Priests D. C. Carter, H. H. Bacon, M. O. Matthews; Teachers A. D. Angus, J. V. Carter; Deacon H. Hargon.

Treasurer reported: On hand at last report \$3.11; collected \$4.65; expended \$4.25; balance \$3.51.

The license of Deacon John Swank was ordered recalled.

F. G. Pitt was elected district president, E. B. Hull, secretary and treasurer. John Zimmerman was sustained as bishop's agent.

Preaching Saturday evening and Sunday evening by F. G. Pitt, and Sunday afternoon by G. W. Robley.

On the 26th Priest M. O. Matthews baptized his daughter, Lulu E. Matthews; and Ira Humes was ordained a deacon. Adjourned, time and place left to district president.

E. B. HULL, Sec.

Northwest Kansas conference convened on camp ground at Minneapolis, August 11th, J. F. McClure in charge, assisted by H. A. Stebbins; Ella Landers secretary.

Ministry reporting: Elders W. H. Mannerling, J. A. Davys, Wm. Landers, J. F. McClure, Alma Kent. Priests L. G. Gurwell and W. S. Hodson.

Branches reporting: Blue Rapids, Solomon River, Beloit, Rural Dale, Scandia, Idylwild. Branches not reported: Homestead and Norcaur.

Bishop's agent, Arthur Smith, reported amount on hand last report, March 17th, \$132.75; received since, \$224.05; paid out, \$158.25; balance on hand, \$199.45. Books audited; found correct.

Officers elected, Alma Kent, president; Ella Landers, secretary; Edwin Sandy, treasurer. Motion carried to buy a horse and buggy for our missionaries. Presidents of branches appointed as committee to solicit money for this purpose. Clerk of district and missionaries to ask help from scattered members. Money, when collected, to be given to bishop's agent, A. Smith. Adjourned to meet at Idylwild in light of moon in November.

ELLA LANDERS, Sec. STOCKTON, Kans., Sept. 12.

Convention Minutes.

Convention of the Northeast Missouri district association met in Higbee, June 14 and 15, 1900. District superintendent, Louise Palfrey, being absent, assistant superintendent, Sr.

Mary J. Richards, very ably superintended the meetings. Geo. A. Tryon was secretary.

Bevier and Higbee Sunday Schools reported. Superintendents' reports were had from Brn. Robert Thurbuck and David L. Morgan.

Treasurer's report was read, referred to an auditing committee and found correct, as follows: Balance February 8, 1900, \$5.88; receipts \$6.84, expenditures, 20 cents; balance on hand \$12.50.

Librarian of the district, Wm. Chapman, reported. The report was adopted and on motion his request to get report books was granted. Bills of expense were allowed of superintendent 75 cents, assistant superintendent \$2.40, secretary 71 cents, librarian 12 cents.

Resignation of Sr. Louise Palfrey, as superintendent of district, was accepted, and election of one to fill her place was deferred till next convention.

The local choir, with the assistance of Sr. Thurburn, helped in the convention to the pleasure of all present. Considerable time was spent in institute work, the discussion of questions of interest to workers in the district. The Sunday School Sunday morning was well attended. All of the district officers were present except one. The school was divided into six classes. There were fifty scholars and after the class work the school was reviewed by Bro. I. N. White. Although the work in some parts of the district was slow, the convention was an enjoyable and profitable one. Adjourned to meet at Pollock, October 5, 1900.

G. A. TRYON, Sec.

Grove Meeting.

The annual grove meeting of the New Marion, Indiana, branch was held September 1st, continuing over the 9th. District President M. R. Scott was present and had charge; M. Anna Camren, secretary. David Hurburg, J. J. Boswell and M. Anna Camren, were appointed a committee on arrangements.

Sunday morning the stand was occupied by W. H. Kelley and G. Jenkins, subject, "The Two Covenants," followed in the afternoon by M. R. Scott and David Hurburg, on the "Plan of Salvation" evening, W. C. Marshall and J. J. Boswell, subject, "The Narrow Way." Monday evening G. Jenkins and J. J. Boswell took up the subject of "Duty of the Creature to the Creator."

Meetings were held each evening during the week and three discourses on Sunday, the 9th, with increasing interest. There were several visiting Saints from a distance whose presence was gladly welcomed. Prayer and social meetings were held afternoons at the Saints' homes, which were much enjoyed. In all there were thirteen discourses delivered, wherein the true principles of the gospel were set forth in a clear and Biblical manner. We think much good was done. M. ANNA CAMREN.

Resolutions of Condolence.

The following preamble and resolutions were passed by the Independence local Religio, at a special meeting Sunday, September 23, 1900:

WHEREAS, In the infinite wisdom of God he has seen fit to remove our brother, John C. Hitchcock, from our midst, thus depriving us of the direction and incalculable assistance he so willingly rendered. Therefore, be it,

Resolved, That we, as a society of Religians, express our deep sympathy for his immediate family and friends; and be it further

Resolved, That it is the sense of this society, that in the death of our co-worker and friend, the Religio sustains a most serious loss, and while we deplore the necessity for his removal, yet we bow to the will of Him who doeth all things well. And be it further

Resolved, That a copy of these resolutions be sent to the church publications.

MARIE H. CLARK, ELO McNICOLS, CARRIE E. POINTEY, Com.

NOTICES.

To All Whom it May Concern:— This is to certify that by mutual consent Bro. R. T. Walters is transferred from the South Missouri district, to the Central Illinois district, by reason of an urgent demand for an efficient laborer for that district.

I. N. WHITE, Minister in General Charge. INDEPENDENCE, Mo., Sept. 21.

This is to certify that Bro. Earl Cortwell is appointed to labor in the Independence and Clinton, Missouri, districts, in the stead of Bro. Les Quick, who has been released at his own request, the First Presidency and Bishop concurring in this appointment.

I. N. WHITE, Minister in General Charge. INDEPENDENCE, Mo., Sept. 21.

To scattered members of church in Northwest Kansas district:— We have not names of all so take this means of asking you to help in buying a conveyance for our missionaries. We have been offered a buggy or road wagon "at reduced rates or cost." Now is our chance to give in a much needed cause. It will be a great saving for us, as well as provide a way for our missionaries to travel without depending on railroad trains, and enable them to reach points that are now somewhat neglected. Please read action of district conference as reported, and send remittances to Idylwild, Clay county, Kansas.

A. SMITH, Bishop's Agent. IDYLVILD, Clay Co., Kas., Sept. 12.

A Correction.

The notice of the Sunday School convention in the Clinton district, as appeared in last week's issue of ENSIGN, should read October 5th instead of October 12th.

WARREN McDEWAIN, Sec. EL DORADO SPRINGS, Mo., Sept. 24.

Conference Notices.

The conference of the Northeastern Illinois district convenes at Plano, Illinois, October 6th and 7th. Branch clerks will please have their reports up to and including September 22d.

HENRY SOUTHWICK, Dist. Pres.

The semi-annual conference of southern California district will meet at 10 a. m., October 26th, with the Newport branch. Branches please take notice and be properly represented by delegates.

Saturday afternoon will be devoted to the Sunday School work.

Let all come who can and thus keep pace with the work.

A. CARMICHAEL, Pres.

The Northeastern Illinois district conference will convene October 6th and 7th, at the stone church at Plano, Illinois. Branch officers will please see that their respective branches are correctly and fully reported. The ministry are required to report in writing, so please see to it, that your reports are in. Come one and all and come prepared for a good, profitable time.

HENRY SOUTHWICK, Dist. Pres. WILLIAMS BAY, Wis., Sept. 22.

Northern Michigan district conference will convene at Beaverton, October 13th, at 10 a. m. We hope there may be a good representation, both of officers and members. Branch secretaries please see that statistical reports are properly made out and sent in. Elders, priests, teachers and deacons send in written reports as the laws and usages of the church require, and if convenient be present in person. Please send all branch and ministerial reports to C. B. Joice, South Boardman, Michigan. After October 6th, Beaverton, Michigan, care of J. A. Carpenter.

J. A. GRANT, Pres. C. B. JOICE, Sec. WEST BAY CITY, Mich., Sept. 18.

Galland's Grove district conference will convene at the Saints' chapel, Galland's Grove, Iowa, Saturday, October 27, 1900, at 10 o'clock, a. m., continuing over Sunday. We hope every branch in the district will forward their reports to our district secretary, Sr. Nellie Rudd, Dow City, Iowa, at

A PURE GRAPE CREAM OF TARTAR POWDER

DR. PRICE'S CREAM BAKING POWDER

Highest Honors, World's Fair Gold Medal, Midwinter Fair Avoid Baking Powders containing alum. They are injurious to health

least five days before the time for conference to convene. All local ministers and branch officers will please send their individual reports to the district secretary in due time.

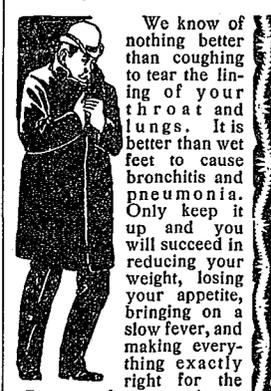
In addition to your reports to conference it is necessary that every minister and branch officer in the district should send an itemized report of their labors to C. E. Butterworth, Dow City, Iowa, by the first of October, January and March, in order that he may be enabled to make a full report to our general missionary in charge, J. W. Wight, in harmony with instructions received. We have prepared and sent you blanks on which to make out your reports, hoping that all would report promptly.

C. E. BUTTERWORTH, J. M. BAKER, Pres. Dow City, Ia., Sept. 13.

MARRIED.

SELBY-SCHROEDER.—At the home of the bride's parents near Lebeck, Missouri, September 16, 1900, John H. Selby and Sr. Mattie Schroeder, Elder Abner Lloyd officiating. A few of their immediate friends only were present.

COUGHS KILL



We know of nothing better than coughing to tear the lining of your throat and lungs. It is better than wet feet to cause bronchitis and pneumonia. Only keep it up and you will succeed in reducing your weight, losing your appetite, bringing on a slow fever, and making everything exactly right for the germs of consumption. Better kill your cough before it kills you.

AYER'S Cherry Pectoral

kills coughs of every kind. A 25 cent bottle is just right for an ordinary cough; for the harder coughs of bronchitis you will need a 50 cent bottle; and for the coughs of consumption the one dollar size is most economical.

"My cough reduced me to a mere skeleton. I tried many remedies, but they all failed. After using the Cherry Pectoral I immediately began to improve, and three bottles restored me to health. I believe I owe my life to it." EDNA F. MORGAN, Oct. 7, 1888, Haverhill, Va.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 4, 1900.

NUMBER 40.

## ZION'S ENSIGN.

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J. W. LUFF, BUSINESS MANAGER.

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## WHY FAILURES.

Our divine Lord, after his crucifixion, came to his disciples, and among other gracious and kindly gifts, promised his followers, included that of the healing of the sick. The language attributed to him by the sacred writer is:

They shall lay hands on the sick and they shall recover."—Mark 16: 18.

James, the apostle, also wrote:

Is any sick among you? [Saints] let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5: 14, 15.

The terms in which these statements are given are very positive: they "shall recover," the Lord shall raise him up; and yet among those who believe these promises, and who have accepted—obeyed—the gospel as Jesus our Lord committed it, men, women and children die, and, apparently, this promise, made so definitely, fails. To these cases the scornful and unbelieving refer as proof positive that God does not now heal the sick as he promised; and that it is not now an ordinance of the gospel though he once did establish it as such. And they angrily insist in instances where the illness has resulted fatally, that if a physician had been called in time the result would have been different, the patient would have been healed; as though it was an acknowledged fact that physicians possess a sure panacea for every ailment, and people never die under treatment of even the most skillful of practitioners.

Some who oppose the teachings or claim that the healing of the sick is a gospel ordinance, or one of the gospel gifts in our day, make a comparison of the example shown in the continued illness, or death of some who

has had this ordinance administered to them many times, seemingly ineffectively, and the administrations of the Savior; they point to His work and assert that He healed every one who came to Him; they then make the deduction that if the ministry of this church were sent of Him, and authorized by Him to administer in this manner today, the sick thus administered to, would, in every case, be healed, which conclusion they think both logical and convincing.

We are not going to assert that our Savior did not heal every case which came to Him—we had much rather believe that He did—we are confident if He did not, it was through no flaw in his authority, or that He was unwilling to do so; but at the same time there is not the least proof for the assumption that such was a fact, nor does it detract from His majesty, power or glory as the Only Begotten of the Father, to say that it is possible, that even when He ministered, some may not have been healed, as was the case with some of the ministrations of His apostles. It will be remembered that not until after his resurrection was all power in heaven and in earth given into his hands, though it is certain that He did possess the requisite authority to administer the gospel, and to make promises under its ordinances which are certain of fulfillment.

Let us suppose in this connection, a not improbable case,—at least it is not in this age, and men are alike in all ages; the traits of character we see manifest now are but the repetition of that which was manifest when our Lord was in the active ministry upon the earth—and the promise of healing was predicated upon the right exercise of faith in the promises of God, because of faith in the Lord Jesus. Now, suppose a man had presented himself, having some ailment, who did not believe He was the Savior of the world, the Son of God, but sought for a sign, a manifestation of His wonder-working power, and which, if received, would straightway be ascribed to Savior influences; and the Savior refusing to gratify so unworthy a demand, it would be sneeringly ascribed to His lack of power, and as an evidence that He was not sent of God. Is it reasonable to suppose that such an individual would be gratified by being healed of his infirmities? Many such cases have been met today, is it unreasonable to suppose they were manifest in the Savior's time in the earth?

Can any one present a satisfactory explanation as to why it was necessary for the Savior to

anoint the man's eyes twice before he fully received his sight, as related in Mark 8: 22-25, upon any other hypothesis than that there was a lack of proper conditions existing somewhere? Again, it is recorded in Mark 6: 5, 6, that He could in his own country on a certain occasion do no mighty work, "save that he laid his hands upon a few sick folk and healed them. And he marvelled at their unbelief." If the eternal Father cannot save men unless they exercise faith in Him, and manifest a willingness to comply with His revealed will, can, or rather, will He be likely to do that which is not of so great an importance as compared with the necessity of the spiritual man—heal their bodies—unless they have faith and comply with His law.

But whether or not the Savior really did heal every one who came asking His clemency and ministrations, is not essential to the explanation as to why all sick are not now healed. No one will claim that the apostles healed every one, if they are conversant with the New Testament. In the case of every one, there certainly did, at the time when the most faithful ministrations, the most earnest of supplications, availed not against the powers of disease and death, for all, without an exception outside of the Apostle John, and some few others on this continent have died; "it is appointed unto man once to die." The apostles could not cure the young man possessed of the devil (Matt. 17: 14-21) because they lacked faith. Yet they probably had healed others on other occasions, as had the seventy (Luke 10: 9, 17). Paul, mighty as he was in faith, was compelled to leave Trophimus sick at Miletum. (2 Tim. 4: 20).

The fact is, it is, and always must be, a matter subject to the wisdom and will of our heavenly Father that the sick are healed by His power, through the means He has appointed.

The thousands of cases where miraculous healings have been performed under this ordinance are seldom mentioned abroad—they are occurring almost daily, and often in cases where physicians of skill and integrity have said there was no hope, and from a human standpoint it was true; but the Lord has mercifully intervened, and through the administration of His servants has miraculously restored health to those who were afflicted. But it is not blazoned abroad. Thanking to God for his blessings is manifest, but only a few are generally acquainted with the circumstances, outside of those of the family connections. But when there does happen a case wherein the Lord takes the in-

dividual from earthlife, it is assumed at once as an evidence that there is no gifts of healing in the church today, just as men will point to an unruly member of a church as a sample of all who belong to the church. "This is wrong, and no fair-minded person will judge from such evidence.

The scriptures provide for the ordinance for the healing of the sick; as has been shown, abundant promise is given that when the conditions are obeyed—obedience to the gospel—the Lord will recognize such lawful act, and bless with health, if the sick are not at that time "appointed unto death;" hence some other reason than that urged by its opponents must be found when those who comply with the gospel laws are not healed under its administration. God is true, loving and wise; His promises endure forever; they never fail.

## EXTRACTS FROM LETTERS.

ELDER F. C. KECK, Maysville, Arkansas, Sept. 28:

We are now in the middle of a debate with Elder Carlin of the Baptist Church. E. A. Davis is doing the debating on our side and I am acting as his moderator. So far we are perfectly satisfied that truth is gaining the victory and God is standing by His servant and the work introduced by Joseph Smith. Good crowds.

BRO. WILLIS W. KEARNEY is at Sedalia, Missouri, and is trying to get some of the people interested in the gospel message. He says:

While here working at my trade I have been talking the gospel to a most excellent young man and his wife; they seem much interested and want to investigate. Bro. J. A. Robinson's testimony in Herald for September 12th was grand and made a favorable impression upon these people. I also added my own testimony in the same line. I am trying to do what I can for the gospel we all love.

ELDER H. O. SMITH, McGee, Indian Territory, September 15th:

I went to a Methodist and Baptist joint meeting last night; got a chance to hand a few tracts to the people and took one subscription for the ENSIGN. Was holding meetings here and they came in and crowded me out; I baptize two or three tomorrow and have gotten the thinking element interested. May continue next week if they close tomorrow; if not, will go to Wilburton. You may give my address as Wilburton, Indian Territory, in care of Peter Adamson, until October 15th; as next month is report month for all the missionaries they will want to know my address.

BRO. ALBERT T. DAVIS, Rosedale, Kansas, Sept. 23:

Last Thursday evening wound up a series of preaching services conducted here in Rosedale under the management of Bro. J. D. White, which has, we think, resulted in much good to those who heard. While the numbers out to hear were small, the preaching was excellent. We have heard some favorable remarks since the meetings have closed from those living near the meeting place, so we

are not discouraged yet, but still entertain hopes that in the near future the Saints can have the gospel again proclaimed to the citizens of Rosedale. While we realize there are many who will not hear, we believe there are also many who will. It is by the preaching of God's word that the honest in heart come to "understanding" and "learn doctrine." As they hear and learn, the news becomes "glad tidings." May the blessings of God attend the preaching of His word everywhere in the prayer of your brother in gospel bonds.

ELDER G. H. GRAVES, Chicago, Illinois, September 29th:

I love street work because I can reach many of our brethren who will not come in a mission to hear this blessed gospel. Prejudice is dying out here; on September 22d and 23d I had the pleasure of standing on the street with three colored ministers and two white ones; they started their meeting at 8 o'clock which lasted till 11 p. m., and the writer was chosen to speak last, which I did with pleasure. On the 24th I preached at the Salvation Hall to a good crowd, and my heavenly Father blessed me with good liberty. I expect this winter to preach around in a good many places in this city. Have already been invited by some. May the colored people come up higher, is the prayer of your colored missionary.

ELDER T. O. KELLEY writes from Morris Chapel, Tennessee, September 14th:

Our work moves slowly along in this mission. Elder C. L. Snow and I held a very interesting meeting near Fulton, Kentucky, from August 25th to September 2d. We had the assistance of Bro. D. W. Cook on the first night, he preaching the introductory sermon. Crowds not large, but attentive. It has seldom been my good fortune to see such good listeners. Three were baptized, all good material, others were moved to tears under the Spirit's power. Several near the kingdom, and prospect fair for a branch organization in the not very distant future. Good prospects also at Davis chapel, Marshall county, Kentucky, where quite a number of fine people are interested, and to whom it is a pleasure to preach, because of their interest in hearing the glad story. Will hold a protracted meeting there, commencing 2d Saturday and Sunday in October. Hope there will be a troubling of the water at that time.

BRO. F. M. WILLE, West Oakland, California, September 8:

Our reunion here is, in my opinion, a success; three baptisms yesterday, the preaching grand, joy and happiness pictured on every face. I do not like to give anyone the preference; all are giving precious pearls of truth and dropping them in heart's deep well. The attention is all that can be desired, the Saint's testimony meetings are much enjoyed also many are melted to tears, and eternal loyalty is pledged to Him who bore our griefs and suffered for our transgressions. May your kind admonition bring to speedy terms all those who are in arrears to one of those gospel helps which specially cheers the isolated, and may the usefulness of the ENSIGN, together with all church publications, increase till it shall be called for, and be as indispensable to those that wish to grow spiritually as the daily bread that we all need in order to live. With love to all workers who labor in bringing forth the kingdom of God and establishing righteousness. I am your brother and co-laborer in Christ.

## A LATTER DAY SONG.

BY ALICE R. CONSON.

My heart overflows with the joys of salvation,  
I'm longing to tell it abroad,  
How Christ will soon come, the desire  
of all nations,  
And with us take up His abode,  
And if we would His presence and  
brightness endure,  
Our souls must be cleansed till all  
spotless and pure,  
Our election and calling will then be  
made sure.

No time then, O Saints, for the fashion  
and folly,  
That lures but to ruin at last;  
Our Master has said: "Be ye perfect  
and holy,  
Lest ye from my presence be cast."  
No time for the pleasures that die in  
a day,  
No time to heap wealth that will soon  
melt away,  
Nor to gather up treasures to rust and  
decay.

Only time to be sure for the Master's  
returning,  
Our robes are kept spotless and  
white,  
Our lamps filled with oil, and trimmed  
and kept burning,  
That wanderers, seeing the light  
And hearing the voice that is bidding  
them "come,"  
May find the one pathway that leadeth  
them home,  
No more in the deserts of darkness to  
roam.

All glory to God who so plainly has  
shown me  
The way to my glorified home,  
Tho' a wanderer long, yet He ever has  
known me,  
And sought me and wooed me to  
come,  
Remitting my sins and my fears all  
dispelling,  
When I heard and obeyed, Oh, 'tis joy  
beyond telling,  
What wonder my heart with sweet  
rapture is swelling.

Oh! all ye who hear, will ye list to the  
story,  
And seek for the kingdom today?  
Straight and narrow the path, but it  
leadeth to glory,  
And 'twas Jesus that marked out  
the way,  
And shall we not follow though all  
men deride?  
What need we to fear with His Spirit  
to guide?  
His grace is sufficient whate'er may  
betide.

Where else can we go, for Babylon is  
falling,  
The day of her doom draweth near;  
"Come ye out, Oh, my people," the  
Master is calling,  
Oh, who will be wise and give ear?  
Nor think in the wilderness you are  
secure,  
Nor in refuge man-made that shall  
not endure,  
It is only the house on the rock stands  
secure.

3829 4th St., Fulton, Richmond, Va.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. Arthur Smith, of Lamoni,  
Iowa, is visiting in our city.

Our editor is in attendance at  
the World's Reunion at Dow  
City, Iowa.

Bro. Leonard White, son of  
Bro. and Sr. Alfred White, has  
purchased the dairy business of  
Bro. John Allison.

Three hundred and seven-  
teen were in attendance at Sun-  
day School Sunday morning.  
At eleven o'clock Elder Joseph  
Luff was the speaker, and Elder  
R. J. Parker at night.

Bro. W. H. Garrett, branch  
president, being absent, Bro. J.  
W. Layton, presiding priest, was  
in charge of the regular branch  
business meeting Monday night.  
Bro. T. J. Poulkes was received  
on certificate of baptism, and  
letters of removal were granted  
Sr. Celestia Weldon to San Jose,  
California, branch, and William  
Tillery to Delano, Missouri,  
branch. The matter of placing hot  
air furnaces in the church before  
cold weather was discussed at  
some length, and resulted in the  
appointing of a special business  
meeting for one week from next  
Monday night (October 15th), to

consider the matter. The branch  
should be well represented at  
that time.

## LAMONI, IOWA.

We could fully appreciate the  
glorious sun and clear sky of  
yesterday after having passed  
through a very gloomy, stormy  
week. We again had an excel-  
lent attendance at Sunday  
School, there being present four  
hundred and three. Bishop  
Wm. Anderson addressed the  
Saints at morning service and  
Elder G. J. Whitehead at the  
evening hour. Usual prayer  
service was held at 2:30, in  
charge of President J. A. Gun-  
solley and Elder S. Ackerly.

Elder I. N. Roberts spoke yester-  
day morning and evening at  
Evergreen church.

We regret that we omitted to  
mention in last week's items, the  
baptism of Sr. Howard White,  
which occurred on the 19th inst.  
Elder D. C. White officiated in  
the ordinance. She was con-  
firmed at the Wednesday even-  
ing prayer meeting under the  
hands of Bishop E. L. Kelley and  
Elder D. C. White. The little  
babe of Bro. and Sr. Howard  
White was blessed at the same  
meeting by Brn. White and  
Kelley.

President Joseph Smith left  
Wednesday noon for Dow City  
reunion; and Bro. John Smith in  
the interests of Herald Publish-  
ing Company, and Bro. R. M.  
Elvin in the interests of Grace-  
land College, departed Friday  
night.

Elder I. N. Roberts was here a  
few days last week on business.  
He leaves tomorrow for Stew-  
artsville, Missouri, thence to  
Dow City reunion; Bishop E. L.  
Kelley is also an attendant at  
the reunion.

Apostles W. H. Kelley and  
Heman C. Smith left for their  
respective fields of labor last  
week.

Bro. Geo. Blair stated at the  
Sunday School yesterday that  
he would, next Sunday, present  
his resignation as superintendent,  
the reason being that he  
will no longer be located in La-  
moni, having decided to engage  
in the banking business at Kel-  
erton, Iowa. It is a source of  
regret, not only to the Sunday  
School that they should lose  
their wise and faithful superin-  
tendent, but to the branch in  
general.

Sr. Mabel Blair had the most  
comfortable day yesterday since  
her severe accident of ten days  
ago. She has been remarkably  
patient and cheerful through all  
her suffering. Her friends are  
now permitted to visit her and  
they are not slow in embracing  
the opportunity.

Bro. John A. Gardner, of St.  
Joseph, Missouri, arrived in La-  
moni last Wednesday. He will  
remain indefinitely.

G. L. K.

October 1.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van  
Buren St., Sunday meetings 2:45 and 7:  
45 p. m.; Long Mission, 3411 Cottage  
Grove Ave., 10:45 a. m. and 7:30 p. m.;  
West Pullman branch, 748 119th  
St., 10:30 a. m. and 7:30 p. m.; 608  
W. 37th St. (colored mission), 10:30 a.  
m. and 7:30 p. m.

Sr. Fletcher, of Sandwich, with  
Srs. Randall and Fannie Vernon,

of Downers Grove, were with  
the Saints in their 3 o'clock  
service yesterday; also the Sab-  
bath School.

Mr. W. A. Webster and Sr.  
Gracie, his newly wedded wife,  
have returned from their wed-  
ding tour and settled down to  
real married life.

Mr. F. E. Harnew and Sr.  
Fannie M. Flood were made  
happy in marriage at the elder's  
parsonage on Thursday evening  
last. From present appearances  
they have before them a happy  
married career. So might it be.  
They will reside near Oak Lawn  
just outside Chicago city limits.  
Blessings to you, F. and F.

We hope the reader took our  
last items for what they meant  
and not what they said alto-  
gether. The typo got us mixed  
a little.

Bro. Atkins, of Aurora, mingled  
with the Saints in prayer and  
worship yesterday. He will  
spend a few days in the city tak-  
ing sketches.

We drink the bitter cup of  
bereavement anew with Sr. Etta  
M. Hitchcock, in the loss of her  
widely known and muchly be-  
loved husband, John C. With  
our John he has preceded us a  
few days to the better estate.  
Our hope is like a cherishing  
fountain under such trying or-  
deals.

Bro. H. A. Stebbins is expected  
to spend Sunday, October 14th,  
with us; occupying at 3411 Cot-  
tage Grove, at 11 a. m. and at  
716 Van Buren street, at 3 p. m.,  
and if able and willing at West  
Pullman at night.

But a few will attend the Plano  
conference from here so the  
meetings will go on as usual.  
Union service at the mission  
beginning at 8 o'clock; preaching  
morning and evening, also Sab-  
bath School and preaching at  
headquarters at usual hours;  
Bro. S. C. Good occupying at 3  
p. m., if in the city.

Sr. Dottie Logan, daughter of  
Bro. and Sr. Good, has lately  
returned from a protracted visi-  
tation to health resorts. She is  
benefited yet not wholly restored.  
She was at her post in the temple  
of service yesterday.

Our street work is about done  
on account of the weather, so we  
must look after other means to  
spread the word to this great  
city. How would cottage meet-  
ings do? We shall see.

Yours in hope and good  
cheer,

J. M. TERRY,

395 Ogden Ave., Oct. 1.

## SECOND KANSAS CITY BRANCH.

Elder A. H. Parsons preached  
at the eleven o'clock service, in  
Bro. McIntosh's house, assisted  
by Bro. Thomas Newton. He  
spoke upon the scripture found  
in the sixth paragraph, section  
90, page 238 of Doctrine and  
Covenants. Earl H. Babcock  
was baptized in the Armstrong  
font, by Elder Joseph Emmett,  
and confirmed at the afternoon  
prayer meeting, of this branch,  
by Brn. Parsons and Emmett.  
In the evening Bro. Parsons  
preached a very edifying ser-  
mon, with plainness that was  
easily understood, showing forth  
forty points of identification, or

reasons, for the hope that is  
within us, whereby those who  
are seeking the body of Christ,  
or the Church of the living God,  
the Lamb's bride, may recognize  
the system organized by the  
First Born. He referred to  
Scripture for authority. The  
gospel should consist of faith,  
repentance, baptism, laying on  
of hands for four objects, con-  
ferring the Holy Spirit, blessing  
of children, healing of the sick,  
and for ordination to the priest-  
hood; name, Church of Jesus  
Christ; inspiration, revelation;  
priesthood, consisting of  
apostles, prophets, bishops,  
evangelists, pastors, teachers  
and deacons; gifts of Spirit con-  
sisting of wisdom, knowledge,  
faith, healing, miracles, proph-  
ecy, discerning of spirits,  
tongues, interpretation of  
tongues, fruits of the Spirit con-  
sisting of virtue, love, joy, peace,  
longsuffering, meekness, gentle-  
ness, temperance and patience.  
Any organization that has not all  
these land marks cannot suc-  
cessfully establish a claim as the  
covenant people of God.

JOHN C. GRAINGER.

October 1.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320  
Post street, every Sunday. Sunday  
School 10 a. m., preaching 11 a. m.  
and 7:30 p. m.; prayer meeting first  
Sunday of each month at 12:15 noon.  
Elder C. A. Parkin presiding elder,  
residence 3010 16th street.

We had a full house at our  
prayer meeting September 12th.  
It was almost like a conference,  
there were nine elders in attend-  
ance; it was a very pleasant  
meeting, enjoyed by all.

We had preaching Sunday,  
16th, at 11 o'clock, by Alexander  
H. Smith, and at 7:30 by G. T.  
Griffiths. There was a good at-  
tendance at both sessions, and  
remarks were much enjoyed by  
all.

Tuesday evening we had a  
special business meeting, to con-  
sider the ways and means to  
further advance the cause in our  
city and neighboring towns.  
All were united in their desire  
to do all they could to help the  
work. Some interesting experi-  
ences in church work were re-  
lated by the missionaries.

Wednesday, Bro. David was  
baptized by G. T. Griffiths, and  
confirmed in the evening by  
Alexander H. Smith. The prayer  
meeting was well attended, and  
the peaceful spirit prevailing  
was much enjoyed.

There was a full house again  
Friday evening at the Religio.

We offer our apology to Bro.  
A. B. Phillips; we got him mixed  
up with Bro. D. A. Anderson,  
and have been crediting the lat-  
ter with work done by the for-  
mer. Bro. Phillips was the  
preacher here, while we have  
been calling him Anderson. It  
was fine preaching all the same.

Our missionaries are scattered;  
Bro. R. Etzenhouser is at Sacra-  
mento; Fred B. Blair, Lower  
Lake; G. T. Griffiths, San Jose;  
A. H. Smith, Santa Rosa; Elders  
Allen and Hiram Holt are at Wal-  
nut Creek; Brn. Chase and Phil-  
lips are with the district tent at  
Golden Gate, Oakland.

GEO. S. LINCOLN.

September 23.

## LETTER DEPARTMENT.

NEBLEYVILLE, Mo., Sept. 28.

Dear Ensign:—Bro. Spurlock and  
myself are now at the home of Bro.  
Joseph Robertson; expect to com-  
mence meeting in a school-house near  
here tonight. We were here last  
June and preached a few times and  
left some apparently interested.

A great deal of the time we are  
breaking new ground, haven't been  
privileged to initiate any into the  
fold of Christ as yet, but have made  
friends to the work. They are find-  
ing out that we do not belong in  
Utah.

Most of our preaching is in the  
rural districts as we can hardly ever  
get a building in town. We were  
promised the use of the building  
where the Christians (Campbellites)  
hold their meetings, in Doniphan,  
the county seat of Ripley county; but be-  
fore the time came that we were to  
occupy we were informed by the min-  
ister that they had reversed their de-  
cision and we could not get the build-  
ing, saying they thought we were Ad-  
ventists when they promised it.

Bro. Spurlock had a short discus-  
sion with a Christian minister, commencing  
September 18th, lasting four days.  
We feel that good was done, notwith-  
standing the attendance was small,  
owing to the busy time of year. It  
was held in daytime.

We have received through the mail  
several rolls of church papers, for dis-  
tribution, for which we desire to  
thank the senders. If others desire  
to send papers we will try and see  
that they are put to good use. Acorn  
Ridge, Stoddard county, Missouri,  
will be our address for some time.

Yours hopefully,

GEO. W. BEEBE, Jr.

ROCK ISLAND, Ill., Sept. 30.

Editor Ensign:—The Saints of the  
territories have got started in their  
new hall, 902 Rock Island. Both  
money and labor were freely contrib-  
uted by the Saints to get the hall in  
proper condition for meetings. Some  
additional improvements may be ad-  
ded in the not very remote future.  
The branch prayer meetings on  
Wednesday evenings are fairly well  
attended and are spiritual and in-  
teresting. If any of the resident Saints  
doubt it, let them come and see for  
themselves. The Religio is having  
some interesting meetings; a very  
nice program was rendered by the  
society at the hall on Saturday evening.  
Some excellent readings were had,  
besides other important features. The  
social closed with a very interesting  
debate, led by Elder F. A. Russell,  
one of our live missionaries.

Elders J. W. Adams and F. A.  
Russell were the speakers Sunday.  
Bro. Adams preached a good sermon  
on the mission of Christ. Attend-  
ance was very good; twelve or fif-  
teen outsiders were present. Bro.  
Russell preached a real interesting  
sermon in the evening on, "The Old  
Landmarks." A number of outsiders  
were present. The Sunday School is  
increasing in numbers, and the out-  
look is hopeful for continued success.  
All have need to work. Sr. Benson is  
sick with malarial fever. Branch  
business Monday evening, getting re-  
ports ready for district conference.

F. M. COOPER.

COOKS POINT, Tex., Sept. 27.

Editor Ensign:—I have visited  
Brazos, Lee and Robertson counties of  
late, and preached to the people as cir-  
cumstances permitted; sickness and  
business among the people prevented  
some. I met a doctor at Hearne, in  
Robertson county, whom I had been  
acquainted with for about twenty  
years; he had been a dissipated char-  
acter and had professed to be an In-  
dian in years gone by, but of late had  
quit drink and joined the Baptist  
church: I was telling him that I  
gave him much credit for the refor-  
mation, when another doctor, a  
Methodist preacher, came up and  
commenced to talk to me. We had  
not talked long before he told me  
if he had me tied and off to one side  
he would teach me something. As a  
rule preachers are the greatest means  
in the devil's hands in preventing the  
people from hearing the truth as con-

tained in the gospel in its fulness. They cry out "Mormonism, delusion," etc., to keep the masses of the people from investigating for themselves. Paul said, "Prove all things and hold fast to that which is good." But "no," says the preachers; they know as long as they keep the people in the dark they can keep them in their ranks; that is the way their mother did in days of yore; she kept the masses of the people in the dark, but when the light was turned on, through God's own appointed means, the honest people rebelled against Romanism; and so it will be with modern Babel, she will fall, for the kingdom that God has set up will break in pieces all these (or other) kingdoms, and will stand forever. I am yours in the conflict until the battle is over.

E. W. NUNLEY.

NEW FLORENCE, MO., Sept. 24.

**Editor Ensign:**—It has been some time since I have written anything for your columns, but I have not forgotten you. We are doing but little in this part of the vineyard. We have just organized a Sunday School; the writer is the superintendent, and teacher of the Bible class. Myself and wife are the only Saints who live here, but there are some who would join if an elder would come, I think. I wish Bro. I. N. White would send some one to this place to start the work here. We are trying to do what we can to publish the latter day message the best we can, hoping to see some of the elders here soon.

One of my neighbor's children died and a procession followed it to the grave a quarter of a mile long; the writer took charge of the funeral, text Job 19: 26-27. I shall always do the best I can to advance the cause of Christ.

Yours in the faith,

F. M. BASS.

OLD FAR WEST, KERR P. O.,

Sept. 10.

**Dear Ensign:**—The Stewartsville reunion passed off a grand success to the last; over eight hundred (800) in attendance the last Sunday, September 9th. We had hoped to close with a word of flourish. Bro. Joseph was the closing speaker at 8 a. m., the 10th, and as he said, the flourish was mostly in the elements, as the wind blew a gale and the rain fell in torrents, but the Saints enjoyed the sermon, which was addressed mostly to them, there being but few other than Saints present. There were thirteen in all baptized during the reunion.

On the following Friday, the 14th, Bro. Benjamin Dice, of Stewartsville, hauled the district tent to this place (Old Far West). Here we met Bro. Swensen, who had preceded us a day, coming from Kingston, where he had been called to preach the funeral sermon of a child. Also Bro. S. F. Cushman arrived about 7 p. m., from Stewartsville, coming on wheel, acting as a sort of fore-runner, but had gotten lost in the hills north of here and came in late. We pitched the tent on Saturday, with the assistance of Bro. Harry Friend and Mr. Dan Carp, others lending us tools and other things. We made all things ready and at 8 p. m. the battle was on, Bro. Swensen the speaker, and thanks to kind providence it was not a battle with shot and shell, as was fought on this very ground in those by-gone days. We have had good attendance and excellent interest, the tent being full Sunday night, notwithstanding the meetings were poorly announced. Oh! how the mighty ones have fallen; right here where the Saints were driven and spoiled, we are invited to return, and an excellent feeling exists towards our people. We have six members here now.

During the day we visit among the people and are kindly received. I have had the pleasure of visiting with Bro. Swensen, Mrs. Sarah Kerr, a daughter of John Whitmer, one of the eight witnesses to the Book of Mormon. She, with her daughter belong to the Whitmerites; they received us kindly and talked of old times, as they had been informed by their parents; they showed us several pictures of old time Saints, among them was the picture of David Whitmer and an oil painting of Oliver

Cowdery and wife, the latter a fine piece of art painted from life.

I have visited many places pointed out as the land marks of former times; and as an evidence that the mobbers were really in earnest when they were driving out the Saints, I was shown the stump and parts of one-cotton wood tree which stood near the house of Joseph the Seer, which tree had been cut down and out of it have been picked eighty-four leaden bullets shot there in the troublesome times. I secured five of them myself.

There are fine prospects for the work in this immediate neighborhood and we hope ere long to see the waste places built up. We continue here over Sunday, then to the district conference at the Delano branch, north of Cameron.

Yours in bonds,

WALTER W. SMITH.

TORONTO, Ontario, Sept. 23.

**Editor Ensign:**—Thanks for your kind acknowledgment of my subscription now being due. Yes, I do wish to receive the Ensign as usual, for it is a comforter and an instructor, for its columns contain that which nourishes, delights and is, of course, strengthening to the Saints of God here on earth. Many, I can say all of my neighbors and shopmates, say both the *Saints Herald* and the *Ensign*, in fact all our publications, contain that which is good talk and common sense, yet I am surprised to find so few in our branch who take either the *Herald* or the *Ensign* and especially among the priesthood. Well might the Lord say, "My people perish for the lack of knowledge" to Toronto branch.

When I ask the reason why some do not take in these papers, they usually answer they cannot afford it. I ask them if they take in the daily papers, "Oh yes." Then why not the church papers?

One brother, an elder, says to me with a deep sigh, "Oh brother, I wish I could devote more of my time to the Lord's work." I said you can easily do that, and with surprise he looked straight at me, and said, "How?" I said just take in the church papers and educate yourself; set well posted in the doctrines and principles of our church and the restored gospel; then whenever you come in contact with any one else you will be able to instruct them and lend them the church papers, and he being a meek brother accepted my advice without being offended with me. I hope he will see it his duty to put it into practice.

We have nearly got through with our new church and hope to have it ready by conference, October 3d and 4th. We have had a group taken of our church front and its workers or builders. I remain,

Your brother in Christ Jesus,

F. M. FREEMAN.

LOWRY CITY, MO., Sept. 26.

**Editor Ensign:**—It is raining today so I thought a few jots from ye missionary would interest some, and at the same time let you know that I and my traveling companion, Bro. T. R. White, have not been idle. Bro. White is a most excellent companion to travel with, and an earnest worker in the vineyard of the Lord. We have been blessed in our efforts fairly well as this is our first missionary work. The 30th of this month will have found us putting in our first six months in trying to convince men of this great latter day work. We have visited several sections of the country and made some new openings. At our two days meeting in the Wheatland branch, in Hickory county, we baptized two. This is certainly a most excellent branch, no schisms to be found in it or among any of its members. Oh, how pleasing this is to our Father in heaven. May the Lord continue to bless them.

We came from there west to St. Clair county, seven miles; commenced meetings; held five or six nights; baptized one and others gave their names. Our last effort at that place was to convince them of the divinity of the Book of Mormon. I was requested to take up that subject and I was only too glad for the opportunity. After the services several came to me and said, "Well, you made that so

plain, and I do believe it is just as you explained it, and I believe this is the church of Christ." I said, "Now is the time to obey." May "God help them to do so.

This is in the neighborhood where I was raised, and I pray that God will draw them yet into his kingdom, that they may rejoice in the gospel as them of old.

From thence Bro. White came to his home at Lowry City, and I went to Concord school-house and held forth four nights.

Last week we held forth at the Merritt school-house, four miles west of Calhoun, in the Tebo branch; found them thirsting for the gospel, so we, by the help of the Lord, did all we could to quench their thirst.

Conference nearing, we concluded to visit the Lowry City branch, and hold forth a few nights, then go to Rich Hill to attend conference the 6th and 7th of October.

I feel that there is a great deal of good to be done in this section of country and that many will yet obey the truth. It seems to me that we have moved mountains of prejudice; I find the people everywhere we go have been misinformed as to what we believe; they are taught by our enemies that we are Utah Mormons, or in other words, just the same in doctrine. But they are finding out the difference, and it will not be long until all will know that we are the chosen people of God, because of our obedience to the gospel. The Lord keep us faithful.

Your brother in bonds,

J. N. STREPHENSON.

MILLERSBURG, Ill., Sept. 27.

**Editor Ensign:**—The two days meeting held at this place, September 15th and 16th, was well attended and greatly enjoyed by all present; three were baptized. Bro. Russell and Adams of the missionary force were present and did most of the preaching, which was very good.

I have remained in this vicinity awaiting some correspondence, and last Sabbath visited the old historical Buffalo Prairie Branch, well known to early missionaries of the Reorganization. In company with Bro. J. W. Terry, we arrived at the church in time for Sabbath School, at 10 o'clock. While there is perhaps not as large an attendance as there has been in days that are past, yet we noticed deep earnestness and true devotion on the part of many, to make the work a success. At 11 a. m. the writer, assisted by Elder Terry, preached from the text found in Philippians 3:13, 14.

Buffalo Prairie will ever be remembered by me, for in the little graveyard near by lies the earthly remains of my mother. The work seems to be moving steadily forward in these parts. We notice that some seem to manifest a desire to more fully consecrate themselves to the work, which is good.

May we ever be faithful to the truth is my prayer.

Your brother,  
WILL E. LARUE.

SCOTSFIELD, Carbon Co., Utah,

September 26.

**Dear Ensign:**—I will endeavor to write a few lines for your paper and let you know where we are located. We are at Scofield, Carbon county, Utah, 112 miles from Salt Lake City. My husband belongs to the Brighamites and I belong to the Josephites, as we are called by these people. There are lots of Mormons here and several have been reading my literature. My husband is not satisfied with his church as he don't believe in polygamy or blood-atonement or Adam-God.

I see through the Ensign that Bro. W. S. Pender is in Utah. If this letter should reach his eyes I would very much like for him to call down this way as my husband wants baptism. We knew Bro. Pender in Kansas. I believe there are honest souls here to be saved and I believe he could reach the Mormon church here to preach in. There are two churches here, one in town and one a mile up the canyon from us. The winter has started in here. There is six inches of snow on the mountains. This place is twenty miles from the main line of the Rio

Grande Western railroad; there are trains running from the main line here every day. Asking the prayers of all the Saints,

Your sister in Christ,  
MRS. NELLIE MYERS.

ALMA, Ill., Sept. 13.

**Editor Ensign:**—I take this method of thanking you and the dear sisters, Ethel I. Skank, of Henderson, Iowa, and Marie H. Clark, of Kansas City, Missouri, for their kindness in sending me literature for missionary purposes. I also received the twenty-five cents' worth of pamphlets and the book, "From Palmyra to Independence."

I have been giving them to my friends to read, and all who read them seem pleased. They can find no fault with them, only some of them say they cannot believe Joseph Smith was a prophet of God. I say to them, if I can prove it by the Bible they will believe, will they not? They say, yes. Then I give them "Book of Mormon; Evidence of its Divinity," by Elder R. C. Evans, and proceed to explain to them in a way with which all Latter Day Saints are familiar. I then give them *Ensigns, Heralds*, and other pamphlets. I have the "Voice of Warning" and have been letting them read that, and all seem pleased who have read it.

How could they help but be pleased with this beautiful gospel? I tell them to read and investigate, that if it does not come in harmony with the Bible not to accept it. But I know it is true, and it is like gold; the more you rub it the brighter it will shine. I am so thankful I have been led into the knowledge of the truth that has so blessed my life, once so full of doubt and uncertainty of anything the future held for me, for God does not want us to be in doubt. Jesus says if we will do God's will we shall know of the doctrine, whether it be of God, or whether he (Jesus) speaks of himself. (John 7:16, 17). That is what God's servants are trying to tell the people—God's will; the gospel, as Jesus taught it eighteen hundred years ago, showing them how they may become members of that kingdom and be saved. Showing there has been a great apostasy during the dark ages, but was restored again in 1829 and 1830 according to Revelations 1: 6, 7; Isaiah 29th chapter and Ezekiel 37th chapter.

Since I have been led into the knowledge of the truth my great desire has been to bring others to the same knowledge also. I fully realize that Amos 8:11-13 has been and is being fulfilled today. "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst."

People are seeking to and fro for something higher and better than they have ever known; some join one church, some another, yet they are hungry and thirsty. And to those who are seeking signs, Satan will give them; he has many servants who will perform miracles to make believers; but faith in God "cometh by hearing" the words of God, as told by those whom he has called. Jesus never performed a miracle to gratify morbid curiosity; but instead, he called them an evil, wicked, adulterous generation and tells them plainly that they should have no sign only as his death and resurrection after three days should be a sign unto them. God's way is that signs shall follow the believer; Satan's way is different. And there shall arise false Christs, and false prophets, and they shall show great signs, and wonders, inasmuch that if it were possible they shall deceive the very elect. (Matt. 24: 2-11). False Christs and false prophets are to do the working of miracles to make believers. God will send them strong delusion that they should believe a lie, that they all might be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thes. 2: 8-12). Oh, servants of God,

go to all the world and preach this beautiful gospel of Jesus Christ. Feed those hungry and thirsty ones with this bread and water of life, that they may never hunger and thirst again.

I feel my inability to say or do much that would influence others, but as I was brought into the kingdom by the power of God, in answer to prayer, as I have stated in a previous article, and I had made a vow I would work for his kingdom if he would take me in, I feel depressed and condemned every time I neglect an opportunity to speak for Christ; I feel like Paul, necessity is laid upon me, woe is in me, I teach not this gospel. It is a pleasure to me to work for Jesus, though in my weak way; I feel that if I sow the seed, God will give the increase, and in persecution I try to feel thankful I am accounted worthy to suffer for Jesus' sake, for he that will live godly in Christ Jesus shall suffer persecution. God be praised, I feel like some are not far from the kingdom. Pray with me, dear Saints, that I may be given wisdom in all my efforts, and that my children, brothers and sisters, as well as others, may be brought into the fold.

The first of April my husband went to St. Joseph, Missouri, to work at his trade (which is carpenter) as we wanted to select a home where we could have church privilege, give our children a good education and live in the regions round about Zion. He was taken sick a few days after he got there, with pneumonia; he got better and went to work but the smallpox broke out there and work became so scarce he got discouraged, and receiving a letter from his brother-in-law, living near Pond Creek, Oklahoma Territory, stating they were going to have a house built, and would give him the building of it if he would come out, and they thought he could do well as times were good but there; so he went, their house is built, and another but there is not a house to rent in Pond Creek; he is now working sixteen miles southwest of Pond Creek, building a house for Mr. Orr near Coldwater post office.

If it is God's will I would rather live nearer Zion, but I trust in God to build another branch of our church. Saints near there where there is plenty of work, I would be glad to hear from some one or have them meet him if convenient. I have felt lately that God had a work for me to do here, and would not permit me to leave, and I have heard that God's will will be done. I love this people here and have felt that God had a people here, for Satan has been working so hard to keep down the truth. I have charity for them as on account of the great latter day apostasy the way of truth has been almost spoken of. I pray that I may open up the way so an elder may get a hearing in this place, and these people may hear this beautiful gospel. Satan's host is working hard, God needs brave soldiers in his army, like Paul and others who were willing to risk their lives for the sake of the truth. I am corresponding with several friends and relatives, have told them of the angel's message, and they are interested. I have sent them some literature; one lady, Mrs. John T. Graves, living near Cherokee, Iowa, says she never heard of the Latter Day Saints but once, and she thought it beautiful. She is a Baptist but is not satisfied, wants to hear more about the Saints; she has a sister living in Cherokee. Will some elder please hunt her up and explain the gospel to her? I believe she would obey for her.

Elder M. E. Gowell preached at Brewer chapel from 18th to 21st of August inclusive, at night, and on Sunday, 19th, at 11 a. m., we had our prayer and testimony meeting, and felt that the power of the Spirit was there. Blessings enjoyed by the Saints and association of the Saints as I am not permitted to meet with them often. I enjoy reading the sermons and letters in *Ensign* and *Herald* from the dear Saints, Sr. Alice Corson and others. How do you pray we may all so put our hearts to God that will gather his people to Zion.

Dear Sr. Jennie Page, how my heart goes out to her in her affliction; she seems so patient and humble and seems to have such faith. Can she not be administered to? Have the Saints' Prayer Union prayed for her? After all earthly power has failed God can heal her. I pray, if it is his will, she may be healed, and be a living witness for Jesus; but I want to feel to say from my heart, not my will, but thine be done, O God, for we know we have need of patience, that after we have done his will, we should receive the promise.

May the Holy Spirit be with us all, and may we all be ready to wait when the bridegroom comes. Pray for me that I may be faithful.

Your sister in hope of the first resurrection,

Mrs. Effie J. McCullough.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

THE MORE EXCELLENT WAY.

BY ELDER T. C. KELLEY.

CHAPTER IV.

I notice here one more objection made by those who do not believe in the saving efficacy of baptism, and then pass on to another line of thought.

It is claimed that the words of Jesus (John 3:5), "born of water," do not mean baptism in water. The writer once held a discussion with a minister who made some pretensions to being a man of learning, and though he would not say what the words, "born of water," did mean, he claimed that they did not mean baptism, and said the idea of baptism was not in the meaning of the word "born" or its original. That the words are figurative, there can be no doubt, and that a real birth in the sense in which the word is ordinarily used, was not meant, is equally certain. What could be the reality of which "born of water" was the figure? Or what idea did Jesus wish to convey when he said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God?" I offer the following as the consensus of opinion of the scholars of the world on this subject:

"But does born of water certainly mean baptism? Dr. J. R. Graves, Bro. Moody's senior editor, says: 'born of water' refers to the baptism of one previously born of the Spirit," and then adds: "It means nothing else, and no Baptist that we ever heard or ever read of, ever believed otherwise, until A. Campbell frightened them away from an interpretation that is sustained by the consensus of opinion of all scholars of all denominations in all ages." I have quoted Dr. Graves to establish the one point, that "born of water means baptism."—Nashville Debate, page 142. The debate was between Rev. Moody, Baptist, and Rev. Harding, Christian—Campbellite—and the quotation is from one of Mr. Harding's speeches.

Allowing that Dr. Graves was correct in the above statement, and the fact is established that "born of water means baptism," otherwise, nothing relating to the meaning of words can be established by human testimony. And if, by the words, "born of water," Jesus meant baptism in water, then no one who refuses to be baptized, when the opportunity is afforded him, can hope to enter into the kingdom of God.

From "The History of Sprinkling," by L. C. Wilson, Oskaloosa, Iowa, I quote as follows:

"Timothy Dwight, the greatest Rabbi of Presbyterians the New World has produced, says, Vol. 4, pp. 300, 301: 'To be born again is precisely the same thing as to be born of water and the Spirit.' 'To be born of water is to be baptized.' 'He who, understanding the nature and authority of this institution, refuses to be

baptized, WILL NEVER ENTER INTO THE VISIBLE NOR INVISIBLE KINGDOM OF GOD.' So affirms the president of Yale."—p. 132.

Again: Dr. Whitby, a scholarly Presbyterian, in commenting on John 3:5, says:

"That our Lord here speaks of baptismal regeneration *the whole Christian church from its earliest times has invariably taught.*"—History of Sprinkling, p. 133.

(Thus it is seen that Dr. Graves (Baptist) and Dr. Whitby (Presbyterian) agree in their testimony, that the opinion of scholars, in the various denominations, "in all ages" of the Christian church, "from its earliest times," was that the words, "born of water," in John 3:5, refer to baptism. At least this was their opinion until, "A. Campbell frightened them away from" it. Dr. Dwight adds his illustrious name to the list, and emphasizes his opinion by saying, "He who, understanding the nature and authority of this institution, refuses to be baptized, will never enter into the visible nor invisible kingdom of God.")

More testimony on this point it would seem would be superfluous, but some people have to be literally overwhelmed, submerged, covered, *baptized* with proofs in order to convert them to the scriptural idea of baptism, so I give the following from Dr. Wall, an Episcopalian: "There is not any one writer of any antiquity in any language, but who understands it (John 3:5). 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God' of baptism; and if it be not so understood, it is difficult to give an account how a person is born of water any more than born of wood."—History Infant Baptism, Vol. 1, p. 147; Scriptural Baptism pp. 120, 121.

Here I let the argument on this point rest with the remark that, as a Baptist, Dr. Graves did not believe in baptism as essential to salvation, nor did Dr. Dwight nor Dr. Whitby, as Presbyterians; but they evidently made honest statements of truth touching the point under consideration, notwithstanding the fact that their testimonies militated and still militates against their respective creeds. And while, under such circumstances, their testimony might have more weight than if they testified in favor of their own creeds, we see no good reason for rejecting the testimony of Dr. Wall, who, as an Episcopalian, may have believed in the saving efficacy of the ordinance of baptism, since they all substantially agree.

If the testimony of Drs. Graves, Dwight and Whitby be true, their creeds are utterly at fault as to the question of baptism, i. e. its saving efficacy, and if human testimony can establish a point at all, then it is established that "born of water," as used in John 3:5, means baptism in water, and the whole question regarding the saving efficacy of that Holy Rite is settled in the mind of every person who believes in the divinity of Jesus, the Christ, and who believes the statement attributed to

him in the third chapter of John. Who, then, "can forbid that" all who truly believe and repent should be baptized "for the remission of sins," as, without it, none can enter into the "visible nor invisible kingdom of God." Who will take upon himself the responsibility to cast out the sacred and holy ordinance and refuse to give it a place in the more excellent way to be saved.

Now, since the importance, yea, the necessity of baptism, is so clearly set forth, let us inquire what it is to be baptized. How is it to be performed?

Upon this question there are differences of opinion again. One class says, "By immersion only;" another, "By effusion only;" and still another, wishing to appear more liberal minded, and perhaps, to please all and avoid controversy, "by either of these methods, as best suits the fancy or convenience of the recipient of the ordinance, "just as though God was dependent upon the taste or caprice of mortal man, to point out the method of keeping the solemn ordinance, without which, as we have seen, it is impossible for him to enter into the kingdom of God.

Has God no will in this matter? Has that will not been expressed? If he has a will and has not expressed it, is he not at fault? Would it not be strange if he should not express his will as to the *how*, when so much, yea, entrance into his kingdom, depends upon the doing of what is conveyed in the word baptism?

There are three ways by which men profess to obey this holy ordinance, but which is the more excellent way? Which is the way "cast up" by the Lord? Listen:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."—Matt. 3:13.

Does Jesus know the way to be baptized? Will he walk in that way? Yea, verily. Now read:

"And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Verses 16, 17.

If, when Jesus was baptized, he up went straightway out of the water, does it not follow that just before he was baptized he went down into the water? Nothing can be clearer than that. So if Jesus knew the way and walked therein, in his example we have the proof that the more excellent way to be baptized is to go down into the water and come up straightway out of the water. Remember that he is "the way," and this way of baptism pleased not only himself but his Father as well; and the Father manifested his pleasure by permitting his own voice to be heard from heaven, saying, "This is my beloved Son in whom I am well pleased." Would the Father be so well pleased with any other than the more excellent way? So the more excellent way to be bapt-

ized, as attested by the example of Jesus and also by the voice of his Father, was by immersion in water, or going down into the water and coming up out of the water as did the Savior.

But did John baptize all others in that way?

"And there went out unto him [John] all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."—Mark 1:5.

Jesus went to Jordan unto John to be baptized, and was baptized by going down into the water and coming up out of it again. The people of Judea and Jerusalem went to the same John and were baptized in the river of Jordan. Can it be possible for any one to read these two accounts and have any doubts as to the manner of baptism in either case? John was a man sent from God (John 1:6), and as such certainly understood what would be pleasing to him, and so baptized by taking his candidates down into the water and baptizing them in the river of Jordan.

Philip understood the matter just as did John; for when he had preached Jesus unto the Ethiopian eunuch, and the eunuch demanded to know why he could not be baptized, and being informed that he could on condition, "If thou believest with all thine heart; "he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38, 39.

Here it is easy to see that Philip baptized in the same way that John did, and that God sanctioned the work, else his Spirit would not have been present in such power that it caught away Philip that the eunuch saw him no more. In the mind of Philip and the eunuch also, it was necessary to go down into the water in order that the eunuch might receive baptism. Have any of my readers a more excellent way? A way that merits and receives the sanction and blessing of God is surely good enough, anyway. In the foregoing cases of baptism, but one method is pointed out, and that is immersion in water and coming again straightway up out of the water. Sprinkling and pouring are entirely out of the question.

Again:

"And John also was baptizing in Ænon near to Salem because there was much water there: and they came and were baptized."—John 3:23.

If John had wished to sprinkle the people in the modern sense of that term, he would not have had any need for "much water." A very little would have sufficed to baptize all the people in Ænon, if a few drops of water sprinkled on the forehead was baptism. But John's way of baptizing required much water, and this element was to be found in great abundance at Ænon, hence the

man sent of God (John 1:6) to baptize with water, repaired to that place to baptize because there was much water there. The only method of baptism in which a large quantity of water would be necessary is immersion, hence John must have immersed the people; and he being sent of God to do such work, as is shone above, it follows that he must have baptized in the more excellent way.

"But," says the objector, "it was not that much water was needed in which to baptize the people, but for culinary purposes, and for the multitudes to drink, and also for their horses."

Mr. A. C. Rogers, a Pedobaptist writer, says:

"Again (John 3:25), we read that while Christ was baptizing in Judea, and John was baptizing in Ænon, near to Salem (because there was much water there—"Polla Eudata," many springs, or watering-places for drinking and culinary purposes necessary to the multitudes)," etc.—Christian Baptism, p. 16.

But how did Mr. Rogers, or any one else, find out that it was for drinking and culinary purposes that much water was needed? Not from the Bible, for it does not hint such a thing. On the other hand it expressly declares that the reason why John baptized at Ænon was because there was much water there.

Not long since the writer visited one of the largest (if not the largest) electric plants in the world. It was keeping in motion the street cars of the little city in which it is located, and those of a larger one twenty miles and more away, as well as sending cars back and forth between the two cities at regular intervals of only a few minutes. The machinery that generates the electricity which runs all these cars, is all run by water. The plant is situated on the banks of the famous Niagara River, and convenient to the rapids.

Why did the designers and builders of the plant select such a place for its location? "Because there was much water there." Why should they want much water? Was it because they expected to have great crowds come to see the wonderful machinery, and they wanted to furnish them water to drink, and for culinary purposes? Nonsense, do you say? Not any worse than to say that such was the reason that John baptized at Ænon. There was much water at Niagara, therefore the great electric plant, whose intricate machinery was to be moved by water, was placed there. That proposition will not be disputed by any one, I am sure. Nor would it be disputed if I should transpose it and say the plant was located at Niagara because there was much water there. No one would ever dream the much water was for "drinking or culinary purposes," but all would understand that much water was needed to move the machinery and operate the plant.

There was much water in Ænon and therefore John went there to baptize, not to give the people a drink of water or a chance to wash their hands or

to cook a meal of vituals. To say anything else is to dispute the Bible, for its language is clear, "John also was baptizing in Ænon near to Salem because there was much water there."

On this passage Richard Fuller says: "The Greek for 'much water' is *polla hudata*, and the Pedobaptist translators have correctly rendered it 'much water.' But it is now pretended that the phrase only means 'many streams.' Again I ask, must there not be some mutiny of conscience? First, *hudor* never means 'stream.' It always means 'water.' The plural *hudata*, means 'waters,' and, of itself, imparts quantity."—Scriptural Baptism, page 76.

And on page 77 he quotes Doddridge thus:

"Nothing surely can be more evident than that *polla hudata*, 'many waters,' signifies a large quantity of water, it being sometimes used for the Euphrates. Jeremiah 51: 13, (Septuagint).

And from Olshansen (vol. 2, p. 101) thus:

"John baptized at Ænon, because there was deep water there, convenient for immersion."

And again from Kuinol, vol. 3, p. 248:

"An abundance of water, so that the human body could be easily immersed in it, according to the mode of baptism as then practiced; *hudata* does not signify many streams, but an abundance of water as in Revelation 1: 15, and other places."—Ibid p. 78.

These three authors, Mr. Fuller claims, were Pedobaptist writers, and yet, they agree with him, that the Greek words from which the English "much water" comes in the common version, signify "a large quantity of water," "convenient for immersion," "that the human body could be easily immersed in it." We all know that the English of it means the same thing, and so we have a strong presumptive proof in favor of immersion as the more excellent way, yea, the only way to be baptized.

Now, let us examine the meaning of the word baptize. When Jesus Christ commanded his apostles to baptize the nations, he certainly used a word, the meaning of which they fully understood. They could not have been ignorant of its import, or neither they nor the people were under any obligation to obey. To say that there was, or is, anything in the great commission which cannot be easily understood is a reflection against Christ. None can afford to do that. That the pure Greek for baptize is *baptizo*, and for baptized is *baptistheis*, I believe there is no variation of opinion among scholars.

"The question before us, then, is this, what does *baptizo* mean? I answer it means immerse. It no more means to pour or sprinkle than it means to fly. \* \* \* But in Greek *baptizo* means immerse. Our opponents have been, over and over, defied to produce a single instance where it means sprinkle or pour. They have ransacked all the Greek

writings, and have failed."—Richard Fuller, Scriptural Baptism, page 16.

Some, perhaps, will say: Fuller was a Baptist, an immersionist, we cannot accept his testimony. Well, here are statements from those who are not Baptists, but believers in sprinkling or pouring, and yet candor seems to have compelled them to testify against themselves and their creeds:

Calvin.—"The word *baptizo* signifies to immerse, and the rite of immersion was performed by the ancient church."

Luther.—"Baptism is a Greek word, and may be translated immersion, as when we immerse anything in water that it may be wholly covered."

Beza.—"Christ commanded us to be baptized: by which word, it is certain, immersion is meant. \* \* \* To be baptized in water signifies no other than to be immersed in water, which is the external ceremony of baptism."—Scriptural Baptism, p. 23.

Vitringa.—"The act of baptizing is the immersion of believers in water. Thus also it was performed by Christ and the apostles."

Gurtlerus.—"To baptize among the Greeks, is undoubtedly to immerse, to dip, and baptism is immersion, dipping."

Salmasins.—"Baptism is immersion, and was administered in former times, according to the force and meaning of the word."

The author of the Free Inquiry Respecting Baptism, Lepsic, 1802: "Baptism is perfectly identical with our word immersion or submersion. If immersion under water is for cleansing or washing, then the word means cleansing or washing."—p. 7. "The baptism of John and that of the apostles were performed in precisely the same way, that is, the candidate was completely immersed under water."—p. 36.

Bretschneider.—"An entire immersion belongs to the nature of baptism. This is the meaning of the word."

Scholy, on Matt. 3, 6: "Baptism consists in the immersion of the whole body in water."—Scriptural Baptism, pp. 24-26.

These are selected from a large number of authors of great learning and it is believed that the testimony of these men, when united with the testimony of those favorable to immersion, and the plain statements of the English Scriptures, concerning the different baptisms of the New Testament, where we are told that people were baptized "in the river of Jordan," in a place where there was "much water," that "they went down into the water," and came "up straightway out of the water," in the performance of the act of baptism, will be enough to convince even the most skeptical, provided they have honesty of heart and a desire for truth, that the meaning of the word *baptizo*, or baptize, is immersion and nothing else. And if that is the meaning of the word in Greek, the language in which the New Testament was written, it is certainly very clear that

when Jesus said, "He that believeth and is baptized shall be saved," and, "Baptizing them," etc., he had in his mind, and conveyed to the mind of his apostles, the idea of immersion only, and that, to use Prof. Anthony's words to Dr. Parmlly, "Sprinkling, etc., are entirely out of the question."—See Scriptural Baptism, p. 62.

But now comes Mr. A. F. Rogers in full war-paint dress, and being duly aroused and enthused, deposes as follows:

"Whatever may have been the meaning of *baptizo* in classic Greek, that has no bearing whatever on its meaning in the Bible; and to go to *this* source for its meaning *there*, is an insult to all intelligence, both human and divine, for this reason: Two hundred and eighty-five years before John the Baptist was born, the old Hebrew Scriptures were translated into Greek; and in this translation there were two Hebrew words, "*Rahats*" and "*Tabal*," that must be rendered into Greek, and they both signifying the same thing, WASHING or PURIFICATION. With this difference: *Rahats* signified any washing in things of common life, while *Tabal* was never used in this sense at all, but to express only purification from sin. It was a religious ordinance only, hence, these translators find *Lono* in Greek exactly answering to *Rahats* in Hebrew, and they substituted the one for the other; but when they look into the Greek for a word answering to *Tabal*, it is not there! Why? Because the Greeks were heathens, and had no use for a word that expressed a religious ordinance of purification from sin. Now, there was but one thing they could do, and that was what they did: they substituted *Baptizo* for *Tabal*, not because they were synonymous, but because it had some resemblance to the one they wanted. It's original among the Greeks, therefore, has nothing whatever to do with its Bible meaning; since it has been made a substitute for *Tabal*, it means, as any child ought to know, precisely what *Tabal* meant before. Nothing more, nothing less. The word baptize, or *baptizo*, then, in the Bible, has but one meaning—purification, or salvation from sin. Not the condition of salvation, as some stupidly confirm, but salvation itself."—Christian Baptism, pp. 10, 11.

Thus does this author dispose of the argument based upon the meaning of the word *baptizo* or *baptistheis*, in classic Greek. A Greek word in any other book, whatever its meaning, may mean something quite different the moment it is put into the Bible by a translator or writer. At least, that is the position of this writer as to the word *baptizo*, and if it is true of it, why not of other words?

Orpheus said (Argn. 5: 14): "But when the sun had dipped himself (original, baptized himself) into the flood of the ocean, and the dark-shining moon led in the stormy night, then went forth the war-like men who dwelt in the northern mountains."

And Heraclides Ponticus, "When a piece of iron is taken red hot from the fire, and is dipped (original, baptized) in water, the heat, being quenched by the peculiar nature of the water, ceases."—Scriptural Baptism, p. 17.

Here it is easy to see what the Greek word *baptizo* means, viz: dip, plunge, immerse. None dispute that, but when "two hundred and eighty-five years before John the Baptist was born," when, according to Mr. Rogers, "the old Hebrew Scriptures were translated into Greek," and the action of Naaman, the leper, is described, and the translators wish to render into Greek the Hebrew word *taval* (spelled *tabal* by Mr. R.) they say: "And Naaman *ebaptizato en to Jordane*."—See Scriptural Baptism, p. 45.

Mr. Rogers thinks it an "insult to all intelligence" to give the same meaning (dip, plunge, or immerse) to the same word. Pshaw! Some people's intelligence is very easily insulted. I wonder is it because of the quantity, and if so, is it large or small intelligences that are most easily insulted?

But for the argument's sake we will grant that Mr. Rogers' definition is correct and see how quickly his argument will explode in his own hands. Baptism, according to his rendering, means in the Bible purification from sin only. Let us now read, substituting purify or purification for baptize, baptism, etc.:

"I indeed have purified you with water, but he shall purify you with the Holy Ghost."—Mark 1: 8.

Mr. Rogers and others who believe with him may say it sounds all right, and that the "water of purity" (Num. 19) represented the blood of Christ just as our water of baptism does. (Chris. Bap. p. 12). And so John was simply sprinkling the water of purity on the people and promised them another baptism by the Christ when he came. But wait a minute: Does Mr. Rogers "purify" by sprinkling "the water of baptism" on those who are yet to be "purified" with the Holy Ghost? Does he not "purify" those who claim to have been already purified by this Holy Comforter? Why change the order and refuse to baptize with water until after the candidate has been already baptized with the Spirit?

"John verily baptized with the baptism of repentance" (Acts 19: 4), "unto repentance" (Matt. 3: 11), or in other words baptized *en* water those who repented or "brought forth fruits meet for repentance," or in other words, gave evidence of a genuine repentance and in this way gave "knowledge of salvation unto his people by the remission of sins." (Luke 1: 77). And then seeing they had believed his message and repented of their sins and were baptized of him *en, i. e. in* water for the remission of sins, John could very appropriately promise them: "He shall baptize you with the Holy Ghost."

But Mr. Rogers and his ilk do not like John. They wait until the people, in their judgment, have been baptized with the Holy

Spirit and then sprinkle a little water upon them to "represent the work of grace in the soul." Such a practice is clearly at variance with that of John and so it cannot be the more excellent way.

Again: "Then cometh Jesus from Galilee to Jordan unto John to be purified of him."—Matt. 3: 13.

What! Jesus Christ purified? From what? Sin? No; for he was "without sin." Neither was "guile found in his mouth." From what else could one need to be "purified?" Echo answers, What else? Jesus then was a sinner and needed purification, or cleansing, or saving or else Mr. Rogers' definition of *baptizo* is wrong.

But Mr. Rogers claims that it is the spiritual baptism that saves. He also claims that the spiritual baptism has a "sign" or symbol and says: "The one saves *really* and the other emblematically." (Christian Baptism, p. 12).

The baptism of Jesus by John in the river of Jordan, then, was a sign or symbol or emblem of something that had taken place or was yet to take place. Mr. Rogers would have us to believe that it "represents the Spirit's work in our salvation." (Christian Baptism, p. 35). Then the Savior was a sinner and was saved by "the Spirit's work in his salvation" really, and was emblematically saved or "purified" by his baptism in Jordan at the hands of John. Can Mr. Rogers or any one else really be in earnest in professing to believe such an unreasonable and unscriptural proposition? If so, then I am sure they need to be "taught the way of God more perfectly," for they are not in "the more excellent way."

Again, if "*Baptizo*" or baptize means to purify, then to purify means to baptize, and purification means baptism, etc.

Now let us read: "Seeing ye have baptized [purified] your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—1 Pet. 1: 22.

Again: "Cleanse your hands, ye sinners: and baptize [purify] your hearts, ye double minded."—James 4: 8.

Any one can see that the sense and true meaning of the above passages are destroyed by this way of defining and interpretation, hence no further proof is needed to show that Mr. Rogers' way of defining the word "*baptizo*" is not the more excellent way. To believe Mr. Rogers is to believe that Christ was a sinner in reality and that the Holy Spirit's baptism saved him *really* and that his baptism in Jordan was a sign of the Spirit's baptism and saved him emblematically. It is difficult for the writer to see how persons with intelligences large enough to be "insulted" can possibly believe that.

To believe Mr. Rogers' theory is to believe that John the Baptist was wrong both as to design and the subjects of baptism, for,

"John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus."—Acts 19: 4.

"I indeed have baptized you with water: but he [Christ] SHALL BAPTIZE you with the Holy Ghost."—Mark 1: 8.

That was John's way; Mr. Rogers reverses the order, waits until his candidate professes to receive the baptism of the Holy Ghost and then performs what he calls the rite of baptism with a few drops of water sprinkled upon the party already baptized, professedly, with the Holy Ghost. Any one can see that John's way and Mr. Rogers' way are opposed each to the other, that is, if his intelligence is not too badly "insulted" and I ask the reader to decide honestly as to which of the two is the more excellent way.

Again; John took his candidates down into the water, as seen in the baptism of Christ; he baptized them "in the river of Jordan" (see Mark 1: 5), and in so doing gave "remission of sins" (Luke 1: 77), and "knowledge of salvation" unto the people by such remission. This way of baptizing was accepted and submitted to by the Christ; was approved by his Father, which approbation was clearly manifested by the Holy Ghost descending in the form of a dove and resting upon the Lord, while a voice from heaven—the voice of God—made known the fact that the work of John and Jesus was accepted by Him. Could there be a more excellent way to baptize than that?

Thus we see that God and Christ, and also the Holy Ghost, and John the Baptist are on record as approving immersion as the proper way to baptize, for the idea of baptizing "in the river of Jordan," the going down into the water and coming up out of the water, is unalterably opposed to the idea of baptism by any other method than immersion. And if any of my readers are yet unsatisfied and wish corroborative evidence, then I add to the list of witnesses the whole of that great multitude that went out from "Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."—Matt. 3: 5, 6.

"Tis true we have no direct testimony in words from any of this multitude, but their action in submitting to the ordinance of baptism "in Jordan"—"in the river of Jordan," shows that their belief was immersion and not sprinkling or pouring. A man or a woman who is not willing to take the testimony of God the Father, and of Christ the Son; and of the Holy Ghost, corroborated by John, Philip, and us we have seen, by a whole multitude of people to whom John had given "knowledge of salvation by the remission of sins" by baptizing them for the remission of their sins, is entirely beyond the reach of evidence. To such an one evidence would be as pearls to swine. He would not believe one, nor a thousand, nor a million

though they "arose from the dead."

Our case is proved with all upon whom evidence, borne either by human or divine witnesses, will have any effect. Others we know not how to reach. We give them over to the belief of their own traditions without proof; to the belief of the traditions and doctrines of men which have been substituted for the doctrine of Christ; but once more we wish to warn them, in the language of the wise man, that "There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14: 12.

Gently as the zephyrs of a calm May morning; yea, tender and sweet as the angelic song of "peace and good-will" at his birth, the voice of the Good Shepherd is heard, saying unto all:

"I am the way." "If any man serve me, let him follow me; and where I am, there shall also my servant be: \* \* \* him will my Father honour."—John 12: 26.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; \* \* \* and ye shall find rest to your souls."—Matt. 11: 28, 29.

Reader, do you wish to be honored of God? Do you wish to find rest to your soul? If so, then follow Christ in all things whatsoever he saith unto you, by precept or example, otherwise you "shall be destroyed from among the people" of God.

Now, if we really wish to follow Christ in this matter of baptism, what will we do?

First, as he went to John, a servant of God who had been sent to baptize with water, so we will go to one of God's servants who is authorized of God to baptize, "to be baptized of him."

Second, with this servant of God we will go down into the water in order to a proper baptism by immersion; otherwise how can we follow his example in "coming up straightway out of the water when he was baptized?"

God approved of this method of baptism and signified his approbation by sending his Spirit and acknowledging the divine Sonship of Him who received it. In like manner did he signify his approbation of this method of baptism in the case of Philip and the eunuch by sending his Spirit in such power that it "caught away Philip" and caused the eunuch to go "on his way rejoicing." Were not these persons honored of God the Father? Certainly. Well, then, the fact that God honored them is proof of the strongest character that they were following Christ—the way—"the more excellent way."

Are any of my readers hesitating still? Then I invite them to listen once more to that same gentle voice of the same Good Shepherd, and note that this time there is a tone of solemn warning in his voice:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1.

Now, therefore, as our blessed Lord has taught us both by pre-

cept and example, yea, and by commandment (in that he saith, "follow me"), that the way to be baptized is by immersion and not by sprinkling or pouring, let us say in the language of Israel's sweet singer:

"Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way."—Psa. 119: 128.

God does not approve of false ways. Never at any time has he signified his approval of sprinkling or pouring by sending his Spirit upon those who were baptized in that way, as he did upon Jesus, John, Philip, and the eunuch. Not a line nor a verse can be found in the Bible showing that he did. But he did, as we have seen, approve, and signified his approval of immersion. Therefore I conclude that it is the more excellent way.

[TO BE CONTINUED.]

A Relic of Ages Ago.

Another artesian well is being driven on the asylum grounds, near the one driven a short time ago, close to the old reservoir. There was a peculiar incident yesterday when the pipe had reached a depth of about 75 feet. The men at work at the well were amazed when they discovered that the drill had bored through the trunk of a tree three feet and two inches in diameter. The chips that were brought up, some of them four inches across, were hard and dry and the wood was well preserved. The chips had the appearance of being a species of hemlock, although it is impossible to determine definitely.

The mystery is, how long the body of the tree has been buried seventy-five feet below the surface of the earth. Probably ages, and it illustrates that a forest existed at that point long before the hills were formed.

The well had reached a depth of one hundred and eight feet last night and a flow of water had been struck. The other well has a flow of 125,000 gallons a day.—*The Morning Record*, Traverse City, Michigan, September 13, 1900.

Why the Hair Falls.

"The popular explanation of the reason why men are bald, why their hair falls out more than women's, is because women do not wear closely fitting hats, as men do, and consequently the air circulates more freely in the hair and cools the scalp, thereby tending to keep the hair in a healthy condition," said a prominent Washington skin specialist to *The Star*.

"This theory is a deep rooted one, but is only partially true. I will tell you the fundamental reason. It is not generally known that the skin of a woman fits differently over the cranium from that of a man. Beneath the cuticle on a woman's cranium is a thin layer of adipose tissue, or 'fat,' about a sixteenth of an inch in thickness. This layer of fat is not present on the cranium of a man. His cuticle fits and draws tightly over the skull.

"The result is that the cuticle on a man's cranium atrophies, or dries and withers, quicker

than that on a woman's. His hair does not receive the nourishment that is imparted to the hair of a woman by reason of the layer of adipose tissue, and the result is that his hair becomes more readily dry and diseased, falls out, and baldness ultimately ensues. A bald woman is a rarity. If the cuticle of a woman's head fitted as tightly as that of a man's, a baldheaded woman would be a common sight. Wouldn't she be a funny object? Ough!

"There is not one woman in a million that knows nature was kind to her in the manner I have mentioned. In fact, it is not known outside of the medical profession, and in that profession not sufficient importance is attached to it in treating diseases of the scalp. It also furnishes an explanation as to why women can go around in the winter time with a postage stamp for a hat and not take cold. It is not altogether because their hair is thick and long, but because the extra layer of fat imparts to the head of a woman a warmth that is not furnished to the cranium of a man. This is a scientific explanation which I do not recall reading in the public prints."—*The Morning Record*, Traverse City, Michigan, September 13.

How to Save School Children.

In the October Ladies' Home Journal Edward Bok takes up the cudgel again against the cramming methods inflicted on school-children, and urges as a step toward a reform of the abuse, "that every parent who has a child at school will send a note to the teacher, that, under no circumstances whatever, will the father and mother permit any home study by the child.

"This may seem a very simple thing to do," he contends, "but often the simplest things are the most effective. If the teachers of this country should, within the next month, receive thousands of notes from parents, to the effect pointed out, which they could—and I can speak for hundreds of teachers when I say that they would gladly do so—hand to the heads of their schools, it would practically mean a readjustment of the entire system of study. This may be better understood when it is realized that the entire system of study during school hours, in many of the schools is so arranged as to allow for some of the work to be done by the pupils at home. Let this taken-for-granted home study be stopped, and a change would at once have to be made. The studies at school cannot be increased in number, for already there are too many. The school hours cannot be lengthened because the tide has set in to shorten them. Hence, some studies would have to be thrown out, if home study were eliminated. And this is the result desired."

We are receiving orders for Bro. A. Haws' little book, "Sabbatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

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Arizona's Buried Cities.

The bureau of ethnology in Washington purposes to dig up the buried cities of the Gila (heel-ah) valley in Arizona, where, as has long been known, there was anciently a great population. Through causes wholly unknown, the people who built these towns dissipated or perished, leaving behind them plentiful evidences of a high civilization in the shape of irrigating works on a vast scale, and some remains of buildings of great size. The period of their occupancy of the region can only be guessed at, but the best possible reasons exist for supposing that it was at least 1000 years ago; it may have been 2000 years, or even more.—Our Times, New York, Sept. 15.

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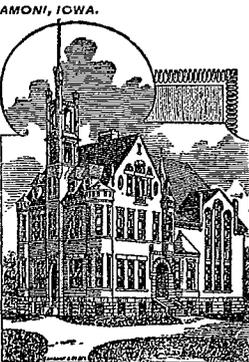
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"OUR AIM, MANKIND TO BLESS."

### THE MODEL HOME.

I believe it is only cowards who apologize, but feel that I shall have to be a coward this once. The good "house wife" can appreciate to the full extent the ever present discomfort of moving, more especially when it is from one city to another. I cannot, however, consistently dwell at length upon the general "up-side-down-ness" of everything, because, in the midst of our household chaos, my mind has turned to the contemplation of the model home, from which, however, moving and the horrors incident thereto have been excluded. In view of the above, I hope the editor has your sympathy, for whatever imperfections this week's column may present. In calling it the model home, I meant it in a practical sense, and not one of those visionary model homes, not possible of human attainment. Into this home I would first introduce good health as the autocrat who rules, us morally, mentally and physically. The ancient Greeks placed side by side, good health and good morals, sound body and sound mind. God has thought enough of the body of man to give special instruction concerning it, and it seems like egotism on our part to slight it. Strive then for a sound body and be sure a sound mind will be the natural sequence.

To this end I hope soon to have ready for insertion whenever space permits, a series of the physical culture movements that will tend to develop our grown and growing girls. The inspired writers have recognized the close allegiance of body and mind. A prominent physician was once asked for the best rules of hygiene. "The gospel of Jesus Christ" was his prompt reply. "Love one another," "pray for them that despitefully use you" and "do good to them that hate you" will keep the heart and mind pure, and in turn react upon the health.

That faith and trust the Savior invites will lighten our spirits and thus stimulate the proper functions of the body, and the temperance in all things counselled will save us from the ravage of excesses.

I believe every true home should be consecrated to God by erecting the family altar therein. There is nothing which enters into that home life requiring arbitration that cannot be settled by the Word of God. Let religion into the home, let it do its full work and the Lord will recognize and bless. Children should be taught, not only the beauty of religion, but by familiarity with it as applied to all

conditions and exigencies of life, will learn to accept it as a practical guide and safe counselor. Let us next invite into this home love and unity, twin virtues that wait upon its happiness and success. Love is charitable, it is patient, it is helpful; it is the oil that makes the domestic machinery run smoothly.

Order is heaven's first law. It is therefore a much to be desired factor in the rearing of a model home. Order and method enable us to accomplish twice as much as we could otherwise, and with far less inconvenience to ourselves. A home should be like a hive of bees, and this brings us to industry; not one or two busy ones, but all working together in proportion to their ability. No drones in our model home. Patience, knowledge, cheerfulness, economy, hospitality and all the other virtues are the legitimate offspring of these great primary principles. Health, religion, order, love and industry; I can only add one thing more; what a beautiful thing it would be if our children would never hear in the home a derogatory remark about anyone, and especially about a brother or sister in Christ. How grand if they could be trained from childhood to look only for the good. What a stride forward in spirituality, and how it would bless the homes of the future. I believe it would do its part toward abolishing wrong doing. Says Christ, "Whatever things are true, whatsoever things are just, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

With such homes, our boys and girls are safe. The world is not apt to sully, but will be the gainer for their having lived in it. Above all, let us be generous in distributing the influence of these good homes, that they may be.

As the reflection of a light  
Between two burnished mirrors'  
gleams,  
Or lumps upon a bridge at night,  
Stretch on and on before the sight,  
Till the long vista endless seems.

"The woman who does woman's work needs a many-sided, multi-form culture; the heights and depths of human life must not be beyond the reach of her vision; she must have knowledge of men and things in many states, a wide catholicity of sympathy, the strength that springs from knowledge and the magnanimity that springs from strength. She bears the world and she makes it. The souls of little children are marvelously delicate and tender things, and keep forever the shadow that first falls upon them, and that is the mother's."—Selected.

### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

NEWPORT BEACH.—It's seldom we come down here; this time I came to see president of district, Bro. "C," who, with his family, are sunburning on the beach.

This is a sandy place and every time I visit it, it seems more sandy than before. There are two planks laid down for sidewalks, the campers paying tribute to keep the sand shoveled off. I heard they had found the plank once or twice this summer, but sand is clean and healthy for children, and there are scores of the little scamps, sunburned and browned, who will never see happier days.

People never get sick or die at Newport beach, unless they drown, then the people will stand on the beach and see them carried out to sea and merely wonder why there is no life saving apparatus at Newport. The bathing is very nice, the surf is full of happy folks, women and children predominate. Cream, vaseline or arnica are in great demand at the beach, to anoint the sunburned fair ones. There are no doctors here, no one gets sick nor are there any children born. Churches are an unknown quantity; this is a place of pleasure seekers instead of God. Sunday is an unusual bathing day, all know it's wicked, but think it is awfully nice. Newport beach can never be made beautiful, but it may be made comfortable and should be. Rents are high; every cottage, shack, tent and wickings are full, commanding from one dollar to twenty per week. Our brother, Wm. McMullen, "wharf master" at the beach, greets one with a smiling face and lots of good Irish wit, which makes you feel at home although you may be on a sandy foundation. He is son-in-law to the much lamented D. S. Mills, deceased.

Newport, however, is a place for people who want to rest and save laundry bills; where the quiet minded and hard working people find a pleasant outing; they can lie on the warm sand and lave in the 'sunshine alternating with the white surf and appropriate all the good, bracing, browning ocean winds for a few blissful weeks. Conventionalities and style are not known here.

There goes a girl in her bathing suit, bare footed, with a rake and pail; she is going clamming.

There comes a whole family, they are going at it systematically; there are always strangers to be initiated, they will be wiser by sundown, but lots of fun. Up towards the end of the tent row there are eight strapping big fellows; they have been splashing in the surf all morning, and will be out soon with appetites that cause the cook to groan for sympathy. See that fat man and slim lady, and the pretty girl dipping her dainty toes in the surf, reluctant to devote her body to the devastating wave, but here comes the big breaker; as it rolls toward them they dive through its foaming

crest with a splash and a shout that makes the blood tingle with joy. But we must be away, back to the gospel tent to assist Bro. Anderson in telling the message we bear to those who are hungering and thirsting for the bread of life.

### Wonderful Ruins in New Mexico.

A party who recently returned from Pajarsto (pah-yahrs-toh) canyon, in New Mexico, report the excavation of a number of large, stone ruins between Bland and Espanola. The building discovered was 560x450 feet, entirely of stone, carefully dressed. It was two or three stories high originally, but now only walls six to ten feet remain standing. The upper story evidently was open to the sky, and upon this the dwellers in the building probably spent both night and day.

Butitis the finds made in a room nine by twelve feet in size that are the most suggestive of the civilization of the ancient people. An old furnace for smelting was found, near which was a large iron bar, deeply incrustated with rust, also pieces of rich, copper ore, as well as gold ornaments and a piece of beautiful turquoise. Twenty-five pieces of pottery of great beauty and brilliancy were in the room. They were heavy, fully one-quarter of an inch thick, and decorated inside and outside with unique designs, showing some degree of uniformity.

Among the other articles found were beautiful woven baskets, iron knives, stone battle axes, polished stone reflectors, and several musical instruments.—Our Times, New York, September 15th.

THE Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

### Graceland College Subscription Lists.

All persons having in their hands subscription lists for cancellation of Graceland College debt are hereby requested to make return of the same by the 15th of October next. It is desirable to get the full number in and ascertain how many, if any, of the one thousand subscribers are lacking. Any parties who have lists in their hands and who have not presented them to branches and individuals as requested, please do so at once and then forward subscription list to the undersigned and oblige. We have on lists already returned a goodly number of subscribers, and if those to come in do as well it will place our educational work where it should be.

To those who have not subscribed to this fund already, we hope you will do so at once, and if subscription list is not presented to you by local agent, please send your name to the undersigned at Lamoni, Iowa, and oblige. Do not delay this a day. We will

A PURE GRAPE CREAM OF TARTAR POWDER

DR.  
**PRICES**  
CREAM  
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Highest Honors, World's Fair  
Gold Medal, Midwinter Fair

Avoid Baking Powders containing  
alum. They are injurious to health.

Give due notice when the lists are filled to the amount of one thousand twenty-five dollar subscriptions, and subscribers will have due notice and opportunity to fulfill the obligation. Desiring to hear from one and all by the 15th of October, 1900, I am, in behalf of the bishopric,

Very respectfully,  
E. L. KEXLEY,  
Presiding Bishop.

LAMONI, Ia., Sept. 24.

### DIED.

DAVIDSON.—At Long Pine, Nebraska, September 9, 1900, Evaline M., daughter of Bro. John J. and Sr. Mary G. Davidson. She was born January 24, 1882, at New Troy, Herriott county, Michigan, and was baptized by Elder R. S. Mengel, near Coxville, Nebraska, October 5, 1899. Funeral services in Congregational church, Long Pine, conducted by the pastor of that church.

FISHER.—At the residence of her grandmother, Sr. Fisher, 1212 North 5th Street, Burlington, Iowa, Ida Fisher, aged 11 years. She was born at Burlington November 2, 1889, and was blessed by her great grandfather, Elder John Bauer. She fell a victim to diphtheria and died September 7, 1900. Funeral services at the family home, 9:30 a. m., September 8th, by Elder James McKiernan. Interment at Aspen Grove cemetery.

## CONSUMPTION

Do not think for a single moment that consumption will ever strike you a sudden blow. It does not come that way.

It creeps its way along. First you think it is a little cold, nothing but a little hacking cough; then a little loss in weight; then a harder cough; then the fever and the night sweats.

Better stop the disease while it is yet creeping. Better cure your cough today.

You can do it with

## AYER'S Cherry Pectoral

The pressure on the chest is lifted, that feeling of suffocation is removed, and you are cured. You can stop that little cold with a 25 cent bottle; harder coughs will need a 50 cent size; if it's on the lungs the one dollar size will be most economical.

"I confidently recommend Ayer's Cherry Pectoral to all my patrons. I am using it now in my own family. Forty years ago I feel sure it saved my life."  
—J. H. HOBBS,  
Jan. 4, 1899. Fort Madison, Iowa.

Write the Doctor at any time. Address, Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 11, 1900.

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## THE REUNION.

Dow City, Iowa, a nicely situated little hamlet on the lines of the Chicago & Northwestern and Illinois Central Railways, about sixty-three miles east of Omaha, Nebraska, was the scene of a pleasant gathering of the Saints commencing Friday, September 28th and closing Sunday evening, October 7th. The place selected by the committee for setting up the camp was the city park, about five minutes' walk from the railway station, the end of the principal business street, terminating at the midway entrance to the park. It is a level lot of about two or three acres, well shaded, and having an abundant supply of the very finest of water furnished by a driven well and lifted into a large tank by a 1 1/2 horse power gasoline engine.

Organization was had by placing Presidents Joseph Smith and E. L. Kelley, Apostle J. W. Wight (missionary in charge) and High Priest C. E. Butterworth in charge; A. H. Rudd, D. M. Rudd and Oscar Case secretaries; S. B. Kibler and James Pearsall choristers; and Brn. W. A. Carroll, J. M. Baker, J. L. Butterworth, R. Wight and Wm. Pett police. The first session was held Friday, Sept. 28th at 10:45 a. m., and after organizing preliminaries had been completed, short, encouraging talks were given by President Joseph Smith, C. E. Butterworth and J. M. Baker. At 2:30 p. m. after a half hour's prayer service short talks were made by different brethren. At 7:30 p. m. Bro. C. E. Butterworth was the speaker, taking as his theme, "The law of the Lord is perfect."

Saturday morning prayer service was led by Brn. A. Jackson and Oscar Case. Bro. J. M. Stubbart of Lamoni, Iowa, preaching at 10:45; Bro. J. F. Mintun at 2:30 p. m. and Presi-

dent Joseph Smith at 7:30 p. m. Bro. J. F. Mintun called the assembly together at 4:15 p. m. and organized for Sunday School, Religio, and Daughters of Zion work.

Sunday dawned clear and warm and a good number were in attendance at all the services of the day. The morning hour was occupied by Pres. Joseph Smith, who delivered at the request of Sr. Melinda McIntosh, the funeral sermon of her daughter, Sr. Maggie McIntosh, the youngest child of Bro. John A. (deceased) and Sr. Melinda McIntosh who died last May. In the afternoon Elder R. M. Elvin was the speaker and at the close of the sermon Mr. Green, mayor of Dow City, delivered an address of welcome to the visiting Saints, which was fittingly acknowledged on behalf of the Saints by President Joseph Smith. At night Bishop E. L. Kelley discoursed to a good sized audience of attentive listeners.

Monday dawned stormy, the rain and wind making the surroundings very uncomfortable. While the brethren were at breakfast the wind cast the roof of the big tent upon some standards which were placed to hold up the lamps, tearing the canvas badly in three places. New canvas was procured by the committee and the willing hands and deft fingers of a number of the sisters present on the grounds soon made the tent better than it was before. The morning prayer meeting was held in the Saints' church and a good spiritual experience was enjoyed by a full house. The rain having ceased, the 10:45 service was held in the tent, Bro. Chas. Derry preaching a fine sermon. The afternoon was devoted to Sunday School work in charge of Bro. J. F. Mintun, Bro. T. A. Hougas being unable to be present owing to illness. At night Bro. J. R. Lambert of Lamoni, Iowa, preached in his usual forceful manner.

Tuesday morning was clear and the morning prayer service in the tent was well attended and enjoyed. Bishop C. J. Hunt of Deloit, Iowa, spoke upon the titling requirements at 10:45. The afternoon was occupied with Religio work, Bro. Mintun being in charge; an interesting session was passed. At night Bro. Fred A. Smith of the Omaha mission, preached a very instructive discourse upon the promise of the Savior, "If any man will do the will of the Father he shall know of the doctrine," etc.

Wednesday morning Presiding Bishop E. L. Kelley of Lamoni was the speaker, closing his sermon a little before the noon hour. As soon as he had taken his seat, to the surprise of most of the audience, at least, the

chairs on one side of the pulpit were quickly carried across to the other side, leaving a vacant space into which Pres. Joseph Smith stepped simultaneously with the occupancy of the organ stool by Sr. Nellie Martin of Perry, Iowa, who sounded out the notes of a well known march and out from tent No. 1, occupied by Bro. W. A. Carroll and wife of Auburn, Iowa, marched a young couple into the tent, up the aisle to the platform where President Joseph Smith received them, and in a remarkably short time she who had been Sr. Effie Abbie Rounds, a comely lass of some 19 summers, daughter of Oliver and Abbie Rounds, became Mrs. Yokely Carroll. Congratulations followed the benediction. Bro. Carroll is the eldest son of Bro. and Sr. W. A. Carroll, and is a tonsorial artist at Auburn, where the newly wedded pair will make their home. At night Pres. Joseph Smith supplemented the effort of Bro. F. A. Smith Tuesday by a sermon on the same subject. The afternoon was used for Sunday School Institute work.

Thursday morning, Bro. J. R. Lambert addressed the Saints. At 2:30 p. m. Bro. Chas. Derry was the speaker, and at the close of the sermon Mrs. M. Walker, of Lamoni, Iowa, and M. E. Hulmes, of Independence, Missouri, took the stand and presented the interests of the Daughters of Zion society. Sr. Hulmes made a brief but interesting address, outlining the aims and objects of the society, and then introduced Sr. Walker, the "mother" of the society, who clearly and ably explained the importance of the work to be accomplished, and the weighty responsibility resting upon the "daughters of Zion," for the accomplishment of the "army of the Lord." She was listened to with earnest attention. Several of the sisters spoke in support of the movement, and a number of the brethren would have added their testimony had time permitted. An enthusiastic local was organized as a result of the efforts of these good sisters, and the prospects are encouraging for a wide spread of this much needed "help."

At the evening hour Bro. J. W. Wight led his audience up the gospel ladder in his usual energetic and forceful manner. Friday morning Bro. R. M. Elvin ably presented the claims of Graceland College. At the close of this service nine were baptized by Apostle J. W. Wight. The afternoon sermon was by Bro. Fred A. Smith, of the high priests. President Joseph Smith preached at night, to a good sized audience, who listened very attentively. Saturday morning Bro. J. R. Lambert

preached a splendid discourse upon the duties of the Saints. At 2:30 p. m. the business session was held, and after a reading of committee's report, and other necessary preliminaries, the place for holding the reunion for A. D. 1901 was presented and Dow City received the unanimous vote of the assembly, the time being left to the committee, Brn. C. E. Butterworth, J. M. Baker, A. H. Rudd, D. M. Rudd and W. A. Carroll, who served this last year, and are continued for another year. Bro. Chas. Derry occupied at night, in his usual logical and philosophical manner, to the edification of the audience.

Sunday morning was clear but quite cool. At 7:30 a. m. Sunday School was conducted, in charge of Brn. T. A. Hougas, General Superintendent, who had arrived Thursday afternoon, and J. F. Mintun; a successful session was enjoyed. At 10:45 Bishop Kelley was the speaker, four being baptized in the Boyer river, at the close of the sermon, Bro. D. M. Rudd officiating, making thirteen baptized during the reunion. At 2:30 p. m. Bro. J. W. Wight preached a very effective sermon on authority, using the blackboard to emphasize his points. At night, in a splendid spirit, President Smith delivered the closing sermon; it was a remarkably good effort, and the audience, which filled the tent, listened with unabated interest to the close.

There was a large crowd present, the largest since the opening of the reunion, but the order was unbroken, so far as we observed. The brethren acting as police were vigilant but wise, and everything passed off without any unpleasant experience. The weather unfortunately, doubtless, prevented a good many of the Saints from tenting; there were but eighty-four or eighty-five tents on the ground, but two hundred or more could have been easily accommodated. The hotels and many private houses were full of guests attending the reunion, but the attendance was not so great as in former years; however, the thought was expressed that the reunion of 1901 will bear a different testimony, and we believe it will.

The prayer meetings at 9 o'clock were very enjoyable, the testimonies being cheering and the gifts of the Spirit being quite freely manifest in prophecy, tongues and interpretations. The reunion of 1900 was a success.

## EDITORIAL ITEMS.

BISHOP R. MAY was at Holden, Missouri, last Sunday and reported a good time. Bro. C.

Fred Scarcliff was ordained an elder in the afternoon, an excellent spirit being present. Bro. May returned Sunday evening.

BRO. JOSEPH KIRBY, Box 507, Allegan, Michigan, desires the address of some Latter Day Saint living in Leavenworth, Kansas.

SR. ALICE R. CORSON, 3829 4th street, Fulton, Richmond, Virginia, desires a few copies of the ENSIGN of July 20th. Those having a copy of that date will confer a favor by sending to her.

We regret to learn that Bro. Arthur Allen is in very poor health at his home, Holden, Missouri, suffering from malaria. His friends regard his condition as rather serious. Remember him in your prayers, Saints.

BRO. and SR. L. R. DEVORE have moved from their former home, Graysville, Ohio, and are now locating at Holden, Missouri. They are much pleased with the country, and when they get fully settled, they will enjoy the surroundings. They will be a great help to the work at Holden. We are also informed that Bro. James Moler and family will shortly take up their residence at the same place. We extend a welcome to the Zion land to these faithful Saints.

## EXTRACTS FROM LETTERS.

ELDER F. C. KECK, Blendville, Missouri:

Conference is over and we had a good time. Bro. I. N. White will preach here until the 12th, then at Webb City until the 19th, and at Weir City until the 26th. Saints of Spring River district please take notice, remember these dates and attend.

ELDER HIRAM L. HOLT writes that Bro. D. Allen and himself are in the Joaquin Valley, and that his address will be Tulare City, California. He adds:

We have the district tent with us ready to do work anywhere in these parts, either with the tent or without. It is a hard year to get the gospel before the people, but who knows when it will be any better, so let us go to with our might and we will be free.

BRO. WM. J. LEVITT, Chipewaga, Michigan:

There are twenty Saints here, all starting on new places, but we are hopeful and trying to live as becomes Saints of God; we have Bible reading and prayer meeting every Sunday afternoon, and God recognizes us by a goodly portion of His blessed Spirit, until as one good sister said last Sunday: "I tell you, one needs a handkerchief in such meetings as these." I think, if we continue to live as we are now doing, we shall be the means in God's hands of spreading the gospel light abroad in this place. I have an invitation to go to a new place four miles from here and preach next Sunday. I believe there is a division in Babylon over there, so now is the chance.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

In editorial, read fifteen instead of thirteen baptized at the late reunion at Dow City.

Weather very pleasant this week, nights and mornings cool.

Sunday morning Elder Joseph Luff preached at the Saints' church, Bro. Geo. H. Hulmes occupying at night.

We will try to tell you next week about the ringing of the wedding bells in a city not a thousand miles distant.

The platform at Short and West Electric streets is proving quite a convenience for the patrons of the electric line who reside in that neighborhood.

Sr. Smart's new building, adjoining Brn. Joseph Luff and Geo. Hayward, is assuming goodly proportions. It will be a nice, modern home and a credit to the neighborhood.

Sr. James Hendrickson is spending a week visiting her brother and family, at Arko, Missouri, whom she has not seen for sixteen years. She was accompanied by Sr. W. H. Garrett.

Mr. Charles H. Peek and Sr. Maggie A. Blatt were married last Saturday night, October 6th, at the home of the bride's mother, Sr. W. H. Blatt, Bishop R. May officiating. The ENSIGN extends congratulations and best wishes.

Bro. and Sr. J. A. Robinson, Sr., and Sr. Belle James are visiting in Toronto, Canada, renewing old acquaintances and taking a much needed rest. They are enjoying the association very much as well as the good meetings had there.

Mrs. Louis H. Horn, of St. Joseph, Missouri, and Mr. and Mrs. Gustavus A. Horn, of Ogden, Utah, gave us a call Wednesday, of last week. Mrs. G. A. Horn is the niece of Bishop James Taylor, one of the oldest and most prominent Mormons of Utah.

Bro. Wm. Crick's new home on West Electric street, adjoining Bro. and Sr. M. T. Short's residence, presents a fine appearance; the first story is stone veneered, slated from second story to roof. This kind of a residence gives the city an inviting appearance.

The old weatherboarded log house, corner West Lexington and Osage streets, just opposite the old ENSIGN office, has been torn down preparatory to building a number of cheap, one-story buildings on the ground from the corner up to those already erected. The old land marks are being rapidly obliterated.

Bro. J. W. Brackebury and family left, with his son, Luther, and family, for California last week, where they will make their home for some time. The western climate seems to agree with Bro. J. W.'s health better than that of Missouri. We trust they may be prospered every way and accomplish good for the work of the Lord.

Mr. William A. Harper and Sr. Susie L. Burhart, both of Independence, called at the home of Elder Joseph Luff, on Wednesday evening of last week, and presented him with a document

which authorized him to unite them in matrimonial bonds, which he proceeded to do forthwith. The next train out from town carried the happy pair to Lexington, Missouri, where they will make their home. They carry with them the congratulations and good wishes of all who know them.

The brethren, Hulmes, Kress & Co. (Geo. H. Hulmes, Victor Kress and Frank Criley, the latter late business manager Herald Publishing House), are meeting with deserved recognition in the fine, artistic work they are putting up in Kansas City, U. S. A. Their picture work is life-like, and their sign work up-to-date. They have been regularly enrolled among the manufacturing concerns of Kansas City, and are acknowledged as the foremost firm in their line in the city, and this in the face of the opposition of the Chicago "Gunning's" system, which occupied first place prior to the advent of this firm. Bro. B. Frank Hulmes is chief sign writer and does work of the finest character. We are proud of them, for besides being good business men, they are faithful members of the church.

Next Monday evening an important meeting of the branch will be held at which every member should be present, as the business to be considered is of the deepest interest to them. The meeting is called to consider the necessity now pressing upon the branch for a system of heating which will make the church comfortable at all seasons. An offer has been made, accompanied by a guarantee, which seems quite satisfactory, the chief question being the amount required to put it in. Every one must see the immediate need of this improvement and should carefully consider what they are able and willing to give towards it, and when they name the amount, should be ready to respond as soon as called upon. One brother has voluntarily offered one hundred dollars towards it, and such generosity should be promptly met in the same spirit, and there will be no difficulty or delay in putting in the heating apparatus.

## LANONI, IOWA.

The usual services were held at the brick church yesterday. President J. A. Gunsolley addressed the Saints both morning and evening, delivering two very profitable discourses. We would like to hear from the shepherd of the flock oftener than we do. The afternoon prayer meeting was a very spiritual one; the gift of tongues and exhortation were present, edifying and encouraging the hearts of all. Bro. Will France spoke at Andover, Sunday evening.

Wednesday afternoon, about 5 o'clock, the officers and teachers of the Sunday School gathered at the home of Bro. and Sr. D. F. Nicholson, to pay their farewell respects to Sr. W. W. Blair, who left for California the following day. As a token of love and esteem of her co-workers in the Sunday School, a beautiful copy of the New Testament

Inspired Translation, bound in Morocco, and Winowed Songs were presented to her. Bro. J. A. Gunsolley made the presentation speech, to which she responded with a few well chosen remarks. She was accompanied by Sr. Fred Blair and Master Wayne, and Sr. Alice E. Cobb; they will join Bro. Fred Blair at Oakland, California, where they will be located for the winter.

Bro. John Shippy met with an accident which has confined him to his bed for the past week. Sr. Shippy is also sick. We trust the administrations have been effectual.

A little son was born to Bro. and Sr. Aaron Allen on Thursday.

The Decatur district conference met with the Lone Rock branch last Saturday and Sunday. Brn. R. S. Salyards, Wm. Anderson and H. N. Snively delivered the sermons. Good prayer meeting in charge of the district officers, on Sunday at 2:30. Bro. Francis M. Harp was ordained to the office of teacher, and Bro. W. T. Rook to the priest's office. Next conference to meet in February, at Greenville church at call of district president.

The Evergreen branch will dedicate their church next Sunday. President Joseph Smith will conduct the exercises.

How disappointed we are when we fail to find St. Joseph items in ENSIGN. G. L. K.

October 8.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Fullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

There was a fair representation of the district at our conference just closed at Plano. The walls of the old stone church resounded with the firm testimony, the song of joy and praise and the preaching of the word. Brn. H. C. Smith, H. E. Moler, A. J. Keck, J. T. Hackett, G. H. Henley and H. Southwick, of the ministry were present, and if there were any other the writer might be mentioned. The business passed off smoothly, though some of the business was not so smooth. Bro. H. C. Smith gave us a very able sermon Sunday night, on "The two Covenants," showing the contrast and the superiority of the Christian over the Mosaic. Bro. Southwick was continued president and Bro. J. F. Keir, secretary. The general spirit was good and the tendency onward.

Our brother, E. E. Johnson, is gaining in strength slightly, yet confined to his bed. He gets relief through administration.

Bro. H. C. Smith, our general missionary in charge, will be with us over next Sunday, 14th, preaching at the mission, 3411 Cottage Grove avenue, at 11 a. m., and at branch headquarters at 7:45 p. m. There will be held the usual sacramental service at 8 o'clock. We would love to see all these services well attended. Bro. Smith will preach at West Pullman, Monday night.

We had a very enjoyable priesthood meeting on the night of the first. A universal willingness was expressed by all present to enter anew into the prosecution of the city work and seek new fields in which to present the word, also to continue street work as long as possible. So if this spirit is prosecuted, and we so believe, the work will surely move.

Bro. Charles Culver, one of our good, careful deacons, is spending his vacation in the land southward from Zion, getting acquainted with the Lamanites while recuperating in body. We hope for Charles a profitable trip and safe return.

Bro. H. A. Stebbins has changed his route and will not visit our city as expected. Bro. H. C. Smith will occupy as announced.

We hope for a good, large day next Sunday in all our services all over the city.

Bro. G. H. Graves is without a hall just now, the owners of the one he occupied renting to other parties for more money. He will soon be located again, however, and continue the work. Bro. W. H. Fuller is engaged busily in street work at various points, reaching colored and white.

A resolution was passed at the conference asking the district to share in the expense of the mission work among the colored people in Chicago. If each branch will share a little in this, the work will be prosecuted more vigorously. The money to be expended by the joint counsel of the bishop's agent and missionary in charge of Chicago. Bro. Midgorden will counsel each branch in this matter. This fund will be reported to each conference with complete statement. Any wishing to commence at once can send to Bro. J. Midgorden, St. Avenger, Illinois. Hoping for final rest.

Your brother,  
J. M. TERRY.

395 Ogden Ave., Oct. 8.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our Sunday School held its regular session at 10 a. m. Sunday. The attendance holds up to the usual number and the interest continues. We had preaching at 11 a. m. by A. B. Phillips, and at 7:30 by A. Haws; both sermons were good and well received.

The branch prayer meetings are better attended than ever. Bro. Saxe's parlors are crowded every Wednesday evening of late. At the last meeting we had the pleasure of having Bro. J. F. Burton with us.

At the Friday evening Religion there was good attendance. Bro. Edgar Smith had a fine paper, very well written and nicely read. There were also several other very interesting numbers on the program and all were active and energetic.

Bro. R. Etzenhouser is at Sacramento, where, with the assistance of the branch, he is

stirring up quite an interest in the work. Fred Blair is at Santa Rosa; A. B. Phillips has gone to Stockton; Pres. A. H. Smith is in San Jose; A. M. Chase remains at Oakland, putting in good ticks and keeping the cause before the people. Brn. Allen and Holt were at Walnut Creek when last heard from. With this scattering of the missionaries it seems like the people ought to learn something about the Saints and their doctrines.

Our winter rains have commenced and already the hills are beginning to tinge with green, but it is still warm and pleasant here. Business is dull and times are quiet. Politics interfere with the general run of things.

GEO. S. LINCOLN.

October 5.

## SECOND KANSAS CITY BRANCH.

Elder J. D. White preached Sunday morning from the third chapter of John.

The afternoon prayer meeting was a season of rejoicing because of the presence of the Spirit in power.

At the evening meeting Bro. Joseph Emmett spoke on the 9th and 10th verses of 2d chapter of 1st Corinthians. The efforts of the day will surely bring forth fruits to the glory of God and the upbuilding of Zion.

Our chapel is under cover; the roof was put on last week. When it is finished it will be large enough to hold a district conference in.

JOHN C. GRAINGER.  
2124 East Street.

## LETTER DEPARTMENT.

BRIDGE, Oregon, October 2.

Editor Ensign:—This writing finds me up for repairs, but I hope soon to be about my "Master's business."

I wish to take this means of expressing my thanks to those Saints who came to my aid last spring to assist me into my field of labor. May the good Lord bless them for the same; and while I did not receive the necessary amount, I had some given me to purchase clothing, which (though I was greatly in need of it) I took from that fund and paid my way to my field. One good sister took one garment, sewed and otherwise repaired it, and a good brother did the same to another one, till now they look fairly well, but three years of service to a suit is nearly all it can stand.

This county (Coos) presents a very inviting field for labor, although much prejudice remains. Some twenty odd years ago the work was first introduced in this county by Bro. J. C. Clapp, when some twelve accepted the truth, but of these only a few remain true to their covenant. However, this is not to be wondered at when we come to consider that for some twenty years they were not visited by the ministry, and as one of them remarked to the writer, "we concluded we would have to live and die alone."

But some few years ago Bro. Joseph Luff came and revived the work and baptized a few; then later Brn. Holt and Chase came and did likewise, and a year ago Bro. Chase and writer did some labor, when nine were added by baptism. This year Bro. C. E. Crumley and the writer have been doing missionary labor, and to date have baptized eleven, while others have given their names and we hope will obey ere long. We now have thirty-one or thirty-two members in this county in a disorganized condition, but we expect this to be attended to when Bro. Griffiths comes, which we expect soon.

I wish to say to all who have written me in regards to labor, be a little

Books and Pamphlets

PRICE LIST

Table listing various books and pamphlets with their prices, including titles like 'FROM PALMYRA TO INDEPENDENCE', 'THE BOOK OF MORMON', and 'THE LEGAL SUCCESSOR'.

patient, I hope to reach you all in time. I may be a little slow, but, I hope, sure. My plan is to work the ground good as I go, then when I leave a place I feel I have done my duty.

Bro. Crumley will settle his family in this country and will be a great help to the work. I find him a very agreeable co-worker and an able defender of the faith, and I feel to recommend him to all, as worthy of confidence and support, which I pray will be given him.

My meetings were fairly well attended considering everything. I am to return there again before leaving this part of my field, and one is to be baptized on my return.

The Saints in this field, as in all places I have traveled, have been very kind, and take pleasure in administering to the wants of the stranger who sojourns among them; one cannot but feel at home with them, as one man (not a member) remarked to the writer, "I find a feeling of love and friendship I find nowhere else."

I think the West is headquarters for his Satanic majesty, but there are many noble souls throughout this country, and I hope they may hear and obey the truth, that sinners may turn and live; for such we labor and pray.

My address till November 1st will be Myrtle Point, Coos county, Oregon. Yours in hope of eternal life. D. L. HARRIS.

Cove, Ark., Sept. 18.

Editor Ensign:—I arrived home on the 12th inst., from Wilburton, Indian Territory, where I had been laboring for a time, having accomplished but little; but being invited to give them a call, I did so, doing the best I could. The branch was, and still is, in a much divided condition. At the end of ten days, found my efforts a failure, and was on the eve of taking leave of them when Elder Smart arrived in the place, coming to Bro. Peter Adamson's, the priest of the branch, at supper time.

Bro. Smart came with me to Cove, where a hearty welcome was awaiting us. He came to visit some old acquaintances and remained some five days preaching to the people, delivering five discourses with increasing congregations, and interest from start to finish. Everybody pleased, as well as the preacher himself, who said he never met with a people who made him feel as if he were right at home so much as the branch at Cove. He thinks we have the model branch of all the southwest.

Our branch is indeed in fine condition, owing largely to the efficient labor of the president and other officers of the branch. It is most encouraging to the missionary, having been gone for months, to return and be received with open arms, "glad to see you," and kind greetings on every

hand. Yes, we have to believe God has a people in Cove. We have labored to build them up and will continue so to do; and so will we try to do wherever we may be.

Bro. Smart returned to Wilburton where he left his horse and buggy, the animal being much jaded and needing rest. We found the brother a most congenial companion, a wise and good counselor, and truly a man of God, and in the work in dead earnest. May many more such be added to the church and ministry. Hope to have him for a yoke fellow sometime. Yours for the good of the cause, D. D. BARCOCK.

CHILLICOTHE, Mo., Oct. 4.

Dear Ensign:—I have just returned from the Far West district conference; had a splendid time. Our noble brethren, J. C. Foss and Swen Swensen, gave such good instruction, proving that the Lord had put his seal upon them; that God is true; that we are his servants, preaching the gospel of our Lord Jesus Christ.

I was requested by some of the elders to give a description of Chillicothe and Livingston county, Missouri, as the Saints have turned their heads for land, looking to locate in this beautiful land of Zion. I advise all who want to buy to come and look for themselves. If there are any questions you wish to ask, write me, inclosing stamp. There is no branch here. The country surrounding Chillicothe is second in agriculture to none in the West; a city of 8000 inhabitants, eighty-three miles north-east of Kansas City. Good land can be had for \$20 to \$35 per acre.

Yours in bonds, R. S. PARKER.

PONTIAC, Mich., July 18.

Dear Ensign:—I thought perhaps a few lines of experience from me might be a little encouragement to some of the readers of the Ensign, although I am a new member. I was born in 1832, in the state of New York, a Quakeress, and brought up by parents who lived very close to their discipline; they moved to Ohio when I was between three and four years old, and well do I remember it too, for they moved with a yoke of oxen; they were eighteen days on the road, and I got very tired. They moved into a new country, where there were no meetings of Friends or Quakers as they are generally called. In the course of two years there were ten families that had moved in that neighborhood, all relatives, and they felt that they must have a place of meeting for worship; so they held meetings at my father's house a year, then it was taken to one of my uncles in the neighborhood, finally they concluded to build a meeting house; they went together, cut logs, hewed them and built a Quaker meeting house, as it was called, where we attended meetings till my parents and a little brother took sick and died, and were buried near it in a week's time, leaving myself, three sisters and one brother to battle with the hardships that come along in this world.

When I was nearly twenty-two years of age I married a Quaker and went with him to Canada to live among Friends, attended meetings twice a week when health and weather would permit; lived there some twelve years, when we moved back to Ohio; but the meetings had gone down, as many of the old members had died, some younger ones had moved away, but the old meeting house stood there, looking forsaken. In 1861 we moved to Pontiac where there was no church of our own that we could attend; there were plenty of churches, the Methodist, Baptist, Presbyterian, Congregationalist, the Free Methodistist, the Church of England and the Catholics. We went to all, especially to all the protracted meetings where we were always very strongly invited to come forward to the mourner's bench to be prayed for, which looked very queer and ridiculous to me. Many times we were asked why we did not join some church and not stand out alone. Oh! how often I think of it now, of what I used to tell them, that I never would join any church till I found one that I thought was better than my own. Eight years ago last April we

moved up into Crawford county, nearly two hundred miles from here; a few months after my husband took sick with dropsy of the heart and lingered along for about two years, and died, leaving me very sad and lonely, among strangers and away from relatives, and all I had left was just one daughter, living in Pontiac.

In the course of a year and a half, moved in the neighborhood with his wife and family, and in due time I called on them, and the more I became acquainted with them the more I became attached to them, they were so kind to me. I went often to see them, and in time Mrs. Thayer gave me some of the ENSIGNS, the Saints' Herald and Glad Tidings, the first I had ever seen or heard of the Saints. I read them and got more, for I was very anxious to get acquainted with their religion, and they were very willing to give me all the information I wanted.

In about a year after, by Sr. Thayer's writing, Elder Cornish came and held meetings in our school-house; such preaching as I never heard before, the second sermon he preached I said to myself, that is far ahead of the Quakers, that surely is the true gospel, the only way to salvation, and for a few moments it seemed to me that I was in another world of light, I never can explain. I attended every meeting, which I think was every night for over a week and on Sunday, I shall never forget how very much I enjoyed those meetings. I was fully convinced that it was the only true gospel preached on earth, and I longed to become a good Latter Day Saint.

A year ago last spring I was taken sick with palpitation of the heart, and feared last I might die, before there would be a chance for me to be baptized. When sufficiently recovered I concluded to come to Pontiac to my daughter's, and a few weeks after I received a letter from Sr. Thayer saying that she had written to Elder Durand, of Detroit, to call when passing through Pontiac.

In a few days I received a letter from Elder Durand, saying that he would call to see me on a certain date; himself and wife came, en route to Oxford to visit among some Saints and preach, so I arranged to go with the elder and was baptized in Stony Lake, near Oxford, the 30th day of last July, by Elder E. H. Durand.

Dear Saints, I wouldn't be placed back where I was a year ago, not for all the world, for I have been gaining slowly in health ever since I was baptized; I wished that I might live till I could be baptized, then I thought if God saw fit to take me, I was ready to go. Pray for me, dear brothers and sisters, that I may have health and strength to support myself and that I may be able to do something for the church. I am living on the Auburn road, just about a mile from Saginaw street, just beyond the toll gate, in Mr. Bartlett's tenant house, just across the driveway from their big brick residence. They are very kind people.

I would be much pleased to receive a call from Elder Cornish, also Elder Durand or any of the good Latter Day Saints. I often wish that the Saints could hold a tent meeting here in Pontiac; I can give sleeping room for two men, or two ladies, or a man and his wife, and I will feed all that I can. Please call, for I am a lonely Saint here in Pontiac.

Your sister in the gospel of Jesus Christ, ELIZABETH S. WILLSON. In care Smith Bartlett.

LEESVILLE, Henry Co., Mo., September 2.

Editor Ensign:—We are a few isolated Saints who are trying to live worthy of the name Saint. We feel oftentimes that it is hard to be separated from the brothers and sisters and church privileges, yet we know God's hand is over us, and he will lead and guide his children if they truly trust him and try to live acceptably in his sight. How glad I am for the hope I have for a better life; I feel to thank my heavenly Father more each day, for leading me into the marvelous light of the gospel of his dear Son, this

same gospel which has been restored to earth in these the latter days; my heart goes out today for all humanity. Oh, that all would hear and accept the glad tidings of great joy and keep the faith that was once delivered to the Saints. We know that our probation here is short and growing shorter every day, so let us as Saints endure to the end, be faithful in all things, observe all the commandments, Jesus Christ being our helper, and we shall be crowned with glory and reign with him a thousand years.

Dear Saints, my object in writing this letter was to show you the desire of a lady friend of mine; seven years ago last April I was very sick, lay for two days and nights and did not move only to turn my head on the pillow; I tried the best physician in town, I got no better but grew worse. We sent for Bro. J. H. Wells and W. S. Macrae; they came and administered to me, I got better right away, and in a few days I was well again; this lady was there and saw how bad I was, and here is a true copy of a letter I got from her:

"Dear Friend:—I am in trouble and want your prayers. I have a sister that is very sick and I want your prayers for her. I do not belong to your church, but I firmly believe in your religion. I know your life was saved by prayers and faith in God. My sister's husband was walking along a few days ago and dropped dead. I want you to pray for her that the Father will comfort her and raise up friends for her. Won't you please remember her in prayer Sunday, September 9th, at 10 o'clock in the morning and 4 o'clock in the evening. I firmly believe your prayers will help to save her."

Bro. J. H. Wells, won't you please send the Saints a letter through the ENSIGN.

Your sister in the faith, MARY R. OVERTON.

GUY, Okla. Ter., Sept. 27.

Editor Ensign:—Day before yesterday as I was thinking of what I had had in mind and heart about a sister, having gone the day before to confess to her and ask her forgiveness, the thought came to me that I had not confessed all, and that only by diligence about my duty in this matter could I clear myself.

In ENSIGN dated September 6th, is found a letter from Sr. Corson, in which these words occur: "Now, my word to each is, if you have not laid all on the altar, to do so at once, holding nothing back. Lie not to the Holy Ghost; a full and free giving up of all to God is our duty, and our reasonable service," etc. And in the same number of ENSIGN there is a letter from M. S. Frick, in which, in speaking of meetings they had, he said, "We were warned against the result of ineffective discipline in the homes of His people; that He was pleased with our good desires, but was grieved that our actions were not more in harmony with our desires; that upon the rising generation depends a great work and upon the present fathers and mothers rests this great responsibility."

Now, Saints, I don't know that I can make you see what all this was to me, but with reference to Sr. Corson's remarks, to lay on the altar; a full and free giving up; I had not made all things right that I had done; I had not confessed my sins, and this I must do to lay all on the altar, and come out and be what I am and not keep some things back and make people believe I am all right, and had laid all on the altar, and thus lie to the Holy Ghost if it were possible; but I believe the Holy Spirit would know and would not stay with me.

In Bro. Frick's letter; God was pleased with the good desires of his people, but grieved that our actions were not more in harmony with our desires; now, we teach our children (or I have at least) that if they take any thing they must take it back, and it makes no difference whether it is worth any thing to the person or not, it is stealing just the same; so it is too; but have I, as a parent, done this? Have I set this example? I have not; but I want to do so by making all things right, as far as I can, that I did wrong; I ask the Saints to pray for me, that I may do all the Spirit has bid me.

I remain, MRS. JESSIE WALKER.

ZION'S ENSIGN.  
Entered at the Post Office at Independence,  
Mo., as Second Class Matter.

### DIVINITY OF THE BIBLE.

Sermon by Elder J. M. Terry, August  
12, 1900, at Chicago, Illinois.

[REPRODUCED BY MABEL SANDERSON.]

We have before us a variety of exercises this afternoon, sacrament, ordination, social meeting and preaching; and I trust that we will get from the services of the hour some good that will be of lasting benefit to us. I shall promise you to curtail my time about one-half, at least, if not more, so as not to weary unnecessarily those in attendance. As a text for the subject we have in hand, I will call your attention to the 42d chapter of Isaiah and the 9th verse, which reads:

The former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Jesus said, while talking to his apostles concerning his death and resurrection:

And now I have told you before it comes to pass, that when it is come to pass ye may believe.—John 14: 29.

In this text, with the corollary statement of the Savior, we have the foundation upon which we desire to build a few arguments in defense of the divinity of the Bible. Before entering upon an investigation of unfulfilled prophecy, or prophecy fulfilled more especially, we want to have something more to say about that history—the Chinese history—of which we spake briefly at our last effort. As we turn again to the history of the Chinese nation, we there discover an account of a king who lived years ago under the name of "Yao." Their history declares that in the time of this king there was "a day lost" and the sun grew exceedingly hot so that there was danger of all perishing. By comparing this with the Mosaic history, we find a beautiful harmony. In the days of Joshua the power of God was made manifest when he commanded the sun to stand still, and the moon not to move, and for the space of a day did these things continue. Instead of the Chinese history being a refutation of the divinity of the Bible it comes to us as a beautiful witness testifying to the same things and according with that which we find recorded in the sacred writ.

"There lived a poet by the name of Ovid who amused the children by writing poetry concerning Phaeton's chariot, and during the time of this event there was a day lost and there was great heat." When we come to examine again we find that Phaeton was a Canaanitish prince and that this fable originated with the Phoenicians, the nation against whom Joshua fought when the moon stood still in the valley of Ajalon, when the sun stood still in the midst of heaven and hasted not to go down about the space of a whole day. So, again, we find from this history that there is a beautiful harmony concerning these important events.

We are, sometimes, confronted with the objection to the Bible because there was found

the bones of a human being 600 feet below the solid rock; the objector, of course, claiming that the short duration ascribed by the historian Moses as the age of this earth is entirely too short for 600 feet of solid rock to accumulate upon the bones of an individual; therefore the opponents of the divine word of God objected to the Bible because they say this is a matter of importance. But when we turn to the word of God, which is supported by scientific research, the testimony is there found that at one period in this world's history the foundations of the deep were broken up and there came out the mighty floods of water that covered the entire surface of the earth, which fact is testified to by scientific testimony. Suppose you that it would be a thing incredible that at the time of this wonderful upheaval, when the very foundations of the deep were broken up; that when these mighty floods receded to their original condition, that they could not carry with them the bones of an individual and the lapse of a few thousand years would seal them over and leave them to be discovered by investigation? Thus altogether it is probable according to divine revelation. Thus we see when we come to examine these objections that seem to loom up like mountains against the divinity of the Bible—God's divine word—that when they are examined by the X-Rays of reason and of correct history, they dissolve like the dews of the morning and they are dissipated before the light of God's divine word. After all these objections the word of God—the testimony of the divine witness of God—stands firmly fixed against these seeming objections. We leave this thought and the examination of these objections to the examination of that which is more directly spoken of in the text, "New things do I declare: before they spring forth I tell you of them."

If there is one evidence above another that stands in defense of the divinity of God's word it is that which we find couched in that divine word, prophecies that have been remarkably fulfilled; and the very nature of their fulfillment is so remarkable as to place it beyond the possibility of human ken or human wisdom to foretell. Now, some might object that it is a very easy matter to foretell the decay of an empire or the overthrow of a nation; because as events follow each other they will in the course of time produce the effect to make wonderful changes and revolutions in matters as we find them now; and when we come to consider that in the prophecies not only the bare event is told, but certain peculiar conditions connected with that event are also foretold, and when we find according to authentic history that the conditions have been fulfilled to the uttermost it proves beyond the peradventure of a doubt that there must have been wisdom superior to the wisdom of man. It might be very easy for me to say that my brother or sister—to any individual—that you shall die. I might deliver such a

prophecy as that with all confidence that it would be fulfilled; because I know that death will come to every individual; but if I should connect with that prophecy, "You shall die at a certain place on Thursday of next week at 10 minutes past 2 o'clock of a certain disease," then I would lay myself liable to detection, and the lapse of time would prove as to whether my predictions were founded upon actual foreknowledge or whether it was mere guess work. If such a prediction as that should come to pass it would be *prima facie* evidence that I was possessed of knowledge from some source or other beyond the ordinary; but foretelling death without any specification is a prophecy that any person could utter and that the lapse of time would fulfill. And so it is with the overthrow of nations or of cities. Any person might say that the time would come when England or France or Germany would be overthrown. We are well aware of the fact that if this world stands long enough that the mutations of time will produce this change; but if we should accompany that with certain specifications it places it upon a role of predictions by some supernatural power.

Now, under this line we want to present a few of the plain prophecies of God's divine word, and if the history will carry out these prophecies and testify to their exact fulfillment, it certainly will be evidence that the power that produced them was power divine. Now, I want to call your attention this afternoon, of the many in hand, to just a few, because our time is half gone now. I call your attention to some of the prophecies of John the divine, as he was caught up in the Spirit and the Lord told him that he would show him things that should come hereafter. Here is a claim made by John of prophetic power, and if these things that he declared should come hereafter, and if the very nature of their fulfillment was such as to render it impossible for him to have foreseen these of himself, it certainly must appear as evidence in support of his inspiration. I want to call your attention to his prophecies concerning some of those churches of Asia Minor.

"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, \* \* \* I know thy works, and thy labour and thy patience. \* \* \* Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."—Rev. 2: 1-5.

Here we have a declaration concerning the church which was at Ephesus, which is, that except they should repent, the Lord would come to them and remove their candlestick out of its place. Now, this idea of a candlestick might be interpreted to mean the place or locality,

or that which holds or supports the candle which gives the light. If I should have here a candle, that candle would be placed in a candlestick, and the light, of course, would be attached to the candle. If I should say I will remove the candlestick out of its place, it would mean that I would remove not only the candle, the light, but that which contained the candle and supported it. So with this church at Ephesus. The church was located at Ephesus, and the church was the candle of the Lord, that which was given to give light to the world, as Jesus had said, "Thou art the light of the world." And this candle was located in Ephesus, a city in Asia Minor, one of the seven churches. Now, the Lord says: "I will remove thy candlestick." Now, the question is, did the Lord fulfill that prophecy?

History, in speaking concerning Ephesus, describes the splendor and the grandeur of the city, one of the grandest of the East, and a stronghold it was for those who worshipped idols. It was a great resort for the learned, and great after idolatrous love; and it was also a stronghold of evil powers. While the church was located here it was in the height of its grandeur and wealth, and riches, but as time passed, we find that instead of the church heeding the warning voice of God, and all repenting and doing their first work, they continued in their spirit of indifference, and in keeping with God's threatenings, we read concerning Ephesus:

"But now a few heaps of stones and some miserable mud cottages, occasionally tenanted by Turks, *without one christian abiding there*, are all that remains of ancient Ephesus. Its streets are obscured and overgrown. A herd of goats was driven to it for shelter at noon, and a noisy flight of crows from the quarries seemed to insult its silence. We heard the partridge call in the area of the theatre and the stadium."

This is the description of Dr. Chambers who visited this scene. A wonderful and remarkable fulfillment of prophecy, "I will remove thy candlestick if thou repent not." Thus we have the history and destiny of Ephesus standing as a firm stake in favor of the thought that John, the revelator, who spake hundreds of years before, was moved by the power of God. But that the opponent may not claim that this Dr. Chambers probably was favorable to Christianity and formed the history to suit their case, we quote from Gibbons. Those of you who are acquainted with the history of Gibbons, know that he was an avowed opponent to Christianity and to the Bible, and we could not expect from him favor, except so far as his honor as an historian would compel him to write. We quote from him:

"In the loss of Ephesus the church deplores the fall of the first angel, and the extinction of the first candlestick of the revelation—this was accomplished by the Ottomans in 1812,"

Thus we have the testimony of both infidel and christian concerning this matter that Ephesus has fulfilled every condition of prophecy, placing it as irrefutable evidence in favor of the divinity of the Bible. But we hasten to one more, and that will fill the time allotted.

We want to talk now about Philadelphia. "Philadelphia" means brotherly love. Our present Philadelphia in Pennsylvania, being founded by William Penn, the Quaker, was so named because of the peculiar feature of that work, the Quaker movement, that they were bound together in the bond of love. Philadelphia anciently was one of the cities of Asia Minor; also, where was located one of the seven churches to which the Lord directed John to send a messenger, the account being as follows: "To the angel of the church of Philadelphia write"—we have here a prophecy to the reverse of the one to Ephesus—"Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world."—v. 10.

Now, as we look into the history of Philadelphia, we find that during the subsequent days that the Mohammedans swept through that country, and Philadelphia—while subject to their ravages, being compelled to either take the sword or the Koran and accept Mohammed as their prophet—that Philadelphia, by some means, was protected from their ravages, and the church continued at that place, and the historian tells us that:

"It has retained a better fate than most of its neighbors, for under the name of Alasher or City of God, it is still a place of repute. Gibbon says that Philadelphia is still erect, though in possession of the Turks, yet there are a thousand christian inhabitants, mostly Greeks."

A remarkable fulfillment of prophecy: "I will keep thee from the hour of temptation." But my time is out. We leave the matter with you and at some future time will take it up, and present some far more remarkable evidences than those we have given you today.

### THE MORE EXCELLENT WAY.

BY ELDER T. C. KELLEY.

CONCLUDED.

CHAPTER V.

Only a fractional part of the evidence or proof in favor of the necessity of baptism and the laying on of hands, and showing that they are a part of the more excellent way, has been presented in the foregoing chapters; but, as stated before, enough has been given to prove our case with all who can be moved by the force of logical argument, based upon evidences of the strongest character, both human and divine.

But there are two questions still, in connection with baptism, to which we call attention, and to the answering of which this chapter is devoted.

1. By whom shall baptism be administered?

2. By whom shall it be received?

Here again, as elsewhere, in our search for the true way, we are invited by the worldly wise to walk in a number of different ways, and we are assured by the devotees of each that it is "the good way" in which we should walk, and that therein we may "find rest to our souls." But these ways do not agree; they do not lie along the same route, do not run in the same direction, and cannot all be right. From among them we must choose. Then, dear reader, let us be careful to select the "more excellent way."

As to who shall administer, not a great deal need be said, for since baptism is a heaven-ordained and God-appointed ordinance, it stands to reason that no man could administer this holy rite, with acceptability to God, unless God had called him and authorized him so to do.

In Matthew 28:19, in addressing his apostles, Jesus is made to say:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

For one party to do anything in the name of another party, is to do it by the authority of that party. This is a well known and universally accepted principle, as applied to transactions between men; why does it not hold good when applied to transactions between God and man? There is, indeed there can be, no good reason why it should not hold good. If then, the eleven apostles whom Jesus addressed in the words quoted above, were authorized to baptize "in the name of the Father, and of the Son, and of the Holy Ghost," it was because the Father, and the Son, and the Holy Ghost had given them that authority; and without it they could not have baptized a single soul, in the sense in which the word is used in the commission. They might have immersed them, and that would have been a baptism so far as the classic meaning of the word is concerned; but christian baptism—while, as we have seen, it cannot be administered by any other method than immersion—means more than immersion. It means immersion "in the name" or by the authority of the Father, Son, and Holy Ghost. Without such authority, immersion of itself considered, is not baptism; hence all those who have been immersed by unauthorized persons, *i. e.*, those not called of God, have not, in reality, been baptized in the sense the commission requires. They are right as to the manner, but wrong as to authority, and anything done without authority is not really done at all.

Illustration: A sells a parcel of land, to which he holds legal title, to B. C, a regularly appointed and properly commissioned notary public, is called in to write the deed and take the acknowledgements of A. and his wife to the same. The deed is signed by A. and wife; the acknowledgements are taken according to law; the notary public certifies to the same, and affixes his seal;

one or more witnesses attest the proceedings; the deed is delivered to B. and he is in full possession of the title to the land.

Again: D. sells a parcel of land to E, and F, who is in need of a little money, hears of the transaction and offers to write the deed and take the acknowledgements of D. and wife to the same. F. has no commission as a notary public, magistrate or other officer, but neither D. nor E. are aware of the fact; or if they are, their questionings are soon silenced by the smooth words of F.; and his assurances that he can write a deed that will answer as well as if written and acknowledged by C. or any other notary public; and they employ him to do the work. The deed is written, signed, acknowledged; F. affixes his certificate, but affixes no seal, for, he has none, which fact shows that he has no authority. The deed is then delivered to E, who goes home in fancied, but not in real, possession of the title to the land. Result: On test examination the deed is found to be of no value, because of F.'s lack of authority. E, therefore, has no real title, hence he cannot legally hold it nor convey it to any other party. D. must go to the trouble and expense of making another deed.

Meanwhile F. is arrested and punished for violation of the law of the land for presuming to do what he was not, under the law, commissioned to do.

Now everyone knows this to be true, and every one knows that it is right that it should be true. It is necessary for the protection of the rights of men. Now, do any of my readers think it is right for the law of the land to punish those who act without authority in earthly matters and at the same time think it right for any one who is presumptuous enough to do so, to step right over into the sacred realms of the kingdom of God and proceed, without proper authority, to administer the laws and sacred ordinances of the same? Surely not. No one with reasonable judgment could be so inconsistent.

The eleven apostles were authorized to baptize. No one will dispute that. Now, who else?

"There was a man sent from God whose name was John."—John 1: 6.

Now read verse 33:

"And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost."

This scripture shows, (1) that John the Baptist, was sent from God, and that (2) he was sent to "baptize with water." No room for any doubt that he had authority to baptize, and it was the very best authority—the authority of God himself. This is further attested by the fact that Jesus went to John for baptism. He knew John's baptism was all right, that it was from heaven and not of men.

"And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in

likewise will tell you by what authority I do these things. The baptism of John; whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?"—Matt. 21:24, 25.

The above verses show that Christ recognized that John's baptism was from heaven, for he virtually confesses to the chief priests that his authority to do these things was from the same source as John's baptism, or authority to baptize. It was a very logical conclusion that these chief priests and elders came to, when they reasoned that, "If we shall say, from heaven, he will say unto us, Why did ye not then believe him?" If he had received authority from men they would not have been under any obligation to receive baptism at his hands. "Nor are we today under any obligation to receive baptism at the hands of any man who has not been authorized of God, & called and commissioned of God to baptize.

"But," says one, "Jesus says, 'Go ye into all the world, and preach the gospel to every creature.' (Mark 16:15). That is our authority to preach; and again he says, 'Go ye therefore, and teach all nations, baptizing them' etc. That is our authority to teach and baptize."

Yes, I have read that he said that; but did he say it to you? Did he say it to any of the reformers and church builders, such as Luther, Calvin, Knox, Henry VIII, Wesley, Campbell or Ellen G. White, or any one else?

"O yes," says one, "he says so to them through the Bible, but not by revelation direct." And they went out on the authority of the words of Jesus to eleven apostles, but not to themselves, and preached, baptized, and bulld churches? "Yes," and the words "go ye" are to be applied to every man who chooses or "feels impressed" to go? "Yes." Then the commission, though given to the eleven apostles, may be used by any one who chooses to apply it to himself, and by the authority of the words "go ye" he may go out and preach and baptize? "Yes."

Well now, reader, if you insist that the commission to the apostles, as given by Matthew and Mark, is applicable to men today, in clothing them with authority to preach and baptize, may I just ask if the same commission to the same eleven apostles as recorded by Luke, is also applicable? And, of course, to this question you must answer yes.

Now read: "And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:48, 49.

Now, if, "go ye" in Matthew and Mark is applicable to any man today, then we insist that "tarry ye" in Luke, is equally applicable and must be heeded,

or there will be no validity attaching to the ministry and baptism of any one who fails to "tarry" at Jerusalem or some other place until he is "endued with power from on high" and not from the faculty of some theological seminary.

The commission to the apostles does not, and cannot authorize any man now living to preach or to baptize, unless some of them are now living, and if they are, their commission does not authorize anybody outside of the eleven, to either preach or baptize, any more than Noah's commission to build an ark authorizes them to build another ark, or Moses' commission to lead the Israelites out of Egyptian bondage authorizes them to lead the Jews from Russia over into Palestine today.

When God wanted John to preach and baptize he called and sent him to the work. When Jesus wanted the apostles to go and preach and baptize, he knew that John's commission, though it was from heaven, was not sufficient for them, and so he gave them a commission for themselves. When he wanted a quorum of seventy, he "appointed" and sent them saying, "Go your ways." (Luke 10:3). When he wanted Paul and Barnabas he called them by the Holy Ghost, speaking through the prophets at Antioch, and they were "sent forth by the Holy Ghost." (Acts 13:3, 4). When he wanted elders they were called by the Holy Ghost, and by it they were made overseers over the flocks of God. (Acts 20:28).

For none of these, nor for any other minister for God, of which the Bible makes mention, would any former commission to some other party, answer; but every one must, and did, have a call and commission for himself, and that by revelation from God, either directly or indirectly. Such were authorized to baptize; none others were. Such are authorized to baptize today; none others are.

"Hard on those who do not believe in present revelation," did you say? "Friend, I do thee no wrong." Did you not agree to take the "tarry ye" in Luke, as well as the "go ye" in Matthew? The fact that God approved of baptisms that were performed by those whom he called, such as John (Matt. 3), the eleven (Mark 16: 20, Acts 2: 38), Paul (Acts 19), Philip (Acts 8), is of itself, strong proof that the position for which we are now contending is true, viz., that only those who are called of God are authorized to baptize in his name. These are they who may be likened unto the true notary who had authority to make deeds and take acknowledgements thereof and convey title, even the remission of sin. Who could wish for a more excellent way than that?

Reader, did you know that in our times, just as in times of old, baptisms are being performed that are approved of God by the giving of his Spirit, attesting the fact that sins have been remitted, that pardon has been received?

Do you not know further, that in these days, just as in days of old, there are thousands of so-called baptisms, sprinklings, pourings, and even immersions, without authority; which God does not recognize, or approve by sending his Spirit upon those who administer, or those who receive them? Such administrators may be likened unto the notary who makes deeds and acknowledges, without any commission, and hence cannot convey title; and those who receive such baptisms, if it were proper to call them such, are in the same condition as the parties who were deceived by the fraudulent work of the pretended notary who had no commission, and no seal with which to attest and make good his work. No one ought to mistake that for the more excellent way, yet many do, and are seemingly satisfied without the approval of God's Spirit bearing witness with their spirit, that they are the children of God and have a right or title, properly conveyed by the authority of God, securing to them a home in the land of peace. Is it not strange that that should be mistaken for the more excellent way?

SUBJECTS OF BAPTISM.

Let us take up now the second question referred to at the beginning of this chapter, viz.,

Who are proper subjects of baptism, or by whom should baptism be received?

One party says those of mature age, who have already received the baptism of the Holy Ghost, and been made new creatures in Christ Jesus.

Another party says that little children, infants, are proper subjects of baptism as well as those of mature age, who have previously been baptized of the Spirit.

And still another party says: "Penitent believers, whose sins are not yet forgiven, are to be baptized for the remission of sins."

Possibly there are other views entertained, but this will suffice for our present purpose. Here are three ways of looking at this question, and as they are different, essentially so, they cannot all be right. All are not in harmony with the teaching of Him who said, "I am the way."

Let us look at this first position, that is, that those of mature age, who have been baptized with the Holy Ghost, are the only proper subjects of water baptism. The writer agrees with the party making this claim, so far as relates to those of mature age, at least sufficiently mature to be taught the principles of the gospel, of which baptism is one; but he disagrees with them in that only those who have previously been baptized of the Spirit, are fit subjects for water baptism.

In these articles scriptural evidences have been adduced in great abundance to show that John baptized *sinners*; people who confessed their sins, and after he had baptized them with water, he promised them they should yet receive the Holy Ghost. (See Mark 1: 8). If these people had received the

Holy Ghost, John did not know it, and yet he had baptized them: or if he did know, he promised that they should receive, sometime in the future, that which they already had received, and were still in possession of at that time. To believe John did that, is to believe him to have been knavish or foolish, or both. We can hardly afford to do that.

Again: The Samaritans were baptized in water by Philip, but had not yet received the baptism of the Holy Ghost. The apostles heard of their baptism, and sent Peter and John, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord, Jesus."—Acts 8: 15, 16.

To say that none are entitled to water baptism only those who have already received the Holy Ghost, is to dispute the foregoing verses of Scripture; and to say that Philip made a mistake, that Peter and John also made a mistake, and that the rest of the apostles at Jerusalem were compromised in the mistake with them, is unwarranted by the facts and, worst of all, it is to say that God sanctioned the mistake; for the 17th verse says: "Then laid they [Peter and John] their hands on them and they [people who had been baptized in water] received the Holy Ghost."

Now, we have two positions before us, either one of which we may accept.

1. That God, the Holy Ghost, Peter, John, the rest of the apostles at Jerusalem, and Philip all made a mistake in teaching that persons who had not received the Holy Spirit or its baptism, were proper subjects for baptism in water, or

2. Those who now teach that only those who have received the Holy Ghost, or its baptism, are entitled to water baptism, are making a mistake in so teaching. To believe the former, is to at once destroy the foundation of all religion, so far as Bible revelations are concerned. To believe the latter, therefore, is certainly the more excellent way to dispose of this matter. It is better for us to enter into life with no human creed, yea, with all creeds (except the creed of Christ) blotted out of existence, than to have a hundred, or a thousand, creeds; and, with them, be cast "into outer darkness, where there shall be weeping and wailing and gnashing of teeth."

Again: On the day of Pentecost a vast number were convinced by the powerful discourse of Peter, inasmuch that they

"Said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?"—Acts 2: 37.

There's an important question; and the answer, as given in the Good Book, throws light on the question, who shall be baptized? Let us read it, v. 38:

"Then Peter said unto them, Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins,

and ye shall receive the gift of the Holy Ghost."

That was Peter's answer. It was the answer of "the rest of the apostles," for they stood up with him and not one of them demurred or objected, or expected to his answer, and that compromises them again. It was the answer of the Holy Ghost, for Peter and his brethren were filled with it at the time, and "spoke with tongues as the Spirit gave them utterance." (Verse 4.) It was the answer of Jesus Christ, Peter says:—

"This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God, exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."—v. 33.

It was the answer of God, the Father, for in verses 16 and 17 we read:

"But this is that which was spoke by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh," etc.

Now, if God poured out his Spirit on Peter and others, as is here declared, then whatever Peter said under the power of that Spirit was the voice of God's Spirit, therefore the voice of God himself. So it is easy to see that God sanctioned, or approved the answer of Peter.

Now let us sum up the question and the answer.

1. People who have received neither the baptism of water, nor the baptism of the Spirit, but who are sinners, and, in a sense, the slayers of Christ (v. 37), ask, "What shall we do?"

2. In answer they are told (a) to repent, (b) to be baptized, and (c) ye [who repent and are baptized] shall [future tense] receive the gift of the Holy Ghost.

Any one can see that according to this answer, the baptism of water preceded the baptism of the Spirit, just as when John baptized the multitudes in Jordan, and when Philip baptized the denizens of Samaria.

Who are the witnesses to this order, and how many are there? (1), We write Peter's name on the list as he is spokesman. Then we write (2) Andrew, (3) James, son of Zebedee, (4) John, (5) Philip, (6) Bartholomew, (7) Thomas, (8) Matthew, (9) James, son of Alphaeus, (10) Lebeus, (11) Simon, (12) Matthias. These are the names of the quorum of the Twelve, and they stand as a unit upon this matter. John the Baptist baptized persons in water who had not yet had the baptism of the Spirit (Mark 1: 8), and so we write him as our thirteenth witness that water baptism precedes Holy Ghost baptism. Philip, the evangelist, as we have seen, did the same thing at Samaria, so we write him down as the fourteenth, and Paul did the same thing at Ephesus (Acts 19: 1-4), so he makes the fifteenth; while the Holy Ghost came to different ones at different times, who had previously been baptized in water, hence we may safely write him as the sixteenth witness.

Jesus Christ, as we have seen,

did, on the day of Pentecost, "shed forth" those wonderful things which were done and said, thus signifying his approval and we unhesitatingly write Him as our seventeenth witness. And as God the Father, sent or "poured out" his Spirit upon those who taught and those who accepted the doctrine that water baptism precedes Spirit baptism, with confidence we write Him as our eighteenth witness in the case of the matter before us.

Eighteen witnesses, especially when three of them speak directly from heaven, and the others are in good standing and of good repute, as members of the kingdom of God on earth, ought to be sufficient to prove any cause. There can be no doubt that they all agree, that their testimony is all on one side, and in favor of the idea that penitent persons may receive baptism in water previous to the baptism of the Holy Ghost. On the strength of this evidence we rest our case, confident in the belief that our way is more excellent than any other, because it is God's way; and that the idea that only those who have received the Spirit's baptism are entitled to the baptism of water, is not "the good way" because it is "not cast up" by the Lord.

But are there no witnesses on the other side; are there none who answer the question, "What shall we do," in a different way than did these eighteen witnesses?

Yes, plenty of them. Friend, if you are on the other side of the question, you are not by yourself by any means. Millions of people, including great and mighty Doctors of Divinity, testify for you and say that no one is entitled to water baptism until he has been baptized of the Spirit.

"Well, then, have I not the advantage in the number of witnesses," do you ask?

Yes, as to numbers you do have the advantage; but as to character, credibility or reliability of witnesses, how is it? Is not the advantage with the eighteen witnesses who are against you? Yea, verily. Surely nothing more need be said on that point.

#### INFANT BAPTISM.

A little time and space devoted to the question, "Are infants proper subjects of water baptism?" and we are done.

What we have already presented proves clearly that they are not, for they are not sinners, and as already proved, water baptism is for repentant sinners; and as infants are not sinners—and if they were, would be utterly incapable of repentance—baptism is not intended for them. That is reason enough why infants need not to be baptized; but hear Mr. A. F. Rogers tell why they should be:

"I claim that infants (children) are proper subjects; that God requires it; that we have scripture example for it; that if we withhold it we are guilty of violating positive law; and that in thus withholding it we deny their interest in Christ and their title to heaven. \* \* \* If infants are saved they must be baptized, for there is no salvation without it. Not that they cannot be saved in heaven

without water baptism. I say no such thing. But I do say, that if they are saved in heaven the only thing in the universe that saves them is the baptism of the Holy Ghost, of which water baptism is the sign."—Christian Baptism, pp. 71, 72. (Last emphasis mine).

Again: "But if Christ saves them, it is from sin; and what sin have they to be saved from? Guilt? No; they have none to be pardoned. There is, therefore, but one sense in which he can save them, and that is from the depravity of their nature that unfits them for heaven."—p. 73. (Emphasis mine).

On page 74 he says: "The universal necessity of the new birth arises from the fact that we all have been 'born of the flesh'—that is of sinful parents; consequently we have a sinful nature, for like can only produce like."

Further along on same page: "Our infant children, then, need and must have both the sign and the thing signified (water and Spirit baptism), for they are born of the flesh even as we, and without the birth or baptism of the Spirit they cannot be saved." (Emphasis mine).

Mr. Rogers' position is now pretty clearly set forth.

1st. Infants come into the world totally depraved, or at least with a depravity of nature that unfits them for heaven.

2d. This depravity of their nature must be taken away by the baptism of the Spirit or "they cannot be saved."

3d. Mr. Rogers assumes without one scintilla of evidence to support him in the assumption and not a syllable of proof does he even try to offer in its support that water baptism is a "sign" of the Spirit's baptism, and must be given to infants by the minister because it is supposed that God has saved the poor infants from that "depravity of their nature that unfits them for heaven;" hence he concludes that infants need and must have the "sign."

But Mr. Rogers' premise is wrong to start with; his conclusion must be wrong also.

Webster defines "depraved:" Corrupt, wicked, destitute of holiness or good principles.

"Totally" he defines thus: Wholly, entirely, fully, completely.

If, then, infants come into the world in a totally depraved state, they are born wholly corrupt, entirely-wicked, completely destitute of holiness or good principles; can any sane man believe that?

Calvin's doctrine that:

"Reprobate infants are vipers of vengeance which God holds over the flames of hell, until they turn and spit venom in God's face" (See Calvin's Institutes, Vol. 1, *Saints' Herald*, Sept. 5, 1900), is no worse.

"But," says one, "the Bible does not say anything about reprobate infants." Very true; but it says fully as much about infants that are totally depraved, wholly wicked, entirely corrupt. The devil himself is not worse than that.

Now, having seen what Mr. Rogers and Mr. Calvin believe about the condition of infants at birth, let us see what Jesus taught respecting them:

"But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—Matt. 19: 14.

Again: "And said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18: 3.

This scripture shows that Jesus regarded that the character of infants—"little children," is exactly the kind that men must have in order to enter into and inherit the kingdom of heaven. Jesus was right; and if Mr. Rogers was right in his claim that infants have a "depravity of nature that unfits them for heaven," and if Mr. Calvin was right in his claim that infants—some of them at least—"are vipers of vengeance," then for us to "be converted and become as little children" and consequently fit to enter and abide in the kingdom of heaven, we would have to become "totally depraved;" that is, we must become "wholly corrupt," "entirely wicked" and "completely destitute of holiness," or to use Calvin's words, we must become "vipers of vengeance" in order to enter into the kingdom of heaven. Nonsensical as this appears, we must believe it or discard the heresy upon which Mr. Rogers bases his argument in favor of infant baptism, viz., that children are born into the world with "a depravity of nature that unfits them for heaven," and that "without the birth or baptism of the Spirit they cannot be saved."

But Mr. Rogers does not believe this heresy himself. In fact, no man of sound judgment can believe it unless he refuses to use his judgment. After taking the ground, as the quotations already given from his little book show, that "the only thing in the universe that saves them [infants] is the baptism of the Holy Ghost," and that to withhold water baptism from infants is to "deny their interest in Christ and their title to heaven," and that the baptism of the Spirit saves them from "that depravity of their nature that unfits them for heaven," and that our infant children \* \* \* are born of the flesh even as we, and without the birth or baptism of the Spirit they cannot be saved"—after proclaiming this monstrous heresy with as great a flourish of trumpets as Joshua's priests did when they encompassed the city of Jericho—there seems to have been a mutiny of his stilled conscience, a revolution of his misguided and mistreated judgment until finally, in spite of himself, he "flops" and explodes his own arguments by contradicting himself thus,

page 78: "Here, then, is infantile justification. Christ purchased the blessing and the Holy Ghost applied, and our infants came into the world in this state of grace—children of God and heirs of glory. Many of them die and go to glory before they ever see the light of this

world," etc. (Emphasis mine). Now, if our infants come into this world children of God, heirs of glory, then I am much puzzled to know how they came with "a depravity of nature that unfits them for heaven." If many of them die and go to glory before they ever see the light of this world, I am at a loss to know why they "need and must have" both the baptism of water and Spirit and why, without the latter "they cannot be saved." Does God "baptize their souls" before they are born? If so, then they are not born totally depraved are they? Or do they "backslide" in their pre-natal state so that they "need" the baptism of water and of the Spirit that they may be saved?

If God does baptize their souls before birth, neither Mr. Rogers nor any other man knows anything about it, for there is no revelation of the fact in the Bible or elsewhere. If God ever baptized the soul of a single infant since the world began and by that baptism saved that soul "from that depravity of nature" that unfitted it for heaven, then he has kept it a profound secret; for there is not one line, sentence, word or syllable of revelation in regard to it. Mr. Rogers simply assumes it, but does not prove nor even attempt to prove it. Why is this? Echo answers, Why?

But there is no need for me to say more. Mr. Rogers has, as we have seen, blown up his own magazine and bursted his only gun. He bases his whole argument on the depravity of infants and their consequent need of the Spirit's baptism, and then overthrows his position by admitting that they come into the world in a state of grace—"children of God and heirs of glory."

Baptism in water is "for the remission of sin." Infants have no sins to remit. Therefore infant baptism is not a part of the more excellent way.

Baptism in water is for those who believe (Mark 16: 16; Acts 8: 37), and for those who repent (Acts 2: 38). Infants can neither believe nor repent; therefore infant baptism is no part of the more excellent way.

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Jesus to the eleven, Matt. 28: 19.

They were to baptize those whom they taught. Infants cannot be taught, hence there neither was nor is a commission to baptize them; therefore infant baptism is no part of the more excellent way.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them and departed thence."—Matt. 19: 14, 15.

"And he took them up in his arms, put his hands upon them, and blessed them."—Mark 10: 16. That is the more excellent way, for it is according to the mind of him who said: "I AM THE WAY."

It is not pretended that anything like an exhaustive discussion of matters presented in this paper has been made, but it is

hoped that at least a few rays of light have been thrown across the path of some who may be in search of the more, yea, the most excellent way—"the good way"—and may they be able to find it and "walk therein," and so doing "find rest to their souls."

RHEUMATISM.

A BLOOD DISEASE AND CURED BY B. B. B.

**HOSTILE FREE TO SUFFERERS.**  
Rheumatism is as much a blood disease as cancer, ulcer or scrofula, and to cure to stay cured, it should be treated as such; hence Botanic Blood Balm (B. B. B.) should be used. It neutralizes the specific poison that causes rheumatism, expels it from the system, and permanent cures after everything else fails. George W. Leonard, of Atlanta, writes under date of July 2, 1899, that he was cured of Rheumatism ten years ago by B. B. B.; that before that he suffered most excruciating pains in bones and limbs. His hands would puff up and swell, his knee caps would get so stiff he could hardly bend them, and he could hardly walk without the aid of a crutch. He tried doctors and medicines, but none reached the root of the trouble, which was in the blood. Sometimes he thought he had found a cure, but alas, his symptoms would come back again until he was cured ten years ago by the use of eight large bottles of B. B. B., and he has been perfectly well ever since. John M. Davis, of Tyler, Texas, had been subjected to attacks of inflammatory rheumatism since ten years of age, yet he was permanently cured, with no trace of the disease left, by eight large bottles of B. B. B. To further convince you that B. B. B. cures the most obstinate case, we will send a sample bottle free, so you may test the remedy at our expense. Can anything be fairer?

You will find large bottles for sale by all druggists for \$1.00, or six bottles (full treatment), \$5.00. For free trial bottle enclose five cents, which pays exact cost of postage (the medicine is free), and address BLOOD BALM CO., 86 Mitchell St., Atlanta, Ga., and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free medical advice.

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The Principal of "The Missouri Shorthand College" is John H. Schofield, the well known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Schiller Building, Chicago, Feb. 21, 1900. Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJAMIN ANDREWS, Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I. I have known Mr. John H. Schofield for years as stenographic reporter for the Providence Journal. His work has given me much satisfaction to all persons concerned. His character as a Christian gentleman has also commanded respect, and I take pleasure in commending him to the confidence and good-will of all with whom he may come in contact, and with whom he may have business relations.

E. G. ROBINSON, President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa. Mr. John H. Schofield: My Dear Sir—It gives me much pleasure to say a timely word to bear witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy and your accomplishments must win. You are, however, too good and favorably known to need this note or recognition from your very sincere and devoted friend,

BRO. FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifying success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a good general knowledge of shorthand in twenty weeks. This is a short time to acquire a profession that will enable persons to be self-supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil. As a knowledge of shorthand is of no practical utility unless able to spell and compose correctly, students deficient in those lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasant employment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

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Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$3.65 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets a share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1876. Insist on having Major. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; either kind. Free of postage.

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Two Boxes of Quit-to-bac Cured Him.

"KIEL, Okla., March 29, 1900. 'Bro. Ordway—I have been enabled to quit tobacco after the use of two boxes of your antidote (Quit-to-bac). I have used tobacco for thirty years and both chewed and smoked plug tobacco. 'L. S. STALBY.' Three boxes of Quit-to-bac sent postpaid anywhere in the United States or Canada for only \$1.50, with positive guarantee of cure or money cheerfully refunded. U. S. postage stamps taken. You run no risk, why not be free from this God-condemned habit? Address, (Bro.) B. F. ORDWAY, Peoria, Ill.

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THEY ADMIT IT. Bro. Hull, Chaucery, Ohio, says we saved him \$12.00 on a \$13.00 suit. Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit. Youth's heavy three-piece suit, age 12 to 19, \$3.50. Goods are all sent prepaid.

MEN'S SACK SUITS. Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.50; 20 ounce \$8.75. Extra fine, strict-ly all wool Oxford steel gray, heavy; worth \$18.00, price \$9.00.

PRINCE ALBERT SUITS. Same goods as usual, 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send all correspondence, letters, orders and registered letters to Chumrah, Mo. THE E. T. ATWELL CO. Chumrah, Mo.

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R. R. TIME TABLES.

Table with columns for Missouri Pacific-Main Line Depot, Trains West, Trains East, and Liberty Street Depot. Lists train numbers, destinations, and times.

CHICAGO & ALTON.

Table with columns for East Bound and West Bound. Lists train numbers, destinations, and times.

**JOTS BY THE WAYSIDE.**

BY T. V. ORATURN.

Tent meetings moving on nicely, crowd's all we could ask, interest fair to middling.

On Friday night a Christian minister, Rev. Mr. Hyder, challenged me to discuss church propositions; had them written up and signed when he presented

them. They are the regular church questions and have the "ear marks" of Braden. Of course I signed them, and we commence discussion tonight, to continue six nights. Excitement augmented and expectancy of Christians greatly of the sanguine type. Bro. D. A. Anderson is my moderator; more anon. OCEAN VIEW, Cal.

**Daughters of Zion.**

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTS, Editor,

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

**ADVISORY COMMITTEE.**

- Mrs. Mary B. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3216 Laclede Avenue, St. Louis, Missouri.

THESE columns are open to those who desire to ask questions in regard to the Daughters of Zion work. Send same to the editor who will be glad to give them space, and they will be answered by some member of the Advisory Board.

I wish to state for the encouragement of those who so much desired to interest the girls in this great work, that I received a letter last week from a dear young sister, who lives a long way from us, but whose heart is evidently in the Daughters of Zion work. She said she was so glad that the girls could be represented, and among other good things she said was this:

"Being one of the girls I appreciate the interest that is taken by those experienced in helping the youth to guide their feet aright."

Is that not good cheer? It was to me, and I sincerely hope others of "my girls" will come forward, as this one has done. It will not do one-half the good for you to read what others say as it will to try to say something yourself. There was such a hearty and sincere God speed to the new departure that it cheered me very much. I hope to hear more from this sister.

As I have been asked by the editor of this department, also by the Advisory Board, to prepare an outline of our local meetings in Independence, I do so, not with the thought that it will be a model for others to go by, but

with the hope that it may offer a suggestion or two to others who have but recently organized and are not yet familiar with the work.

Our first effort is to make every one feel as free and easy as possible, so we observe only enough formality to keep things running in order. For that reason, remarks are addressed to the one presiding, and by so doing it seldom becomes necessary for the chairman to suggest that there should but one talk at once.

We follow the program provided in the Herald. The chairman frequently calls upon one or more of the other sisters to engage in prayer, but reads the scripture lesson herself, having carefully noted beforehand if there are any points in it having bearing upon the subject of the other lesson, or are particularly calculated to give encouragement in our work, and calls attention of sisters to them. We have been in the habit of reading or calling upon one of the sisters to read the culture lesson through, and then discussing it afterwards.

There is another plan that we think has some advantages over the former, and which we think we shall adopt for a time at least, and that is to have sisters bring Herald's and read in turn parts of the lesson and discuss as we go along.

Either plan has its advantages; by the first we get a better comprehension of the whole on which to base our arguments. We often find that sisters are not very free to express their thoughts, so we find it quite helpful to be prepared with questions to put to them, and we endeavor to look at all questions from both sides; that is, for and against. As often as we think practical we appoint one of the sisters to write a paper on the lesson, and we have been encouraged when we have heard them read, to find that our sisters have been led to so good an understanding of the responsibility of their position in the church and in the world.

We have felt many times that God has been very near to us in our meetings, and we have received help to go on with our work.

After the lesson is over we call roll and then hear reports from our visiting committee, committee appointed over young ladies' society, and attend to any other business we may have on hand, then close with song and prayer.

MRS. B. C. SMITH.

**A RECRUITING SONG.**

BY ALICE R. CORSON.

I have taken my stand 'neath the banner of love,  
With Christ for my captain and king,  
His sweet voice I heard and accepted the word,  
And my all to his service I bring.  
I have taken my stand 'neath the banner of love,  
Too long have I lingered, but now  
I have made him my choice and my soul doth rejoice,  
As in humble submission I bow.

CHORUS:  
I have taken my stand 'neath the banner of love,  
I'll desert its fair colors no more;  
And no foe need I fear with my captain so near,  
Soon, soon will the conflict be o'er.

I have taken my stand 'neath the banner of love,  
And here will I ever abide;  
With naught to alarm, for safe from all harm  
Is the soul who keeps close to His side.

I have taken my stand 'neath the banner of love,  
And the armor of faith have put on,  
Ready, at his command, to go forward or stand,  
Keeping guard till the victory is won.

'Neath the banner of love is my shelter and shade,  
My refuge when danger is nigh;  
All my wants I may bring to my Captain and King.

And each need he will freely supply,  
'Neath the banner of love there is rest, peace and joy,  
Unshaken by conflict or storm,  
No cares can oppress, nor griefs long distress.

The soul that doth lean on His arm,  
And while I abide 'neath the banner of love,  
And walk with my face to the light,

No enemy's dart shall enter my heart  
'Through the breastplate of righteousness bright,  
While onward I march 'neath the banner of love,  
Whatever the powers that assail,  
With truth's keen edged sword in the strength of my Lord,  
O'er my foes I will surely prevail.

For the battle we fight 'neath the banner of love,  
Is a conflict with Satan and sin;  
And tho' he urge the war wage, tho' all should engage,  
Yet Christ will the victory win.

Who would not enlist 'neath the banner of love,  
Since Christ is the captain and king?  
This warfare to wage 'gainst the powers that engage  
His soul into bondage to bring.

Who would not enlist 'neath the banner of love,  
And to the end bravely endure?  
And on yonder fair shore when the conflict is o'er,  
A home everlasting secure?

Who would not enlist 'neath the banner of love,  
Since the Captain stands ready to pay  
In heaven's pure gold, every soul that is enrolled?

Oh! why should ye longer delay?  
Oh! come and enlist 'neath the banner of love,  
That flows from the ramparts of heaven;  
Rich bounties to all who answer His call,  
The Captain has said shall be given.

Oh! come and enlist 'neath the banner of love,  
And angels thy helpers shall be;  
And a bright crown of life at the end of the strife.

The Captain has waiting for thee.  
3829 4th St., FULTON,  
RICHMOND, Va., May 7.

**CONFERENCE MINUTES.**

Conference of the Far West district convened with the Delano branch, near Cameron, Missouri, September 29th and 30th; Bro. T. T. Hinderks and J. S. Constance in the chair; Charles P. Faul and A. Leaverton secretaries.

C. P. Faul, bishop's agent, reported as follows: On hand last report, \$138.61; received and on hand, \$613.12; disbursements, \$377.30; on hand, \$205.32. Chair appointed M. Shaw, J. W. Roberts and J. C. Elvert to audit the account. Committee examined the books and reported the same to be correct.

Ministry reporting: Elders, Wm. Lewis, confirmed 2; T. T. Hinderks, blessed 1 child; J. S. Constance, D. E. Powell, baptized 6; C. E. Gulnaud, sat on one elder's court; Swen Swensen, confirmed 5, blessed two children;

S. F. Cushman, baptized 2, confirmed 1, blessed 2 children; J. W. Roberts, Arnold Nesser, A. W. Head, W. E. Summerfield, Ben J. Dice, J. C. Elvert, blessed 2 children, solemnized 1 marriage; J. C. Foss, baptized 6, confirmed 2; M. Shaw, baptized 5, confirmed 6, blessed 2 children; R. Archibald, confirmed 2, blessed 1 child. Priests: Robert Garlich, baptized 2; Walter W. Smith; R. S. Parker. Teacher, C. J. Craven.

Branch reports: Wakenda, 60, gain 1; Delano, 111, loss 2; German Stewartsville, 77; Edgerton Junction, 42, gain 3; DeKalb, 51, loss 1; Mount Hope, 42; Stewartsville, 156, gain 3; Pleasant Grove, 86, gain 1; St. Joseph, 468, gain 19.

Bro. H. B. Taddicken was recommended by the St. Joseph branch to be ordained to the office of elder. This was granted and referred to the president of the St. Joseph branch to provide for ordination.

Bro. W. E. Haden was recommended by the Stewartsville branch for ordination to the office of elder. This was also granted and referred to Bro. F. C. Keck, of the Spring River district, to provide for this ordination. Bro. Haden is now laboring in the office of priest as missionary in that district.

A motion carried authorizing the secretary of the district to purchase a suitable valise to carry the district books, etc., and present his account to the next conference for allowance.

Bro. B. J. Dice presented a bill of \$10.53 for materials bought for tent seats furnished the district. A collection was ordered to pay same.

Moved that the president and missionary in charge appoint two days meetings in branches throughout the district; carried. Meetings appointed as follows: Mount Hope, October 27th and 28th, in charge of J. C. Foss and S. F. Cushman; Wakenda, October 27th and 28th, J. C. Elvert and W. W. Smith; Pleasant Grove, October 27th and 28th, M. Shaw and C. E. Gulnaud; Delano, November 3d and 4th, T. T. Hinderks and Charles P. Faul; St. Joseph, November 10th and 11th, J. C. Foss and S. F. Cushman; Stewartsville, November 17th and 18th, H. B. Taddicken and M. F. Bryant; Kingston, November 24th and 25th, A. W. Head and Ben Dice; DeKalb, November 24th and 25th, J. S. Constance and J. W. Roberts; German Stewartsville, December 1st and 2d, D. E. Powell and Andrew St. Lewis; Edgerton Junction, December 1st and 2d, A. Nesser, Jr., and D. J. Flanders. Any minister finding he cannot fill the above appointment will see that substitute is sent.

Officers elected were T. T. Hinderks, president; J. S. Constance, vice president; C. P. Faul and A. Leaverton, secretaries; Charles P. Faul, sustained as bishop's agent. Bro. Swen Swensen, because of secular affairs, will be compelled to return to his home. A vote of thanks was tendered him for his faithful service while missionary in the district.

Preaching by Bro. Swen Swensen, Wm. Lewis and J. C. Foss. Social meeting in charge of Bro. M. Shaw and D. E. Powell.

Adjourned to meet with the St. Joseph branch, December 15th and 16th.

G. P. FAUL.

**Conference Notices.**

Quarterly conference of Northwest Kansas district will meet at Idylwild, November 3, 10 a. m. Please send all reports to district president.

A. KENT.  
IDYLVILD, Clay Co., Ks., Oct. 8.

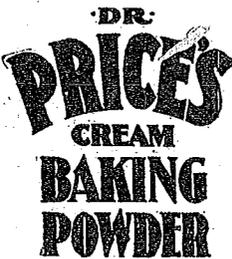
The Texas Central district conference will meet at Texas Central branch, near Hearne, November 3d, at 10 o'clock a. m. Sunday School Association at same place on the 2d, at 10 o'clock a. m. Let every officer in the district make a report. Come everybody who can and let us have a good time.

E. W. NUNLEY, Dist. Pres.

**DIED.**

STONE:--At the home of Bro. and Sr. Thomas Lilly (who have had the care of him since December, 1899), at

A PURE GRAPE CREAM OF TARTAR POWDER



Highest Honors, World's Fair Gold Medal, Midwinter Fair  
Avoid Baking Powders containing alum. They are injurious to health.

Taylorville, Illinois, October 1, 1900, Nephil, son of James and Elizabeth Stone, of Higbee, Missouri; aged 1 year and 12 days. Funeral service in charge of Bro. Luther Simpson, at his residence.

AGENSTEIN:--At Omaha, Nebraska, September 23, 1900, Sr. Susanna Agenstein. She was born October 4, 1815, in Switzerland; came to America in 1870 and went to Utah; becoming dissatisfied she joined the Reorganization October 8, 1871; moved to Omaha the same year and has lived there ever since. She lived and died true to her covenant with her Lord. Her home was ever a home for the ministry and her hand a liberal one in helping this work. The poor lost a friend, the church a staunch and faithful member and society a noble citizen, and her family a true, devoted and loving mother. She leaves one son and four daughters, besides many sorrowing friends to mourn her departure. The funeral was from the church; where she was a faithful attendant for nearly thirty years; sermon by Elder F. A. Smith. The genuine sorrow of the Prayer Union as they gathered around their departed president's remains was a marked evidence of the esteem in which our departed sister was held by those who knew her well.

All except bad ones!

There are hundreds of cough medicines which relieve coughs, all coughs, except bad ones! The medicine which has been curing the worst of bad coughs for 60 years is Ayer's Cherry Pectoral.

Here is evidence:

"My wife was troubled with a deep-seated cough on her lungs for three years. One day I thought of how Ayer's Cherry Pectoral saved the life of my sister after the doctors had all given her up to die. So I purchased two bottles, and cured my wife completely. It took only one bottle to cure my sister. So you see that three bottles (one dollar each) saved two lives. We all send you our heartfelt thanks for what you have done for us."--J. H. BURKE, Macon, Col., Jan. 13, 1899.

Now, for the first time you can get a trial bottle of Cherry Pectoral for 25 cents. Ask your druggist.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 18, 1900

NUMBER 42.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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J. W. LUFF, BUSINESS MANAGER.

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In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

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ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## THE LORD'S COMINGS.

The importance of the age in which we now live—"the dispensation of the fullness of time"—is understood and appreciated by but comparatively few. Important events have been, and are now, transpiring, and others of equal significance remain to be developed in the future in the fulfillment of the designs of our heavenly Father, preparatory to the second advent of the Savior, whose coming is the theme of many sermons and the expectation of perhaps millions of people. All who thus look for and desire His coming, are striving to make such preparation as their conception of what is needed to properly commend them to His divine favor, admonishes them to do.

It is the third time in the history of this world—so far as it has been given us—when the coming of the Son of God to this planet was anticipated; twice were the expectations realized, and the third will be just as surely, and as literally, according to the prophecies, as were the other events in fulfillment of the divinely inspired predictions of the servants of God. But each time not all were prepared for His coming, though some had endeavored to make preparation, their failure resulting from a misconception of what was necessary to be done.

At His first appearance there was so much disappointment among certain classes of churchmen that they could not be induced to accept Him or acknowledge His claims, though the miracles and wonder working power that testified of His divinity were so convincing in their character. The statement is generally credited that these devout people, chafing under the yoke of the Roman dynasty, expected the Deliverer to come

and free them from this hated bondage. Not the suspicion of a suggestion apparently entered their minds that the Lord did not acknowledge them as His chosen people, hence, when the Savior came, of course He would come directly to them, assume the reigns of government and destroy their enemies.

Holding this view of His advent, it is small wonder that they would not give credence to the claims of the lowly born infant, coming into the world like other men, instead of coming in the "clouds of heaven with power and great glory" as the prophets had testified. Then, again, the place of His birth was, in their estimation, a complete refutation of the claims to prophetic prerogatives, for nothing had been written, according to their knowledge, that would support the assertion; for "out of Galilee ariseth no prophet" (John 7: 52), and under this conviction they continued to oppose Him, until the awful tragedy of the cross was the culmination. Their "looking" and their "preparation" were a failure, being misguided. By too many, we fear, will their errors be repeated when He shall come the last time, "the second time without sin unto salvation."

The second time His appearance was looked for, and for which preparation was made—though directly connected with, and in reality, a part of His first coming—was to His sheep on this continent of America, after His crucifixion at Jerusalem. As, after His resurrection, He appeared to His disciples at Jerusalem, and again, to more than "five hundred of the brethren" (1 Cor. 15: 6), so on this continent He appeared to His followers as He testified He would do, recorded by John.

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd.—John 10: 16.

Some have interpreted this statement to have reference to the gentiles; but this will be found untenable when it is remembered that the gentiles were never denominated His "Sheep," that appellation being given to the house of Israel, or descendants of Abraham only: *further, no gentile body ever heard His voice, so far as we have record.* But when we turn to the descendants of those who emigrated from Jerusalem to America, and who were of the same nationality as were those to whom Jesus addressed himself when advising them of the other sheep, we have at once the rational and only consistent interpretation of His declaration.

The account of His appearance to His people on this land is so beautiful that we reproduce it

for the benefit of those who may not have read it.

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering one with another, and were shewing one to another the great and marvelous change which had taken place; and they were also conversing about this Jesus Christ, of whom the sign had been given, concerning his death. And it came to pass that while they were thus conversing one with another, they heard a voice, as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard: and it was not a harsh voice, neither was it a loud voice, nevertheless, and notwithstanding it being a small voice, it did pierce them that did hear, to the centre, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn. And it came to pass that again they heard the voice, and they understood it not, and again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came: and behold, the third time they did understand the voice which they heard; and it said unto them, Behold, my beloved Son, in whom I and my Father are well pleased, in whom I have glorified my name, hear ye him. And it came to pass as they understood, they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe, and he came down and stood in the midst of them, and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand, and spake unto the people, saying, Behold I am Jesus Christ, whom the prophets testified shall come into the world; and behold I am the light and the life of the world, and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things, from the beginning. And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth, for they remembered that it had been prophesied among them that Christ should shew himself unto them after his ascension into heaven. And it came to pass that the Lord spake unto them, saying, Arise and come forth unto me, that ye may thrust your hands into my side, and also that ye may feel the prints of the nails in my hands, and in my feet, that ye may know that I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world. And it came to pass that the multitude went forth, and thrust their hands into his side, and did feel the prints of the nails in his hands and in his feet; and this they did do, going forth one by one, until they had all gone forth, and did see with their eyes, and did feel with their hands, and did know of a surety, and did bear record, that it was he, of whom it was written by the prophets, should come. And when they had all gone forth, and had witnessed for themselves, they did cry out with one accord, saying, Hosanna! Blessed be

the name of the Most High God! And they did fall down at the feet of Jesus, and did worship him.—Nephi 5: 1-7, Book of Mormon, small edition.

The Savior then proceeded to instruct them in His doctrine as He had taught in Palestine.

Lastly, He is to come in this age in which we now live. All the signs which He gave as indicative of the near approach of the supreme day, are being rapidly shown, and the culmination must come ere many more years have passed. But sad it is to realize that so many are making preparation for that day in their own, and not in the Lord's, way, deceiving themselves as others have done. Many, too, who have been once awakened and felt the power of the world to come, have grown careless and neglectful, apparently thinking that just so they have a membership in the church, they are safe, whether or not they are living faithful. How awful is this deception. But Jesus said there would be five who are foolish.

Let every one rightly estimate the importance of this dispensation, make the best use of the opportunities and privileges afforded and seek to do the will of God, working with Him in the upbuilding of his kingdom and the establishment of righteousness. Live each day approved of Him, then will not "that day come upon them unawares." (Luke 21: 34).

## EDITORIAL ITEMS.

Sr. J. C. HITCHCOCK, 2510 North Garrison Ave., St. Louis, Missouri, feels very deeply the many expressions of sympathy tendered to her by the Saints in her deep bereavement. She says in a note to the editor of the ENSIGN:

While I deeply appreciate them, I cannot just yet make any response personally. Later on I want to do so, but not right now; I can't.

We are sure that none will feel that their affectionate offerings in her time of sorrow and trial are the less grateful to our sister though she cannot yet bring herself to the recital of sorrowful details which personal replies entail. She is trying to bravely adapt herself to the situation and do what she can to be useful in the Lord's work, from which she will surely realize the blessing and peace of Him who is abundantly able to comfort and sustain His children.

We have ready for mailing the excellent article which has been running through the ENSIGN recently, from the pen of Elder T. C. Kelley, entitled, "The More Excellent Way." It is a booklet of sixty-eight pages, and we have placed the price at the lowest limit—ten cents each, postage paid—so that every one might

be able to secure a copy. There should be a large demand for this work setting forth so clearly, as it does, the principles of the gospel, and logically disposing of many of the erroneous claims made as to church organizations of the day. It is a scriptural and reasonable presentation of the plan of salvation, and should be widely scattered as a means of introducing the gospel to others. Send in your orders. Address ENSIGN Publishing House, Independence, Missouri.

## EXTRACTS FROM LETTERS.

ELDER L. G. GURWELL, Alexander, Rush county, Kansas:

Bro. Manning and I are doing good work here now. Four have obeyed the gospel. We find prejudice wherever we go.

ELDER W. T. BOZARTH, 3116 Gilpin street, Denver, Colorado, October 1st:

I landed here safe last Friday night after a ride overland of two hundred miles. I am well and feel fine. Preached yesterday.

ELDER J. C. FOSS, St. Joseph, Missouri:

We are having splendid meetings, God's power is present to bless. I spoke on Sunday at the DeKalb church at 11 o'clock; I've not enjoyed such a power of God's Spirit in presenting His word for many a day. Saints are enjoying the gifts of the gospel. I am holding forth this week at the Aspey mission. Preach in St. Joseph church next Sunday.

BRO. J. G. HODGES, of Grove Hill branch, Eastern Iowa district:

Heretofore we have not had much preaching, but this spring and summer we have had. Elder J. R. Sutton and family moved to Fairbank last spring; Bro. Chas. Shippy sold his place at Grove Hill and bought a place in the precincts of Arlington branch; he is president of Grove Hill branch. There have been no baptisms for some time. Except the Lord helps us our branch will be disorganized in the spring, unless Bro. Sutton remains with us. Brethren and sisters, let us be faithful, "For the day of the Lord draweth nigh." Satan knows he has but a short time, therefore he will, if possible, "deceive the very elect."

Sr. (Miss) KATE BETZ of Canton, Ohio, will spend the winter in Columbus, Ohio, and will be located at 285 Lafayette Street. In sending a remittance for the ENSIGN for a friend, she says:

I wish I could send my names and dollars for the ENSIGN, but people at Canton tell me they are perfectly satisfied with their own church and the religion their ministers teach; that all denominations are partly right and partly wrong in some things. They tell me they don't believe there is a true church on earth today. They go to church in the morning, the afternoon is spent at the lake or some other pleasure resort; during the week they can be seen at all the shows and theatres in the city. It is very hard to live the life of a true Saint when I have to associate with that class of people every day. I have spent many an hour in secret prayer to God that my life may be made brighter and happier by being permitted to associate with true Saints.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Ernest Walburn is very ill with typhoid fever; all the rest of the sick are improving.

The Wednesday evening prayer meeting this week was marked by a splendid spirit and interest. The testimonies were fine.

Bro. Joseph Luff will preach next Sunday morning at the stone church, by special request, on the subject of "Does death end all."

The pastor preached the morning discourse last Sunday at the Saints' church, and Bro. H. H. Robinson preached at the evening hour.

Sr. J. H. McMullin, who has been spending several months in Colorado to benefit her health, returned home this week decidedly improved by her trip. Bro. John says he is feeling better himself now that she has returned safely.

Sr. Lydia Billinsky, of the ENSIGN force, is having a very serious experience with a threatened attack of typhoid fever. She was improving, but unfortunately suffered a relapse which is making it hard for her to endure. We hope she will speedily recover.

Elder W. T. Bozarth reached home Tuesday evening, being called here unexpectedly on business. The change in climate is affecting him quite painfully already, but he is unable, owing to his business affairs, to return to his mission work at present.

Bro. Geo. F. Campbell and wife, Sr. Ida V. Campbell, were baptized in Shultz's pond last Sunday, the 14th, at the close of the afternoon service, Bro. H. H. Robinson officiating. They were confirmed at the evening service by Brn. G. H. Hulmes and B. J. Scott respectively.

Bro. Geo. Hayward has been having a very sore attack of what is thought to have been ivy poisoning the past ten days. We are much pleased to note his gradual return to health. Bro. Hayward is a useful man, especially when there are administrations to the sick to be performed.

Bro. A. H. Mills, of this city, eldest son of Bro. and Sr. H. R. Mills, and Sr. Maud Lambert, of Lamon, Iowa, daughter of Bro. and Sr. J. R. Lambert, were married at the home of the bride's parents, Wednesday, October 17th. Their numerous friends will join in wishing them a happy and prosperous life voyage. The ENSIGN extends congratulations and bids them God-speed.

We forgot to mention last week that Bro. J. Jos. Luff has opened up what he styles a "Candy Kitchen" in the McCoy block on West Lexington street nearly opposite the Ticket office of the Electric line. While his products may be classed in the line of "luxuries" it is doubtless a great satisfaction to those who indulge in them to know where to get an article which they know is pure. We hope he may meet with sufficient encouragement to justify his continuance. Sr. Mittie Luff is the obliging sales-lady.

Bro. and Sr. A. L. Newton, of Cove, Arkansas, will give a reception at their home, Saturday evening, October 20th, at 8 o'clock, on the occasion of the twelfth anniversary of their marriage. We should very much like to be present, but the four hundred miles intervening is an unsurmountable obstacle. True, in these days of electricity and swift motion, a little thing like that should not be allowed to intervene, but those whose business it is to annihilate distances, are insistent upon being remunerated for services rendered, and so, dear brother and sister, regrets, and many happy returns of the day.

The building committee, of this branch, Brn. R. May, William Crick, Ellis Short, Geo. H. Hulmes and John A. Robinson, Sr., are to be congratulated on the good work done in clearing off the church debt, after so many years of hard pulling and faithful work in connection with their predecessors. Monday last they had sufficient money in hand, except about forty dollars, which the committee were compelled to advance; though more than enough had been pledged, all have not yet met their agreement, but of course will yet do so as they are expected to do. The party who held the mortgage was out of the city on Monday but returned home Wednesday, when the money was paid over to him, fully satisfying the indebtedness. This will be welcome intelligence to the Saints here, and to all interested in the progress of the work here. Now for the work of finishing the building and getting it in shape for dedication. Let all work to that end.

Monday night a special business meeting of the branch was held, according to the resolution of the last regular session to consider the question of heating the entire church building. The pastor presided and took notes in absence of the secretary; after the opening exercises were concluded, and a few remarks made by one or two, a resolution prevailed that it was the sense of the meeting that the church should be heated at a cost not to exceed five hundred dollars, that being the lowest tender for satisfactory work. Immediate steps were then taken to ascertain if the necessary funds could be raised. The chair, at the suggestion of some brethren, appointed Brn. B. C. Smith, Dell White and George W. Nesbitt as solicitors to wait upon those present, and although a very small number, comparatively, had manifested sufficient interest in the matter to be present, \$156 was subscribed, which, with Bro. Wm. Crick's offer of \$100, the Sunday School donation of \$20, the probability of being able to borrow \$40 of Religio funds, and from other sources, swelled the amount to \$311. On motion Bishop May was requested and authorized to present the matter again at the morning service next Sunday, when it is hoped that sufficient will be secured from those who have not yet pledged assistance to this fund, to raise the entire

amount, thirty days being given in which to pay pledges. Keep this in view then, and give liberally. It is a work that *must* be done; the lower auditorium is now too small for the attendance, and the sooner this is finished the better, so that we can have the use of the upper room at all seasons. Let every one do what they are able, if only twenty-five cents, and if all will thus work together, it will be very easily accomplished.

## ST. LOUIS, MISSOURI.

We are pleased to know that Bro. Allen's condition is better, and he will be welcomed to his field of labor, whenever health permits his return.

Bro. Billinsky visited Oak Hill mission yesterday morning, and then spoke at Cheltenham, in the afternoon. Bro. John Dawson went to Alma, Illinois, by early train, putting in the day doing good work, and assisted Bro. Geo. Barraclough at the evening service. Bro. Barraclough preached the funeral sermon of a Mr. Crossley who departed this life some few weeks ago.

Sr. Belle Crocker and children have returned from their Utah trip.

Bro. Jas. Christenson was our speaker Sunday morning, assisted by Bro. Gordon Smith. Bro. C. took for subject matter the 43d section of the Doctrine and Covenants.

The infant son of Bro. Geo. Crowell and wife was blessed, under the hands of Bro. Smith, at the afternoon meeting, named Harold Emerson.

Bro. Tom Elliott occupied the rostrum, evening hour. His effort was commended, and we are always glad to see our young men stepping onward and upward.

The Mite Society are making preparations for a Thanksgiving dinner and Bazaar; particulars later.

Sr. Mary Brown, on last Tuesday, was married to Dr. Tilman Brown, of Winfield, Kansas. Bro. Christenson officiated, and the happy couple departed the same evening for their future home. Congratulations, Sr. Brown.

ETTA.

Oct. 18.

## LAMONI, IOWA.

Elder M. F. Gowell addressed the Saints Sunday morning and Elder John Smith at evening. Afternoon prayer meeting is reported very good.

The Sunday School teachers' meetings, held every Monday evening, are very well attended, and much interest is manifested by them to become proficient teachers of the sacred word.

The Wednesday evening prayer meeting held at the brick church was fairly well attended. Good interest was shown in the time being well occupied. The prayer meeting held at Mite Society Hall, same evening, is reported good.

Friday afternoon occurred the monthly meeting of the Daughters of Zion. It was one of the most profitable and interesting sessions we have ever attended of this organization. The school teachers of the town have expressed a desire to join with us,

that they may gain additional qualifications, and co-operate with the parents in the best methods of dealing with children.

Sr. Dorcas E., wife of Bro. H. A. Harder, who returned from Wray, Colorado, week before last, passed from this life Wednesday morning, 10th inst. Sr. Harder had been gradually declining for a long time and was a great sufferer from the dread disease, consumption. She is spoken of in highest terms by her many friends, who, with a loving husband and dear little boy, mourn her departure. May the Lord comfort the bereaved with His Holy Spirit. Funeral occurred Thursday morning at brick church, sermon by Elder Asa Cochran.

Bro. J. S. Snively returned from his mission field, Illinois, bringing with him a good subscription list for Graceland College.

Dedicatory services were held at Evergreen church yesterday, 14th inst., the Evergreen branch having completed the building and payment of a neat house for their services. President Joseph Smith delivered the dedicatory sermon. Quite a number of the Saints from Lamon attended the services and report an enjoyable time.

Elder M. F. Gowell arrived last Saturday to assume his duties on the auditing committee soon.

Sr. M. E. Ronat, from Sacramento, California, arrived in the city yesterday, to join the family at the Saints' Home. Apostle G. T. Griffiths accompanied her as far as St. Joseph. Bro. Griffith will visit his family at Kirtland, Ohio, who are having a siege with scarlet fever, before he returns to his mission.

G. L. K.

October 15.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Yesterday was a good day for the Chicago work. The day was fine and attendance and spirit of the meetings were very good. In the morning Bro. H. C. Smith occupied at the mission to a good house of attentive listeners, who listened not in vain, hearing, as they did, some excellent thoughts from "What Lack I Yet." At the evening hour he preached at branch headquarters to another full house, with a goodly number of strangers, some of whom heard for the first time.

Sr. J. E. Brown, of St. Paul, is visiting in the city, and her testimony indicated much joy in meeting with the Lord's people.

The Saints to the number of thirty, counting two or three sweet babies, gave the parson and wife a complete surprise and spent a happy hour, leaving tokens of substantial regard. If you let us know the next time you surprise us, we will have seats prepared. Thanks, dear Saints.

Bro. J. B. Rodger, wife and two daughters, of Batavia, Illinois, Bro. S. M. Rogers, of Piper

City, Bro. A. R. Wilcox, of Plano, Sr. Norris, of Kewanee, Bro. Norris, of Sandwich, Srs. Randall and Vernon, of Downers Grove, and Bro. Atkins, of Aurora, were among the happy worshippers yesterday, all rejoicing under the good influence so prevalent in the services.

We enjoyed a flying visit from our cousin, E. S. Campbell, of McKeesport, Pennsylvania, on Thursday last.

Bro. H. C. Smith has made plain the way of life so far as time has permitted. He occupies here again tonight, at West Pullman on the three or four following nights, then on to Peoria, Illinois, in the Kewanee district, where he will spend the third Sunday, thence, probably, to Kewanee and Rock Island, the tri-city mission, for the fourth and first Sundays respectively.

The street work still continues vigorously in some parts of the city, and will as long as the weather permits. Good is being done.

Bro. Pement now has his family with him and has become a fixed ingredient in the Chicago work.

Brn. F. C. Good, F. M. Pitt, E. J. Lang, G. H. Graves and Wm. Henry Fuller were the preachers last Sunday, all to the good of the cause.

The Sabbath School work is doing well. The superintendent asked the children how many would like to be baptized, when a number of little hands went up, so look out for good news from Chicago next week. In the covenant of peace,

Yours,

J. M. TERRY.

395 Ogden Ave.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is fine, days clear and warm, nights cool. A shower of rain would be very acceptable to lay the dust.

Bro. Joseph Schmutz is considerably improved in health so much so as to attend the services at the church Sunday morning.

Sr. Fern Hamlin has returned from Salt Lake and is in attendance at the North Side High School. Fern has lots of push and will undoubtedly make her mark in the world.

Mrs. McNall of Omaha, with her family, has lately come to Denver and seems to be interested in the gospel. Among the late arrivals in the city are H. O. Smith, Jr., and Miss Black of St. Joseph; Sr. Mamie Chatham of Independence, and Bro. J. B. Roush and family of Wray, Colo.

Bro. John Brennan has been confined to the house with his old friend, the asthma. This is the first severe attack since he has been in Denver.

At the Sunday morning meeting Bro. and Sr. Edwards' new baby was blessed by Elders Roush and Bozarth.

Bro. S. H. Eye got a fall a few days ago that came near being quite serious. One arm is injured from the effects so that he cannot use it.

The meeting of the Religio has

been changed to Sunday evening at 6 o'clock, and from present appearances it is the right move. The meeting Sunday last was well attended and the program well rendered. The study of the Book of Mormon is becoming more interesting to all.

The Sunday preaching was by Elder J. B. Roush in the morning and W. T. Bozarth in the evening.

S.  
October 15.

**SECOND KANSAS CITY BRANCH.**  
Corner 23d and Holly. One block south of Observation Park line.

Bro. Wm. Clow preached the first sermon in our new church at the morning meeting yesterday. After a few brief remarks of commendation to the branch for their efforts to obtain a place to assemble, he presented the lesson taught by the Savior to the Samaritan women at Jacob's well.

At the evening meeting Bro. Thomas Newton addressed a fair congregation, using the first twenty-one verses of chapter 17 of St. John, as a foundation for the lesson. He presented forcibly, reasons for the people to have a knowledge of God in order to comprehend him.

The Wednesday evening prayer meetings and the Religio meeting, Friday evenings, will be held regularly in the church at 7:30.

The branch extends their thanks to all who have helped us in the erection of the building and trust the Lord will reward them, and we wish to extend an invitation to the Saints everywhere to visit and worship with us in our own home, upon which the Lord has set his seal, by his Spirit. We are encouraged to make continued efforts to forward this wonderful work of God.

J. C. GRAINGER.  
2124 East St., Oct. 15.

**LETTER DEPARTMENT.**

**PIPESTONE, Minnesota, Oct. 10.**  
*Editor Ensign:*—We cannot boast of any great progress being made in this part of the Lord's vineyard, but have reason to believe that our claims are now better understood than formerly among the people generally speaking. Some are investigating and interested enough to help us in our financial needs; one lady (an outsider) left in the hands of a sister \$1.00 for our benefit. May God bless all such willing hands. Certainly they will receive their reward, and may the Spirit of the Master lead them to obey the truth.

For the past two weeks I have labored at Correll, Bigstone county, a place where the gospel had never been preached. Bro. James M. Blood being the only member of our church at that place, and by his request and the advice of Bro. I. N. Roberts I preached there seven times. Bro. Blood had secured the use of the Union church for us, therefore felt free to occupy while there; in regard to our efforts the future must reveal. Will say some felt quite interested, others bitterly opposed and especially was the latter true of the Norwegian element. While I was speaking on the subject of the resurrection one of them told me, "If you will come back here in a year, I will fix up a dose for you to swallow." This was especially on the future punishment of man. I suppose I shall have to prepare for the dose and swallow it if necessary. Gave away many tracts and on the whole I truly believe a foundation for future work is laid there.

Bro. Blood's spiritual pulse seems

to beat in harmony with the work, though we never met before. I found him a good faithful Saint who is doing all he can to get the truth before the people there. I wish we had all of our people equally earnest. We had two or three invitations to come again by outsiders where we stayed at times.

The last night of our meetings, October 3d, we took the midnight train and crossed over into South Dakota, Grant county, where I preached nine times in June, 1899. Held two meetings there last Sunday, assisted in a temperance meeting in the afternoon. I am satisfied I was considered quite extreme in my remarks on that question by some; the tobacco is something they had not considered. Bro. Walling's efforts there in July, 1899, are remembered and will not soon be forgotten by some; trust Bro. Walling will be able to return sometime.

I expect to labor in Pipestone, Nobles and Kook counties until cold weather, when the eastern part of the state is preferable on account of the shelter, there being more timbered country. I desire to reach all southern Minnesota Saints as soon as possible. With best wishes for the work in general and success to the *ENSIGN*, I am as ever,

Your brother in the faith,  
ELI HAYER.

**KIRK, Col., Oct. 9**  
*Editor Ensign:*—Elder J. B. Roush and the writer have been conducting tent meetings near this post office, at Bro. D. W. Zimmerman's place. The attendance has been fair, not large, because the weather has been cool, and at this time of year meetings in a tent are rather cold. Last Wednesday Bro. Roush returned to Wray, Colorado, his health not being the best—took a cold in coming down to this place. From that time until last Sunday I preached every night. At the last meeting, Sunday night, we had a large crowd. Was assisted in the meetings by the local brethren.

Large congregations in this sparsely settled western country are the exception. Some came as far as fourteen miles to hear us. Considerable prejudice exists in these parts. The faithful lives of the Saints are having a good effect in lessening opposition against the angel restored message.

Monday last the tent was taken down and stored away for safe keeping till next spring. No baptisms were made, but I believe much misunderstanding was corrected in regard to our belief and doctrine.

I feel encouraged to press onward and sound the gospel trumpet.

Your co-worker,  
A. B. HANSON.

WRAY, Col.

**BAYMINETTE, Ala., Sept. 17.**  
*Dear Ensign:*—Our conference passed off a few days ago with that peacefulness that attends the Saints of God when they come together in humility of heart. Our force was small, so was our attendance, but we enjoyed the Spirit of God. Bro. W. L. Booker occupied the chair, preaching being done by Elders W. B. Booker, G. T. Chute and a Elder Allen from Florida. The prayer meeting began with the ordaining of Bro. E. A. Bankester to the office of teacher, blessing of two children, and administered to two afflicted sisters after prayer and testimony were had to the good of all.

Mr. Corson's writing is instructive indeed. May the Lord bless her with his Spirit that she may bring many to knowledge of the truth. Yours for the upbuilding of Zion,  
G. W. BANKESTER.

**CORRELL, Minnesota, Oct. 7.**  
*Dear Ensign:*—I have received a spiritual blessing in having my request in  *Herald* answered by Bro. I. N. Roberts in sending Bro. Eli Hayer to this place. He arrived on September 28th at 3:30 p. m. and I took a flying trip around town and at 8 in the evening had a fair crowd—considering the time—of attentive listeners.

Bro. Hayer preached on the first principle of the gospel, "Faith," with good spirit, followed with the others. On Sunday morning he preached from 1 Corinthians 15, on the resurrection. The Lutherans said, "It is a shame to listen to such preaching." It put a

spot on their eternal damnation doctrine and one said he would have a dose for him when he returns next year, and would take the stand half of the time, to which Bro. Hayer agreed. Would that he or some one else will not wait a year.

I love the restored gospel in its fullness and the prayers of all of God's Saints.  
Yours for Christ,  
JAS. M. BLOOD.

**LAMONT, Ia., Oct. 16.**  
*Editor Ensign:*—Permit me to say to all those who read the article, "Loose the Fetters," that we are still much in earnest and alive in behalf of Graceland College, and as "eternal vigilance" is the price of liberty, so the keep-at-it policy shall be our rule, until success shall be assured to this church institution "of learning."

Let none wait until they can do something big; may! withhold not your mite, for the old Scotch adage is still true, "many micks make a muckle." So send to the undersigned or to Daniel Anderson, your donation, and thus become a willing helper in the Lord's work, and the coming generation will rise up and call you blessed.

In behalf of Graceland,  
ROBT. M. ELVIN.

Box 224.

**LEXINGTON, Tennessee, Oct. 13.**

*Dear Ensign:*—Your weekly visits are as water to a thirsty soul. Being isolated as I am from the church only as one of the elders comes in and preaches a few times. Bro. T. C. Kelley of Independence, Missouri, was in here embracing the fourth Sunday in September. That day he preached the funeral sermon of Bro. S. Reed's wife to a large crowd of as attentive listeners as I ever saw. He preached on the resurrection with good liberty and God blessed the word spoken, for three were added to the church by baptism; one was a faithful member of the Baptist Church.

Elder T. C. Kelley, our missionary in charge, is the right man in the right place and can delve deep into the mysteries of the kingdom of God and His righteousness and make them plain to his hearers.

Elder C. L. Snow, another one of our beloved preachers, paid us a visit last spring and preached several good sermons and baptized four, two of them were my own children, for which the Lord be thanked. One of them, my daughter, a while after she came into the church was bitten by a very large copperhead snake, but her faith in the gospel promise of Christ brought instant relief and no harm was felt, all to the astonishment of my neighbors. This has strengthened the Saints in this part of the country very much, but has not made any believers as I know of, although they say she saw the snake and the place where it bit her, also the scripture where it says "they shall take up serpents and they shall not hurt them" (Mark 16: 18), yet they cannot believe.

Now at this time the Campbellites are making inroads among the different sects in this country so the fight is with them for numbers only, very little for truth. But I think the excitement will put a goodly number to reading the Bible. I have been battling for the truth for a number of years and have had quite a time with the adversary of truth in getting the gospel of Christ before the people. But while we have been closed out of their houses and ordered out of the country and our lives threatened, yet we are spared to see some of our friends coming to the light and some who were our bitterest enemies have turned to be friends of this latter day work.

I do hope that Latter Day Saints one and all will soon see the necessity of living up to our privileges in Christ so that when our elders come in our midst their teaching will have such influence that people can have the confidence in them that is expected they should have; until this is done the elders are going to have a heap of trouble in getting new openings and getting the people to hear. So I believe that the spread of truth depends upon Saints living their religion and

keeping themselves under subjection to the gospel of our salvation and not be doing such things as cause the truth to be evil spoken of. May truth spread unto all the honest in heart and error be exposed is my desire.

J. H. SCOTT.

DETROIT, Mich., Oct. 11.

*Dear Ensign:*—I enjoyed the Washington Park and Stewartsville reunions much. The association with Saints, the spirituality of the prayer and preaching services, the humility and earnest devotions of the young people, and their anxiety to be useful in the work, and their promptness in Sunday School and Religio work was very commendable and encouraging. All was a season of refreshing to me.

Nor shall I soon forget how that on the last Saturday of the reunion at Independence, Bro. John A. Robinson hustled me around over the adjoining regions, with horse and buggy; down towards Independence, past the old (new) English castle, with its shady, undulating surroundings, its stone towers and turrets, its small windows, and its miniature lake and fish pond. But we had no time to scrutinize details, so over the hilly, rocky cross roads we hasten, around to the park, take in Bro. Elvin's experimental sermon, or rather, sermon of experiences, and then, without stopping for dinner, we were out hastening past Fairmount Park and on to the "old stone road" that leads north to the Missouri river crossing, and leading on to the town of Liberty.

It was down this road that the Saints were driven by angry opposers, when compelled to leave Jackson county in 1831, I think; Jesus, our commander and leader, was, in his humility, "led" from judgment; but his latter day followers were "driven" before the lawless and enraged mob, from their homes and possessions; and that too, in a land guaranteeing to all its citizens liberty to worship Jehovah according to the dictates of conscience; but alas, "things are not always what they seem." Human inconsistency is a puzzle, who can solve it?

Who can tell why the Saints suffered as they did for eight years, in the lovely state of Missouri? Was it permitted because of their pride? Disobedience to divine command? Disregard of the state laws? Lack of wisdom? Polluting their inheritances? Disregard of the law of equality in temporal things? Was it the result of the spirit of speculation by which they sought to devour each other? Did they stop doing the work commanded, and begin to say, "Alight not this money be given to the ex-changers, for there is no need of these things?" Ah yes, who knew best what was needed, they, or the Nobleman? And we may inquire, will history, in this particular, repeat itself?

I am anxious for the Saints to call a halt right here, scan those eight years of suffering, examine our own hearts, lift our eyes and look carefully around, view the prospect; and when this is done, will some one give us our exact bearing as to the redemption of Zion? Are we still deciding that our Lord hath no need of the things enjoined, and move right on doing what is not commanded? Yes, the parable will be fulfilled, but not to our credit or advantage. Doctrine and Covenants 98:6. Go right on giving our strength to stocks and stones.

But I must not forget Bro. Robinson nor Bro. Lentel—I believe is the name—nor the lovely fruits, plums and peaches, so red and fresh and luscious, then growing so like beautiful ornaments on the land of Zion. Nor must I forget the tears of joy that fell from the eyes of the brother, as we received from his hand the free gift of fruit, which we enjoyed so splendidly.

After drinking in the beautiful scenery presented to the eye, by the forests fringing the river at that sorrowful crossing place; the gradual bend of the river resembling a silver bow; the foliage of variegated colors, with the town of Liberty in the distance, looking gray in the background of the view. But through all its beauty, saw, mentally, the mingled scene of sorrowful Saints, weeping

wives and mothers, subdued fathers, barefooted, half-clad, weary, forlorn children; exiles, wanderers; no home, no retreat of safety to rest, at the mercy of an enraged, intoxicated mob; and the prophets and servants of the Lord imprisoned, and without the least shadow of justice, in the prison seen dimly in the distance.

We hurried, returning from the view and the horse sweating to a lather in the hot sun and dusty road, we hasten to Bro. Robinson's to dinner, then on to the park again to the afternoon services, for we had gone west to attend the reunion. The sermon over, on to Kansas City we rush, Bro. Robinson and I. A hurried drive into, and a hastened scan of the implement concern, superintended by the Robinson company, and away we go to the camp of the Saints, and Bro. John, after all this rush, preached an interesting sermon at night, explanatory of his experiences in his introduction to "this great latter day work."

But time and your patience would fail were I to enter into all the details of my visit to the reunions; suffice it to say it was "peace on earth, good will to men" all the way round. The only cloud o'er shadowing the bow of promise was the leave taking of Saints and of little family after a brief visit at home. On my return to the city by the lakes (Detroit), I found the Saints here generally well, and a halo of peace glowing over the branch.

The branch place of meeting is 344 Grand River avenue, and preaching services are held regularly Sundays at 10:30 a. m. and at 7:30 p. m., prayer meeting Wednesdays at 8 p. m.; Religio Literary society meetings held Friday evenings at 8.

I was privileged to attend the eastern Michigan district conference held at the city of Flint, the 6th and 7th instants, as also the Sunday School district convention of the day previous. Both well attended; Bro. J. H. Lake and A. Barr, presided over the former, and Bro. Lake and Sweet over the latter.

A host of young people attended both conference and convention. How splendid it seems, or is, rather, to have the young preferring to attend the church gatherings, and take an interest in the Lord's work. District reports over twelve hundred members.

But the Religio society ought, by all means, to send a missionary of their department into these districts. The young people will never know how much they are losing till organized and in good Religio working order. What grand spiritual developments await our young people, by organized and concerted studies of God's work.

Sunday, the 7th, was a day fully devoted to the Master's service. Young people assembled in prayer service at 8 a. m., general prayer service at 9 to 10:30 a. m. During these services Bro. F. C. Smith was ordained to the office of a seventy, by Elders J. H. Lake and C. Scott, and Bro. Jas. Davis was ordained a priest, under the hands of Elders C. Scott, J. H. Lake and A. Barr. Bro. Hawn had charge of the young people's prayer meeting, and Elders J. J. Bailey and Wm. Davis the 9 to 10:30 services. Bro. Wm. Hartnell, of Juniata, was designated to be ordained to the eldership, through the gifts of tongue and interpretation.

Bro. A. Barr preached at 10:45. Dinner and supper were served in dining rooms of the hall (G. A. R.) we occupied. Bro. Liddy preached at 2 p. m. and Bro. Lake at 2:45; at 5:15 E. K. Evans, of Grand Rapids, Michigan, by request, preached. He delivered a clear, clean cut sermon on the "Fullness of the Atonement." At 7:50 Elder C. Scott discoursed to a crowded hall—a large one at that—on the latter day work, concluding at 8:05. It was rather a notable day for us. I go next week to St. Clair to hold a series of meetings.

I think another conference or two like this one, if held at Flint, will jar it sensibly. The few Saints there did nobly, entertaining such a large number. May all Saints be awake.

Hopefully,  
C. SCOTT.

ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

"MORMONISM.

"Its Leaders and Designs."

ELDER H. O. SMITH.

The above is the title of a book issued in 1857, from the press of W. P. Fetridge & Co., of New York, and written by one John Hyde, Jr. As far as I know there has never been a reply written to the statements made therein, and my only apology for doing so at this late date, is, that in the "Southwestern mission" our elders have had the book to meet; and in the seven different debates held with Elder Chism, of the Christian church, he has made it the basis of his attack upon us.

In the late discussion held at Oklaunion, Texas, between Bro. C. Scott and Mr. Chism, he stated publicly that if we could show one garbled quotation from Hyde's book he would discard the book and never use it in a discussion with our people again. Bro. Scott showed a number of misquotations but it did not satisfy Mr. Chism because we quoted from an edition of the Book of Mormon and Doctrine and Covenants published after Hyde wrote his book. I have gone to the trouble, therefore, to get the editions of the books published prior to 1857, so that subterfuge might avail nothing.

I shall not try to answer the arguments as they have been so often refuted, but simply content myself with showing the inconsistencies and garbled statements made. One thing is noticeable in all exposes (?) of Mormonism; the various authors start out by protesting that they are sincere, and what they have done is for love; each one flatters the public that they are competent witnesses and have told the truth, and nothing but the truth. On pages 26 and 27 Hyde says, "That I have done right I am convinced; God knows I have done it in the love of right \* \* \* If in the succeeding pages I have been guilty of exaggeration, I am not aware of it; I certainly do not intend it. Mormonism licenses too much corruption under the name of religion, to need any exaggeration to make it atrocious."

Hyde was born in 1833, baptized 1848, and was, therefore, at his baptism but fifteen years of age, and came into the church four years and a little more after Joseph Smith was killed—he was baptized September 4, 1848, Joseph Smith was killed June 27, 1844—(Hyde p. 17), therefore could not have known anything about the church at Nauvoo, or in Missouri; and yet he says on page 50, "They were far worse at Nauvoo than at Salt Lake; were far worse at Missouri than at Nauvoo." No exaggeration here!

In his introduction he mentions "the meanness of its origin" and "as ensuring human misery and consummating human degradation, it should be noticed by the philanthropist." It would be curious to know how

a system could continue to improve its advocates if it is all that Mr. Hyde claims for it in his book. If Mr. Hyde were alive we might ask him to arise and explain, but as he is dead, will some of his ardent admirers please stand up?

That he was densely ignorant of what transpired in the early history of the church, and even much that was done in his own, or the Brighamite church, we have only to call the reader's attention to his frequent assertions in regard to Joseph Smith's having children by his alleged plural wives. On page 4 he says that Joseph Smith began practicing polygamy as early as 1833, and says that as early as 1846 he "had children living who were the offspring of this very practice." On page 84 and 85 he tells of a son born to a Mrs. Dibble by Joseph Smith—and yet he does not exaggerate! Everyone knows that the Utah people would long ago have produced those children had there been any; but on the contrary Wilfred Woodruff admits that no children were ever born to Joseph Smith in that way.

On May 30, 1892, Mr. Nedig (not a member of any church), of Wampum, Pennsylvania, wrote Mr. Woodruff on this point, and Mr. Woodruff, through his secretary, Geo. Reynolds, replied as follows:

"The facts that you refer to are almost as much a mystery to us as they are to you; but the reason generally assigned by the wives themselves is, that owing to the peculiar circumstances by which they were surrounded, they were nervous and in such constant fear that they did not conceive."—Was Joseph Smith a Polygamist? pp. 9, 10. Thus it is conceded by the Utah people themselves, that nothing of the kind ever occurred, and in this, Hyde out-Brighams Brigham's false assertions. But Hyde has gone through the Brigham school in which he says, "They publicly defend lying for expediency, believing the end justifies the means."—p. 49, and he certainly was an apt scholar and did not entirely apostatize from the Brighamite faith.

On page 137 we are given this bit of historical information by this man who does not exaggerate. Speaking of Brigham Young he says:

"He was convinced by Elder Samuel H. Smith, brother of the Prophet Joseph Smith, who has since apostatized."

This is something new in the way of history, that Samuel H. Smith apostatized, as he died almost immediately after the murder of his two brothers, Joseph and Hyrum, having passed away July 30, 1844. With Hyde, Brigham was the honest man, Joseph Smith the knave. One he knew, the other he did not know. On page 152 he says, "Smith was not a man of genius;" 153, "Brigham was superior not only to Smith, but also to Rigdon." On page 154, "No man ever lived who had more deeply devoted friends than Brigham Young." On page 145, of Brigham he says:

"Feared with a stronger fear, venerated with a more rational veneration, but not loved with the same clinging tenderness that the people still felt for Joseph Smith, Brigham swayed them at his will. They learned to dread his iron hand and were daunted by his iron heart."

Italics are mine, but there is evidently a contradiction here. The clinging tenderness with which the people regarded Joseph Smith was the power that Brigham wielded over his people, never undertaking a measure without the use of Joseph's name, and, good or bad, it won when he once convinced the people that Joseph began it. On page 146 I find this:

"Colonel Kane who had embraced Mormonism in Iowa."

"This is the first time I ever knew Colonel Kane was a Mormon. On page 168:

"A Mr. Howard was a Mormon merchant, but grew dissatisfied in 1845 and determined to leave Salt Lake."

How could he leave Salt Lake in 1845 when they did not go there until 1847? It may be pleaded that this might be an error in the printing. True, but Hyde ought to be more careful in the printing of a book that is to overthrow the faith of thousands. For if such palpable errors as this are allowed to creep in how might it not be with something more important?

I pass on, however, not noticing only a little of his inaccurate statements and contradictions, and come to his manifest dishonesty in quoting from the books of the church. On page 184 he quotes from the Doctrine and Covenants, European edition, page 188 (section 45:13 in late edition):

"And it shall be said among the wicked, let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand."

Hyde quotes it as follows:

"And the wicked shall say, let us not go up to battle against Zion, for the inhabitants of Zion are terrible and we cannot stand; when one shall chase a thousand and two put ten thousand to flight."

The latter clause is not found in the section at all, and the rest is not quoted verbatim. Page 110, European edition (section 6: 11 late edition), reads:

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?"

Hyde renders the latter part thus, "What greater witness can you have from a god?"

Paragraph 12 reads:

"Verily, verily, I say unto you, that there are records which contain much of my gospel, which have been kept back because of the wickedness of the people; and now I command you, that if you have good desires, a desire to lay up treasures for yourself in heaven, then shall you assist in bringing to light, those parts of my scriptures which have been hidden because of iniquity."

Hyde renders it:

"There are other records kept back; you shall assist in bring-

ing to light those parts of my scriptures."—Hyde p. 251.

Here he entirely changes the meaning of one clause, making the quality of the witness depend upon the manner in which the testimony was given, also teaching inferentially a plurality of gods, while the book makes the value of the testimony depend upon whether it came from God or not; and in the 12th paragraph making seventeen words do duty for seventy-two.

On page 273 he quotes from Doctrine and Covenants, European edition, page 108 (late edition Sec. 10: 3), as follows: "Seek not for treasures but for wisdom; and, behold, the mysteries of God shall be unfolded to you; and then you shall be made rich." Then says that Joseph had to "rebuke him [Cowardery] for his too impetuous desires to be rich," and says the inducement held out to Cowdery was riches; but here is the quotation as it really is in the book. I quote the whole of verse 3, Hyde begins in the middle of a sentence and just after a comma:

"Now as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion. Seek not for riches but for wisdom and, behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich."

The reader will notice that Mr. Hyde changes the word "riches" to "treasures," and "unto" to "to," and leaves out the qualifying clause or sentence denoting what kind of riches are meant. Is this the work of an honest man? Is it the work of a man who does not want to exaggerate or misrepresent? Assuredly not. But the end is not yet, for thus far his misrepresentations are tame beside his mangling of Book of Mormon quotations and statements. On page 215 he tells the falsehood that others have so often repeated after him. He says:

"On page 509, European edition [large edition, 439], we are told Moroni fills up his plates, and says, 'I have no more room on the plates, and ore I have none for I am alone.' The plates of his father, the book with rings, are all full. He has no more plates, nor ore to make any of; and yet the matter of forty-seven closely printed pages of pretended translation follows directly after."

A more glaring misrepresentation of facts could not be found anywhere, unless Mr. Hyde is like the story of Daniel Webster, who, when a boy going to school, used to have very dirty hands; and when the teacher called him up one day to punish him by furling his hand he held his right hand out to receive the blow; but when the teacher saw how dirty it was she said, "Daniel, if you can show me another hand as dirty as this one, in this room, I will let you off without punishing you." As quick as thought the left hand was placed beside the right, and as it was equally as dirty, Daniel escaped; and so Mr. Hyde may be able to show

something as dirty from another page of his book, and I do not doubt it in the least.

Moroni, in writing his account, said that his father had written the account of the destruction of his people, but only had written the intent thereof or an abridgment, "And behold, I would write it also, if I had room upon the plates, but I have not; and ore I have none for I am alone." He does not say that he has "no more room" on the plates; does not say that he "had filled them up;" nothing of the kind; simply, that he had no room for that extra matter; that is all. His father had written his account of the battle, and Moroni wanted to write his, but had no room for it, and also to complete the record or to write what he had been commanded to write. On page 222 Hyde says, "Lehi prophecies on page 11, European edition (p. 9, large edition), 'these plates shall go forth to all nations—never grow dim, nor perish.' These plates are not, as the Mormons often try to apply the passage, the plates upon which the Book of Mormon was engraved, but the plates of Laban. The Mormons claim literal interpretations of Scripture. It was the plates that should never grow dim, the plates that should never perish, the plates to go forth to all nations. Where are they?"

I have heard of a man setting up a man of straw and kicking it over and then applauding the performance, and here truly is an instance of it. Now, see how simple a tale will put you down, Mr. Hyde; I know you do not want to "exaggerate," but you have, consciously or unconsciously, done so. Let us read the passage just as it is.

"And now, when my father saw all these things, he was filled with the Spirit, and began to prophecy concerning his seed; that these plates of brass should go forth unto all nations, kindreds, tongues and people, who were of his seed." (Italics are mine).

Now, you see that by omitting five words you have "exaggerated" what was meant for only a small portion of the human family, in to "all nations." It is a wonder that your "love" had not made your vision more acute; but then they say love is blind.

On page 223 he represents Nephi as building a ship all by himself and in a short time. But unfortunately we read in the book, that

"And it came to pass that they [Nephi's brothers] did worship the Lord, and did go forth with me; and we did work timbers of curious workmanship."—European Ed., p. 41 (large Ed., p. 35).

So he was not alone. On same page Hyde says, "One thing is painfully noticeable, Smith is very cautious not to give the slightest clew as to where they sailed from, how long they were in reaching that point, in which direction it lay from Jerusalem."

But again we find the book very explicit in these matters, for it says they traveled "nearly a south south-east direction," (p. 84 E. Ed., p. 29, L. Ed.), and that they "sojourned for the

space of many years, yea, even eight years in the wilderness."—E. Ed., p. 36, L. Ed., p. 31.

On page 228 Hyde calls attention to what he calls contradictions, and says, "On page 3 (3, L. E.) it says 'Lehi left Jerusalem because 'God directed him in a dream,' but on page 411 [p. 354, L. D.] we are gravely told Lehi was 'driven out by the people.'" Another misquotation. Here it is as the account gives it, p. 3:

"For behold it came to pass that the Lord spake unto my father, yea even in a dream, and said unto him, Blessed art thou Lehi, because of the things which thou hast done; and because thou hast been faithful and declared unto this people things which I commanded thee, behold they seek to take away thy life. And it came to pass that the Lord commanded my father even in a dream, that he should take his family and depart into the wilderness." On page 411 it reads, "Our father Lehi was driven out of Jerusalem, because he testified to these things."

It does not, in either case, say he was driven out by the people, but it infers in both places that the people were the primary cause of Lehi leaving Jerusalem; just as Herod was the cause of Christ being taken into Egypt. Herod really drove Christ's parents into Egypt, and yet God warned them to flee into Egypt in a similar manner in which Lehi was told to go into the wilderness; but to impute a contradiction would be far fetched indeed.

On page 229 Hyde says: "On page 517 [446, L. E.] we are assured that 'the Lord led Jared and his brother out to America,' but on page 406 [349, 350, L. E.] the reader is divinely instructed that it was 'the devil.'"

The words I have placed in italics, Hyde encloses in quotation marks, as though quoting the words of Moroni. But the exact words are as follows:

"And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and will go before thee into a land which is choice above all the land of the earth." The contradictory quotation is lengthy, but I will give it so the reader may see how reliable this non-exaggerator is, "Now behold those secret oaths and covenants did not come forth unto Gadianton from the records which were delivered unto Helaman; but, behold, they were put into the heart of Gadianton, by that same being who did entice our firsts parents to partake of the forbidden fruit; yea, that same being who did plot with Cain, that if he would murder his brother Abel, it should not be known unto the world. And he did plot with Cain and his followers from that time forth. And also it is that same being who put it into the hearts of the people to build a tower sufficient high that they might get into heaven. And it was that same being who led on the people who came from the tower into this land; who spread the works of

darkness and abomination over all the face of the land, until he dragged the people down to an entire destruction and to an everlasting hell; yea it is that same being who put it into the heart of Gadianton to still carry on the work of darkness and of secret murder; and he has brought it forth from the beginning of man, even down to this time. And behold it is he that is the author of sin."

A child of ordinary intelligence could tell that there is no contradiction here. On same page Hyde says:

"The Nephites built on America a temple like unto Solomon's; and this poor family had come to this land destitute a few years before."

But the book says it was not like Solomon's temple.

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon, save it were not built of so many precious things; for they were not to be had upon the land; wherefore it could not be built like unto Solomon's temple. But the manner of the construction was like unto Solomon's temple; and the workmanship thereof was exceeding fine."—Book of Mormon, page 65; (L. Ed., p. 57).

Hyde cannot or does not even quote the Bible correctly. On page 230 he quotes John 16:7 as follows:

"If I go not away, the Comforter cannot come."

But correctly quoted, it reads:

"For if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

He then mixes up the 26th verse of the 14th and the 13th verse of the 16th chapter of John and renders it like this: "He, when he is come, shall bring all things to your remembrance, and show you things to come." Then tries to reason that as Jesus Christ said the Spirit or Comforter could not come until after Christ went away, that because the Book of Mormon claims that they enjoyed the Spirit before Christ, it could not be a true record and says, "If we believe the New Testament is true, we must reject the Book of Mormon as an imposture." "For [says Hyde] in the Scriptures we are informed that the Savior had to die in order that his disciples might obtain the gift of the Holy Ghost." It would be interesting to know where the Scriptures say so.

But his reasoning would do away with the Bible, for we read that the Spirit rested on seventy elders, as also on Moses (Num. 11), and in Deuteronomy 34: 9 Joshua received it, and in 1 Samuel 10: 6 Saul was promised it, and in the 10th verse he is said to have received it.

Another garbled quotation is found on page 231. On page 520 (448 L. Ed.), I read:

"And, behold, O Lord in them there is no light, whither shall we steer? and also we shall perish, for in them we cannot breathe, save it is the air which is in them; therefore we shall perish."

Hyde renders it:

"And Jared cried unto the Lord, we shall all perish, there is no light to steer by, and in them we cannot breathe, for there is no air."

No comment is necessary. I will only give one more. On page 235 Hyde says, "Another strong evidence of forgery may be found on page 513 (442 L. Ed.) 'For do we not read, that God is the same yesterday, today, and forever, and that in him is neither variability nor shadow of changing.' The first part of this sentence is to be found in Paul's epistle to the Hebrews, chapter 13:8—'The same yesterday, today, and forever.' The closing clause was written by James 1:17—'Father of lights, in whom there is no variability nor shadow of turning.' The Nephites do not pretend to have these epistles; how then could they read what they did not have? Smith made a terrible oversight here."

As usual Mr. Hyde does not quote correctly, but there is only a slight variation in language, but it is curious to note that that variation makes the language as given by Mr. Hyde just a little more like that from which he claims it was taken than that of the Book of Mormon. We know Hyde claims to be an honest man, but we think it will do no hurt to watch him; so we give it as it is in the Book so the reader will have it as it is:

"For do we not read that God is the same yesterday, today, and forever; and in him there is no variability neither shadow of changing?"

But Moroni was not quoting from Paul's epistle to the Hebrews nor from James, but from previous books written by former prophets from among his own people; on page 108 (89 L. Ed.) and page 107 (98 L. Ed.), I find the language "the same yesterday, today, and forever" used by Nephi who had written nearly a thousand years before Moroni said, "do we not read," and on pages 228, 229 (197 L. Ed.) I find Alma using the words, "neither doth he vary from that which he hath said; neither hath he a shadow of turning." Smith's oversight was not so terrible after all, but one cannot help but think that Hyde has proven himself a dishonest man, notwithstanding his protestations of honesty and love for the truth.

I might add much more of the same kind, but will forbear, for I might weary the reader; but wish to say this in conclusion that I have read and closely examined many books written against the "Mormons," so-called, some of them by men who have at one time been members of the church; have also held one, and listened to other, discussions, and have failed yet to find one man among our opponents whose method of examining or searching for the truth I would care to follow; and while Mormonism may be a delusion, I am certain of one thing; it condemns me if I lie or misrepresent an opponent in the least.

If then, as I have shown, Mr. Hyde has misrepresented and falsified the records, how can we believe him in anything? And although he gives fourteen dif-

ferent statements, given by fourteen different individuals, and one that he claims was signed by fifty-one different men—although he does not give their names—how can we know that those men made such statements? May it not be that he has changed those statements to suit his convenience just as he changed the words of the Book of Mormon, Doctrine and Covenants and even the Bible, when by so doing he could make a better showing for his side.

I cannot believe that Mr. Hyde did not know how the books read because his quotations show a familiarity with them, that will not admit of such a thought; but that he deliberately falsified the records presuming on the ignorance of the people to carry out the deception is evident on almost every page. But Hyde was only twenty-four years of age when he wrote his book, and his desire to become famous as a writer against Mormonism got the better of his love for the truth. But what shall we say of mature men, men of sound judgment, who will take him as the criterion by which to judge Mormonism.

WILBURTON, I. T., Oct. 6, 1900.

#### SPIRITUAL GIFTS.

ELDER W. A. GOODWIN.

"Now concerning spiritual gifts, brethren, I would not have you ignorant."—1 Cor. 12: 1.

The above language was used by the Apostle Paul some fifty-nine years after the birth of Christ and was directed to the saints at Corinth, who it seems were gentiles, and at some time prior to the declaration here made by Paul were worshipers of dumb idols, that is, they were made of wood or stone. We will now briefly consider who was this man Paul, who has said he would not have these people ignorant concerning spiritual gifts, and we ask:

Paul, were you one of Christ's true followers from the beginning?

Let him answer, Acts 26: 9, 10:

"I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them."

This shows the state of mind that this man Paul was in before he accepted the terms of the gospel; with his conversion nearly all are familiar, it is found in Acts 9. And although it is claimed by millions that they in their inmost soul believe that Paul was converted as is related in the chapter given, yet if a man claims conversion in this age of the world even in the same manner as Paul did, he is called an impostor. Now as we find him converted to the religion that Jesus Christ taught I ask him again, Paul, you have been preaching to the saints at Corinth, where did you get the doctrine you teach. Again let him answer, Galatians 1: 11, 12:

"But I certify you, brethren,

that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

Reader, are you now fully satisfied that Paul preached the true gospel? If you are, do not forget that he said, he would not have them ignorant concerning spiritual gifts. For we shall undertake to reason with you concerning those gifts. In the first place we ask the intelligent world when and where did God first give such blessings to man? We go back to the days of Adam and Eve and we find God talking to them, giving them counsel as to what was for their benefit, yet in the face of all this they erred; they put at naught God's counsel and did that which he told them not to do, for which He chastized them by putting them away from him out of his presence; and while we find little in the Bible concerning their lives for a time thereafter, yet they must have called upon God, and that too, in an acceptable manner, for we find Him once more accepting the offerings brought before Him. And we find Enoch, the seventh from Adam, prophesying (one of those spiritual gifts) concerning the second coming of Christ (Jude 14th verse), and good old Noah who served God in righteousness was blessed with the privilege of conversing with Him, He making a covenant with him and sealing it by putting the bow in the cloud, that never while the earth should stand would man be swept off its face by a flood. Then look at the great blessings given to Abraham, that in him and his seed should all the families of the earth be blessed. What joy must have filled his righteous soul to know that the God of heaven placed such implicit confidence in him.

We will next notice Moses, a man of such sterling worth that God made choice of him to bring his brethren, the Jews, out from Egyptian bondage, whither He suffered them to be driven because of their wickedness. See them on the desert about to perish for want of water when God told Moses to smite the rock and water would issue forth; contrast the faith of Moses with the modern leaders of the people in this, the nineteenth century. Moses went before his people and carefully looked after them; but today the people must dig and delve to keep the minister. And we might mention David and Solomon, men of great wisdom when they were obedient to God; then follows the prophets Isaiah, Jeremiah, Hosea, Daniel and others; all received great spiritual blessings and although they were tortured, whipped, sawn asunder, stoned, reviled and some thrown into fire, yet none of those things had the effect of making them deny that God lived and that those blessings which they received were a free gift from Him.

Dear friends, stop a moment, and ask yourselves the question, "Am I willing to undergo what those ancient worthies underwent, for a true knowledge such

as they possessed? or when persecution comes to me, do I, in the strength of Israel's God, withstand it as did those noble defenders of truth," and while you thus reflect let the voice of the reverend divines, of these latter days, come sounding in your ears, listen: "God does not talk in this age as he did in days of yore," "God has done his work," "You cannot know from God as they knew," "You cannot receive of those great blessings as they did for they were only for those in early days." But if this be true, and the Apostle Paul was to write to the Saints of God now, concerning spiritual gifts, he would have to write somewhat like this, "Now, concerning spiritual gifts, brethren, I would have you ignorant," and thus he would directly contradict his statement of former days.

Now, reader, if you have never felt the balmy influences of God's Holy Spirit, if you have never heard the gift of tongues, nor heard a prophet speak in the name of the Lord, neither seen a vision nor had dreams, don't let your heart sink in despair, at those man-made theories such as I have just given; for just as sure as God ever spoke to his people in any age, then will he speak today. But you may ask, Why is it that among all the great churches, with their college and seminary schooled divines, their wealth and splendor, with members counted by the millions, that we hear all these things ridiculed and spoken against as of no use now? I will answer you, and let you look for proof of what I say. They are all man-made churches; they each have their peculiar beliefs, many of their doctrines are the doctrine of men; God never authorized them to teach nor preach, and thus He is not bound to give blessings where He and His doctrines are not honored.

Having briefly examined some of the great blessings given prior to the coming of Christ in the flesh, let us look in His life's work and see if He did not confirm His work by giving to the faithful such blessings as were for their good. And if we find Him still continuing the work as God had given before, is it not then proof that they were to be continued? In Matthew 3 we first find Jesus coming to John to be baptized of him; not that Jesus had personal sins to be remitted, but that by his example the world, in following, might have their sins remitted. Look at the blessing given at His baptism; not alone did God speak, but the heavens were opened, and God proclaimed to as many as heard, that He was well pleased with this act of His Son. Immediately He began teaching the gospel; and in Matthew 4:23 we find Him "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Now, look, dear ones, if in the preaching of the gospel when Jesus was here, the sick were healed, or if a part of the gospel plan was to cure disease when, where, and by whom,

was the gospel plan changed, if at all? Look over the world today, see the sickness, suffering, pain and dread diseases over which man has no control, then tell me there is no need of the power of God now. How much easier it seems to me, would it be for us to go to God in humble sincerity, repenting of our wrongs, be baptized by one whom He has sent; have the hands of His servants laid upon our heads, and thus have that greatest of gifts of God to mortal man, bestowed upon us, even the gift of the Holy Ghost; from that time on live lives of purity, doing good instead of evil, then when our loved ones, or ourselves, are stricken with disease, let us be true to our trust, sending for the elders, as the Apostle James says, have God in His infinite love and mercy, restore such an one to perfect soundness. "But," says one, "I never saw any such done." No, my friend, neither did you ever receive reward until you had earned it; when you obey God, he will be true; don't ask him to stoop to our level, but let us come up to His.

We might follow Jesus all through his ministry, and find him bestowing those great blessings upon the needy; restoring the withered limbs, healing the lepers, giving sight to the blind, casting out evil spirits; in fact, not only in word, but in deed, dropping a blessing wherever faith could claim it. But, friends, if now we go on from year to year, serving God as we call it, and we never have one of those great blessings bestowed upon us or our loved ones, where is the proof that ever man received them? Do you not see that the proof is wanting? And thus Paul says, "Concerning spiritual gifts, I would not have you ignorant," for had they been ignorant of the bestowal of such, then it would have only been a question of time, until they would have become as the world is today, believing they were not for them.

Paul says there are diversities of gifts, but the same spirit; how wondrously did God provide for the human family, providing they would obey him; but here again the objector comes forward and says they were not for all the human family, but only to the apostles; but I ask them, "Are you the church of Christ, here on earth?" "Oh! yes," they say, "to be sure we are; and that is not all either; any who claim to be Christ's, who do not believe as we do, are impostors," say they. Then if you are the church, let us see what it was. Paul says God set in the church; 1 Cor. 12:28:

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Remember, now, God set these in the true church, so I ask my emphatic friend, "Have you apostles in your church?" "Oh! no, they are not needed now." "Well, have you prophets in your church?" "Oh! no, there

are no prophets now, only false ones like Joe Smith." "Well, was Joe Smith, as you call him, a false prophet?" "Why, of course he was." "Well, how do you prove he was?" "Well, eh hum, well, everybody says he was." "Oh! no they don't; do you know that there thousands of bright minds, in the United States alone, who believe him to have been a true prophet?" "Well, they are all fools or else they would know better." Yes, Well, if this is the evidence you bring to prove him a false prophet, then you would condemn the prophets of old in the same manner, for just such evidence was brought against them.

But let us examine this church a little farther. Paul says, after the prophets were teachers; have you teachers in your church? "Oh, yes." Then miracles, do you perform miracles? "No, we don't." Then gifts of healings, do you have the gifts of healings in your church? "No sir, we don't aspire to such high things." Then helps, governments, diversities of tongues; do you have the gift of tongues in your church? "No sir, no one but the Mormons or Latter Day Saints, as they call themselves, claim any such high things as that." Well now, let us look at it; you claim to be the true church, and out of all the spiritual gifts spoken of in this chapter, you only lay claim to having teachers, so your church compares with the New Testament's church, about like the boy's horse, when he gathered up a little hair in the stable, and then told his mother he had a horse.

But if these things were not to continue in the church in all ages, why did Paul write as he did to the Saints at Ephesus (Ephesians 4:8), that when Jesus ascended upon high, he gave gifts unto men, while you say that he took them away; which shall we believe? And among those gifts were apostles, prophets, evangelists, pastors, and teachers; here again you are confronted with the evidence that out of five officers named you have only the least and last—teachers, and yet I suppose you will claim to be the true church. In the thirteenth verse Paul says these were to continue until we all come in the unity of the faith, and of the knowledge of the Son of God unto a "perfect man." Have you arrived at perfection, brother? if not, then those spiritual gifts are needed, for it was only through their operation that we could become perfect.

In conclusion I will say that either in the true church, much less out of it, where those gifts are not bestowed you may rest assured that there is something wrong; for God is true, let man be what he may; so let us, without bias or prejudice, examine all things, then when we find truth hold fast to it, for:

Truth is truth, wherever found,  
On Christian or on heathen ground.  
CONDON, Oregon.

WE are receiving orders for Bro. A. Haws' little book, "Sabatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

## JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

The discussion is over, we still live and the church is moving on. Three were baptized, Saints encouraged and a better understanding of our work among the unbelievers, obtained.

Bro. Hyder, our worthy opponent, when driven to the wall, repudiated Campbell and his Christian system, and finally claimed he belonged to the Church of Christ, set up nineteen hundred years ago; of course to bridge over the 1900 years—to Rev. Hyder—and without any revelation since John, was a rocky road indeed.

Bro. Hyder is assuming to Braden's shoes; he is a very important man in his own estimation. Said he had "been laying for our elders for three years; had challenged Brn. Keck, Duncan, Simmons and others, but they were all afraid of his question for discussion, and it remained for a Missouri tenderfoot to take the bait and he was so glad of this opportunity; he was going to do what no other man had ever done, take out the very mudsills and let the "delusion" drop into the hole and bury it forever. I, Edward Hyder, am the man that can do it," etc., etc.

"He had lived at Stewartsville among the Saints for seven years, knew the weak points and would expose them—had witnessed the death of Annie Jones, almost under the hands of elders, and they were to blame for her demise—he had been offered a high position in the church and his family well cared for, if he would only condescend to preach for the Saints; had been called by an apostle that I would not object to," etc., etc.

The above are the main points aside from the proofs given of his church being in harmony with the Christ Church, also the negative arguments when we were affirming.

It is not necessary to state how we met this modern giant of the peat lands of California; we are fully satisfied with results, and so are all the brethren. Another tilt is brewing with him on the Book of Mormon; he is not yet satisfied, seemingly. I am perfectly satisfied and I am resting so nicely this pleasant, cool evening within hearing and seeing distance of the ever restless ocean, on the wonderful peat lands of California.

From where I sit I look off towards the north and east, and see the ever undulating stretches of green meadows, dotted with the darker green of the green trees, and away in the far distance, some seventy miles or more, the "everlasting hills," majestically grand in the soft, purple beauty of their vast, rolling outline; on the west the sun is fast sinking into his watery grave, amid the rolling sea of the mighty Pacific; his last gleams of light are playing gleefully upon the walls of the distant sombre hills, and all nature is quietly sinking into sweet repose; the beautiful twilight is gently falling, the soft, tender sky colors are fading and blend-

ing into the dark of night, the air is scented with blossoms and new mown hay, all nature is indeed going quietly to sleep. Man should and of right ought to be happy, yet we can conceive of conditions that this serenely beautiful place would seem to be a mockery to those who are fasting the bitterness of life, whose misfortunes and environments shut out the sweetness of love and affection for God, his gospel and promise, without which life's worth is gone, and existence a farce even amid such beauties of nature, and the unbeliever must ultimately pay tribute to the future, inevitably so, whose demands gleam like tears of regretful fire, and yet they turn away and are lulled to sleep upon those peaceful tunes:

Come unto me all ye that are weary and heavy laden,  
And I will give you rest.

Many thanks for the picture sent by true hearts of the Far West reunion; we can feast upon the faces of those we love; with you our heart has warmed with the Spirit of God, and it was a pleasure indeed to serve the Master; we testify "He" was in the planting and will not forsake you in the gathering—never cease the conflict—never furl the flag—and when the roll is called (sometime), Bro. Terry, we'll be there.

Darkness has settled around me, the whip-poor-will is singing his doleful song, the sad waves of the sea roar more distinctly their woe story, "so we hang our harp on the willow and think upon thee."

## Daughters of Zion.

Editor Ensign.—I want to congratulate the Daughters of Zion and the church because it has made another forward movement in opening the columns of ZION'S ENSIGN to Zion's mothers. What could be more appropriate? Why, your name, ZION'S ENSIGN, would be a misnomer without Zion's mothers to help lift it up and keep it up as Zion's banner. To my mind this is a nail driven in a sure place; a stepping right to the front where we should have been long ago, and where all real reforms and governments must commence. We may build great churches, establish colleges, preach the gospel, boom reunions, Sunday Schools, Religions, literary societies, and all other reformatory measures, as helps and nurseries to the church. These things should all be well and carefully done, for they are of great benefit to the body; but after we have said and done all that we possibly can along these lines, they are only secondhand nurseries, helps and governments, because they do not nor cannot rock the wonderful cradle that lays the foundation and so largely forms the characters that rule homes, societies, churches, states, nations and the world. Mothers alone can do this, either wisely, or fashionably and unwisely. If the latter, then the Sunday Schools, the Religions and the church can commence to counteract and to unlearn that which has been rocked, stamped, and instilled into the young and plastic mind in the cradle.

Then I repeat what I wrote

several years ago, i. e., that the parents and homes must be reached, and there purify the fountain head through which the lives and characters of the whole world must pass; for just so long as children are unlawfully born into the world, through improper motives, and unlawfully cradled in the homes of fashion, contrary to physical laws, just so long the church, with all of its powers, helps, and nurseries, must and are playing second fiddle. This is unwise; therefore, let us boom the mother's efforts to purify the fountain head, then the streams of life will run clear and pure into the great ocean of life, the kingdom of our God and this Christ. So, dear sisters, organize and reach every mother and every coming mother as soon as possible, and educate them in their power for good or for evil, and in what God designed them to be. More anon, if health will permit.

Your brother in Christ,  
A. H. AWS.  
SAN FRANCISCO, Cal., Oct. 13.

**A Flesh Builder.**

The following clipping sent us by an observant sister, explains itself:

Dear Brother:—Inclosed you will find this little piece that I can heartily indorse because I have tried cream as a flesh builder; it is far ahead of many things that are being used, and there is hardly any person that cannot retain it on the stomach. I see every little while some of the Saints who are sick with consumption, and as I have lost friends with that complaint, feel for others and would gladly put anything in their way that would do them any good, especially anything in the line of food. I believe in Ralstonism. With best wishes I am in the gospel,  
Your sister,  
M. C. P.

**"STRIPPINGS" AS A FLESH-BUILDER.**

B. J. KENDALL, M. D.  
The last part of the milking, or the "strippings" taken immediately after milking, before it has parted with any of the animal heat, is the most valuable thing known to build up a person who is thin and emaciated from any disease.

My theory for years has been that the "strippings" contain nearly all cream, which I have demonstrated to be a fact. I also believe that when taken immediately after milking, while it contained all the animal heat and before any change had taken place it would be absorbed at once into the circulation without going through the ordinary process of digestion. This I have also found to be true.

I direct my patients to begin with one-half pint and gradually increase the quantity until at the end of a week they are taking a quart at a time, or as much as they can possibly take without too much discomfort. This should be followed up regularly twice a day.

I have known many people who could not drink cold milk or even milk which had stood for an hour or two, and yet these persons could drink a quart immediately after milking without the slightest derangement of the digestive organs.

In consumption the patient steadily loses in weight, and although the old methods are used faithfully to try and build up the strength, yet the patient steadily loses in weight, and the most uncommon thing for my patients to follow my instructions to gain five pounds in weight each week. No other plan I have heard of has proved so successful.

It should be remembered that it is very important to select a cow that is healthy and one that gives very rich milk. Then it is also of very great importance that the very last of the milking, or "strippings" should be taken, and of equal importance that this should be taken immediately after milking, while it contains all the animal heat. No other food is so

successful. The consumptive will soon find a change for the better if the above instructions are followed. I have tested this plan in hundreds of cases in the last few years, and I know there are thousands of cases whose lives might be saved if the above instructions were followed. Of course, in most cases a certain amount of medical treatment is also necessary.

**WATCH YOUR BLOOD.**

IF IMPURE, TAKE B. B. B.

BOTTLE SENT FREE.

Any ZION'S ENSIGN reader whose blood is becoming thin or impure, or who already suffers from blood or skin humors, such as sores, ulcers, pimples, unsightly eruptions, fluttering heart, scrofula, swollen glands and aching joints, aching back, itching skin, falling hair, bone pains and shifting aches, cancer, eating sores, eczema, boils, scald head, rheumatism, catarrh, can be permanently cured by using B. B. B. (Botanic Blood Balm), thoroughly tested for 30 years.

People who need more blood or who want rich, pure blood, people whose skin is pale or who suffer from any form of impure blood, should at once send their name and address to Blood Balm Co, 86 Mitchell St., Atlanta, Ga., enclosing five cents (stamps or coin), to cover exact cost of postage (the medicine is absolutely free), and they will forward, prepaid by mail, a sufficient free trial bottle of B. B. B. to fully prove its remarkable action in healing every evidence of impure blood. The *Medical Investigator* says that B. B. B. is the most wonderful blood purifier made, as it cures after all else fails; the finest remedy made for spring humors. ZION'S ENSIGN readers who suffer are advised to try B. B. B. Large bottles for sale by druggists, \$1 per bottle, or 6 large bottles (full treatment), \$5. Complete directions for home treatment go with each large bottle. If you don't want to buy a large bottle of the druggist before knowing more about B. B. B., then write for a free trial bottle. It will convince the most skeptical. B. B. B. is perfectly safe to use by old and young. B. B. B., while healing humors in the blood, improves the appetite, stimulates the liver and makes the weak strong by giving new, red blood. So write today, enclosing five cents to cover exact cost of postage, addressing Blood Balm Co., 86 Mitchell St., Atlanta, Ga., and the medicine will be sent day order is received. Describe trouble and free medical advice given.

SAINTS who contemplate making Independence their home, or those already here, who desire to secure a lot in eligible, well situated property, would do well to see the Wilson Lawn addition, owned by Bro. Ellis Short and situated near Pacific Bridge, Independence.

BEFORE YOU VOTE, read up on the Money Question on all sides. To aid you, we offer the "Library of Live Questions," ten books, 152 pages. Publisher's price \$1.85; ours \$1.00 only. Written by Republicans, Democrats, Populists and Socialists. You need them. Address the Headquarters, Western Supply House, Nebraska City, Neb.

**NOTICE.**

To all who expect to buy or move to Independence with a view of residing here permanently—I am prepared to furnish you with all the information needed in regard to real estate, if you will enclose stamp for reply. Now is a very good time to buy; values are at a very low ebb, and the Saints may as well take advantage of it.  
Your brother,  
W. S. LOAR.

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As success in shorthand is largely dependent on the teacher as well as pupil, it is absolutely necessary that instructors should be practical shorthand writers and no others are competent to teach. Benn Pitman system taught.

The Principal of "The Missouri Shorthand College" is John H. Schofield, the well known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Chicago, Feb. 21, 1896.  
Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.  
E. BENJAMIN ANDREWS, Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I., Feb. 21, 1896.  
I have known Mr. John H. Schofield for years as stenographic reporter for the Providence Journal. His work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commanded respect, and I take pleasure in commending him to the confidence and good-will of all with whom he may meet or with whom he may have business relations.  
E. G. ROBINSON, President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa.  
Mr. John H. Schofield: My Dear Sir—It gives me much pleasure to say a timely word to bear witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy and your accomplishments must justify. Yet, however, I will well and favorably known to need this note or recognition from your very sincere and devoted friend,  
BRO. FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifying success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a good general knowledge of shorthand in twenty weeks. This is a short time to acquire a profession that will enable persons to be self supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil.

As a knowledge of shorthand is of no practical utility unless able to spell and compose correctly, students deficient in those lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasant employment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

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List of Stockholders:—Wm. Anderson, Geo. H. Hilliard, Mrs. David Dancer, Miss Alice Dancer, Mrs. Ella D. Whitehead, Mrs. Lucy L. Rossegate, A. K. Anderson, W. A. Hopkins, Oscar Anderson, Frank Criley and Geo. W. Hillar.

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**Broken Bric-a-Bracs.**

Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many heads of a patient better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.85 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that Major gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1873, Major's has been on having Major's. Don't accept any off-hand advice from a druggist.

If you are at all handy (and you will be) you can fix that you are a good deal more likely to find that you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail, either kind. Free of postage.

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Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit.  
Youth's heavy three-piece suit, age 12 to 19, \$3.50.  
Goods are all sent prepaid.

Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$10.50. Fine line, strictly 12 oz. Oxford steel gray, heavy; worth \$18.00, price \$9.00.

PRINCE ALBERT SUITS.  
Same goods as above, 14 oz. \$8.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50.  
14 oz. French Twill Sacks, worth \$18.00, price \$9.00.  
PRINCE ALBERT SUITS.  
Same goods as above, 14 oz. \$8.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of leg seam of pant leg, your height and weight.  
Make all drafts, express and money orders payable to Seymour, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo.  
THE E. T. ATWELL CO.  
Cumorah, Mo.

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Ample responsibility. Five per cent interest paid on time deposits. Correspondence solicited. Farms and town property for sale.

**R. R. TIME TABLES.**

**MISSOURI PACIFIC—MAIN LINE  
DEPOT.**

No. 95—Wichita West	4:30 a.m.
" 4—Kansas & Nebraska Line	4:34 a.m.
" 93—Texas, Joplin & K. C. Ex.	8:15 a.m.
" 3—St. Louis Express	6:33 a.m.
" 72—Lexington Branch Pass.	8:35 a.m.
" 7—Fast Mail	10:00 a.m.
" 91—Joplin and K. C. Mail	8:00 a.m.
" 1—St. Louis Mail and Ex.	4:17 a.m.
" 5—St. Louis Mail	5:55 a.m.
" 71—Lexington Branch Pass.	6:45 a.m.

**TRAINS EAST.**

No. 98—K. C. & Wichita Mail	3:52 a.m.
" 2—Lexington Branch Pass.	6:23 a.m.
" 6—St. Louis Mail	7:23 a.m.
" 92—K. C. Texas & Joplin Mail	8:37 a.m.
" 2—St. Louis Through Mail & Pass.	10:17 a.m.
" 78—Lex. Branch Passenger	6:10 a.m.
" 4—St. Louis Through Mail & Pass.	1:37 p.m.
" 94—K. C. Tex. & Joplin Ex.	7:40 a.m.
" 8—St. Louis Through Mail & Pass.	9:30 a.m.
" 10—Kan. & Neb. Limited	11:12 a.m.

**LIBERTY STREET DEPOT.**

No. 73—Lex. Branch Pass.	8:30 a.m.
" 71—" "	6:40 a.m.
No. 72—Lex. Branch Pass.	6:56 a.m.
" 78—" "	6:15 p.m.
" 71—" "	6:40 p.m.

**CHICAGO & ALTON.**

" 101—Local Way Freight	7:40 a.m.
" 47—St. Louis & Chicago Mail	8:27 a.m.
No. 51—Chicago Limited	6:38 a.m.
" 49—St. Louis Flyer	6:28 a.m.
" 50—St. Louis Limited	6:54 a.m.
" 52—Chicago Limited	8:08 a.m.
" 102—Local Way Freight	2:20 p.m.
" 48—Chicago & St. Louis Mail	6:50 a.m.

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J. W. DUGAN, Agent  
J. CHARLTON, G. P. & T. Agt., Chicago.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor,

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as mothers of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

Mrs. Mary E. Hulmes, President, Independence, Missouri.  
 Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.  
 Mrs. C. C. Smith, Independence, Missouri.  
 Mrs. Lucina Etzenbouser, Kansas City, Missouri.  
 Mrs. Clara Erick, Independence, Missouri.

Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.  
 Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 2216 Laclede Avenue, St. Louis, Missouri.

### The Elder Sister's Part.

"Good advice and counsel sage,  
 'And, I never did so when I was your age.'"

So have I heard the attitude of an older sister to a younger one half humorously described. The "good advice and counsel sage" are well enough, but does not the second line imply something which we would be better without? I mean the complaining spirit which we girls are prone to assume toward our "little sister." How often we treat her with a supercilious air, as becoming our superior age and wisdom, or perhaps condescend at times to quarrel with her.

A great deal has been said about the mother's duty in her home; but a young girl has a distinct duty as daughter and sister, and may easily assume a large share of the responsibility. As daughter and sister, I say, and the one comprises the other; for how can she show herself a better daughter to her mother, than by helping her cast a good influence round the other members of the family? If, then, this girl has a smaller sister, she can be even more helpful and sympathetic with her in some ways than her mother can, for she has more recently trod the path, has more recently been a child herself.

But perhaps there is no little girl in your household, and so you say that nature has not assigned to you the elder sister's part, and hence this does not apply to you. We want to be broader in our view than this. What of the little maidens who have been denied the advantage of an older sister? Cannot our girl form a strong friendship with some of them, which shall give mutual benefit? I think she can, for their little hearts are very easily impressed.

Have you ever read "The Wide, Wide World?" The heroine is a little girl named Ellen Montgomery, a child of intense, passionate feeling, but thoroughly lovable. At first her heart is entirely bound up in her mother, and with such a nature this means a great deal. But this

### CONSISTENCY.

If consistency were cultivated and accepted as one of the brightest jewels and a stricter adherence to the same observed, a greater harmony and other benefits would be derived therefrom, not otherwise attainable. For this reason the injunction of St. Paul to Timothy, "Be instant in season who are out of season" [or be consistent, steady minded at all times] (2 Tim. 4: 2, etc.), is pertinent, for they would not endure sound doctrine. Consistency should be the regulator of our judgment and actions, the principle and means to attain a higher standard of perfection, but which were, and are, lost through inconsistency. Those characters enumerated by St. Paul (2 Tim. 3: 1-6) were the losers by having only a form of godliness, but denying the power thereof.

Eloquence and liberality without charity are of no avail (1 Cor. 13).

For those with velvet lips and tongue will not compose the heavenly throng. But with true charity alone They will surround His glorious throne.

St. James (1: 27, etc.) points out the nature of true religion and necessity of consistency. Those who transgress and abide not in the doctrine of Christ have not God (St. John 2: 9) is applicable to the Utah body especially, who, in substituting polygamy as the only means of exaltation instead of the plan of salvation, and Adam as their God and the Father of Jesus Christ, and other abominable heresies, have lost all claim on God, the latter day work "Mormonism" being an independent institution or system; and consistency demands the stopping of classing them with the "latter day work," any more than classing the devil and his adherents with the host of heaven.

The Savior prayed for those that God had given him (John 17) and so through the Holy Scripture the fact is prominently placed before us that only those are accepted of God who receive and live up to His glorious gospel to the best of their ability.

Disobedience (inconsistency) was the cause of all the ills and woes with which mankind were afflicted; Adam fell, the Antediluvians were destroyed by the flood; the Jews were scattered among all nations, while judgments were, are, and will be poured out upon all nations, for rejecting the gospel of Jesus Christ, who, by the brightness of His coming, will consume the wicked and rebellious.

Saul, king of Israel, tried to bribe God by a sacrifice, but was rebuked by Samuel the prophet and told "that obedience is better than sacrifice," and Saul lost his kingdom (1 Samuel 15: 22). Therefore strict obedience to the laws and will of God is the only safe plan to escape dire punishment and destruction in this life and the future one.

Who are the foolish virgins? Those who, in the garb of a Saint, serve the devil, and who are ashamed of the name God chose for the book that contains the fulness of the gospel of Jesus Christ, and other matters of the

highest importance to mankind (Isa. 29; Ezek. 37; Isa. 60; Rev. 14: 6), a denial of which is a denial of Christ Himself, but they will share the same fate. He will deny them before his Father.

At that grand reunion of all the Saints in Zion, those of the latter days will be hailed as the champions and victors of the greatest conflict between the power of light and those of darkness upon this mundane sphere, and the fulness of the everlasting gospel of Jesus Christ will be accepted by the ancient saints, when the kingdom and dominion and the greatness thereof, will be given to the Saints of the Most High, etc. (Daniel), while the Lord Jesus Christ rules supreme.

CARL W. LANGE.

VIOLA, Wis., Sept. 29.

### Resolutions of Condolence.

The following resolutions were voted by the St. Louis Religio District Convention, September 28, 1900:

WHEREAS, It has pleased our heavenly Father in his infinite wisdom and mercy, to remove from our midst our beloved brother and co-worker, John C. Hitchcock, be it

Resolved, That we, the St. Louis Religio District in convention assembled, do hereby tender our sincere and heartfelt sympathy to the bereaved family and relatives, in this their hour of severe trial. And be it further

Resolved, That a copy of the same be sent to the family of the deceased brother. And be it further

Resolved, That a copy be sent to the church papers for publication. And be it further

Resolved, That a copy of these resolutions be spread upon the minutes of the meeting.

Respectfully submitted,  
 FLORENCE BURGESS,  
 JNO. J. BILLINSKY,  
 CHAS. J. KEMINGTON. } Com.

Resolutions adopted by the St. Louis district conference, September 30, 1900:

WHEREAS, It has pleased our heavenly Father to take from us at this time of need our beloved brother and president, Elder John C. Hitchcock, and

WHEREAS, The departed one has always shown himself an untiring worker, ever ready to comfort those in sorrow, to strengthen the weak and encourage all, being slow at all times to consider his own convenience when duty called, be it

Resolved, That in the demise of our beloved brother the St. Louis district has sustained a loss as severe as it was unexpected, and be it further

Resolved, That the St. Louis district in conference assembled extend to his bereaved family and many mourning friends their deepest sympathy, and further

Resolved, That while the loss to us is so serious that our poor human judgment would at first question, yet through all we feel our Father knows best and we believe our brother has but gone to perform labor blessed with greater fruitage in another sphere of usefulness. And be it

Resolved, that a copy of these resolutions be sent to the bereaved family, to the church publications, and to the district secretary to be spread upon the minutes.

JAS. CHRISTENSEN,  
 J. J. BILLINSKY,  
 S. R. BURGESS. } Com.

We, the Religians of the Far West District, realizing that in the removal of Bro. J. C. Hitchcock by the hand of death, the society has lost a worthy member and a faithful officer, one who was ever ready and willing to use both time and means for the advancement of the society, and one whose place it will be hard to fill; yet we humbly bow to the divine will, believing that his reward will be commensurate with the labor done; and

A PURE GRAPE CREAM OF TARTAR POWDER



Highest Honors, World's Fair Gold Medal, Midwinter Fair  
 Avoid Baking Powders containing alum. They are injurious to health

we hereby extend our deepest sympathy with the bereaved family, and pray God to grant to them that consolation that He alone can give in this hour of their great trial.

Adopted by the Far West district association, Cameron, Missouri, September 30, 1900.

WALTER SMITH, Pres.  
 S. H. STAMMONS, Sec., pro tem.

### Conference Notices.

The Saints of the Central Illinois district have changed the date of their conference to be held at Taylorville, Illinois, from October 27th and 28th to December 1st and 2d, 1900, in order to get their new church finished to hold their conference in.

R. T. WALTERS,  
 BEADSTOWN, Ill., Oct. 13.  
 DIED.

WEEKS.—At Paulson, Wisconsin, October 3, 1900, Bro. Chauncey E. Weeks, aged 49 years, 3 months and 20 days. He was born at Springville, Wisconsin, June 13, 1851; baptized December 13, 1861, by Elder W. S. Pender, confirmed by E. M. Wildermuth and W. S. Pender, and died in the hope of a glorious resurrection. A wife, and four children mostly grown, and a host of friends mourn their loss. Funeral sermon by A. L. Whitaker, a large crowd of friends and neighbors manifesting their esteem and respect for the deceased.

## The Whole Truth!

There's nothing so bad for a cough as coughing.

There's nothing so good for a cough as Ayer's Cherry Pectoral.

The 25 cent size is just right for an ordinary, everyday cold. The 50 cent size is better for the cough of bronchitis, croup, grip, and hoarseness. The dollar size is the best for chronic coughs, as in consumption, chronic bronchitis, asthma, etc.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, OCTOBER 25, 1900

NUMBER 43.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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ENSIGN PUBLISHING HOUSE,  
Independence, Mo.  
Box B.

## A HOPEFUL SIGN.

We are indebted to the thoughtfulness of Bro. R. R. Dana for a copy of a pamphlet entitled, "The First Presidency of the Church and Kingdom of God; How Chosen," by N. Tanner, Jr., from the press of W. W. Browning & Co., Ogden, Utah. It is an argument against the plan pursued by the Utah Church of permitting the quorum of Twelve to choose the presidents of the church, and especially "exploiting the disqualification of Elder George Q. Cannon for that position. A part of the preface reads:

Upon investigating the laws of God upon the subject and comparing them with the present method of choosing the First Presidency there appears to be an irreconcilable inconsistency, and, considering the disposition of men to maintain a rule whereby getting themselves into line they will be automatically moved up and placed in the office of President rather than take the risk of being chosen and placed there by the body of the Church as God has directed; and considering the further fact that by the establishment of this rule the right of choice by the body is denied, whereas God has said choice shall exist, there seems to be an imminent danger of the disfavor of God and a consequent necessity for a word of warning and protest against existing conditions vitally affecting every soul in the Church.

In the chapter headed "The First Presidency" on page 6 this argument is presented:

If it shall be said that for more than half a century the Twelve have chosen the President, and he in turn has chosen his Counselors, and this is cited as a precedent forever settling the question, the answer is that neither the Twelve nor the President of the Church can make or repeal a law of God, either by establishing a precedent or by special enactment. "I am your lawgiver," says Jesus. If the Twelve and the President possess the authority claimed for them, that authority will be found in the word of God, and if not found in the word of God it does not exist, because no precedent of man can grow into a law of God, no matter of how long standing; much less can it repeal a law which

God has given in plain and explicit language, hence the question is as pertinent today as it ever was, "What is the proper method of choosing the First Presidency of the Church."

Another chapter heading: "How Chosen," is sub-headed, "Neither the Twelve nor the President of the Twelve entitled to choose.—Nor does Seniority of Ordination to the Apostleship entitle one to be President.—All the Faith and all the Prayers of all the Twelve and of all Israel not sufficient to induce God to change His Law and call the President of the Church by Revelation through the President of the Twelve.—He is not Revelator to the Church.—The Saints must Choose First Presidency or incur God's Displeasure."

The headlines of another chapter read: "President Cannon as a Candidate—Unsuitable on Account of His Apostasy from Certain Doctrines of the Gospel, and his Record in Relation to Manipulation of Tithing.—Church Bonded Heavily and Carrying Vast Amounts of Unprofitable Stock of Private Enterprises of which he was Chief Promoter, and the Stocks appear to have become the property of the Church only after they were known to be Unprofitable.—How much Church Funds were invested in Saltair and the Power Dam and in Mines and Railroads.—Did he turn over any of his Unprofitable Stocks, and if so why did he not turn over others that were Paying Fat Dividends."

There is some pretty good philosophy in some of the arguments made, and coming from a Brighamite standpoint is indicative that some of the members of that church are beginning to comprehend the situation. It is a hopeful sign, and we rejoice to see a disposition manifested to disregard the "keys which the written word never contained," referred to by Brigham Young at one time, and to come back to the standard given by the Almighty to preserve His people from just such an experience as the Utah Church has been having. The author seems to have occupied a position of responsibility in the church and possibly may yet continue, as he says on page 80: "I have taught the Elders laboring under my presidency," etc. His arraignment of President George Q. Cannon is quite severe, though it is made more as a statement of facts than as a complaint; yet he did at one time lay charges of apostasy against President Cannon before the stake president, Angus M. Cannon, which were ignored and an appeal was taken to the First Presidency, but with what result is not stated. May God grant that there may be an awakening among that people which shall lead them to a study of the Books in which the law is

written; and learning which, there may be manifested a persistent willingness to do the commandments of the Lord and to disregard everything taught which is not in harmony therewith, no matter by whom it may be advanced. In this alone is there freedom and salvation.

## EDITORIAL ITEMS.

THE prayers of the Saints are requested in behalf of Sr. Nancy J. Lake of Bellair, Illinois, who is very sorely afflicted and in consequence has become deranged in mind.

ELDER T. W. WILLIAMS has a new address. He may now be found at 1322 Myrtle Avenue, Los Angeles, California. Don't send any more mail for him to 1014 Alpine Street.

L. A. LYON, Prairie City, Missouri, has a "lot" of old ENSIGNS, *Heralds*, *Hopes* and *Autumn Leaves* to donate to any who would like to have them. State how many are wanted, when you write to above address.

SEVERAL weeks ago, a sister in Missouri wrote the editor of the ENSIGN, relative to a home for her daughter in this city. If the sister will again send her address she will receive favorable reply. The former letter has been mislaid.

BRO. J. B. ROUSH has changed his residence, removing from Wray, Colorado, to 8010 California street, Denver, Colorado. Those who wish to communicate with our brother and desire prompt service will not hereafter address him at Wray.

We again request all the sisters who address letters to the ENSIGN, to in each case designate the proper title in which they should be addressed. Besides designating themselves as "Your Sister," if a member of the church, they should add the prefix to their names "Miss" or "Mrs." as the case may be. We are unfortunately not personally acquainted with every member of the church, or even with all our valued corps of correspondents, and a little attention to this matter will assist the office force materially.

PLEASE DON'T write business matters and church information for publication on the same sheet. We, too frequently, receive letters containing remittances and interesting church news all written on the same sheet. We file and preserve all business letters, and when these "amalgamated" letters are received the editor is compelled to copy off the items of interests, before handing the letter to the accounting department; this makes extra work, and inconvenience for both departments. We therefore renew our request to

ALWAYS use a separate sheet of paper for *business*, making remittances, etc., then if you have some items of interest to our readers use another piece of paper for telling it. Otherwise it may not at times be at all necessary to wonder why no note was made of those interesting bits of news you sent.

SUBSCRIBE for the ENSIGN and get it out among your neighbors as a missionary. The isolated Saints especially can do a good work in this way and arouse an interest that will result in saving precious souls if carefully and prayerfully followed up. Give it a trial and note the results. A few dollars from each isolated member in the church, used in this manner, will be treasure laid up on high. Now, Saints, do not pass this carelessly by; we are earnest in this proposition and if the suggestion is followed out in the proper spirit, you will have occasion to thank the Lord for the opportunity given you to aid in spreading His gospel.

BRO. SAMUEL ROWLEY, Liberty Center, Iowa:

We are well pleased with the ENSIGN. When we are through reading them we hand them out to our neighbors, and also send them off wherever we think they can do good.

This is just what nearly every one can and should do with prayerful earnestness. Many an honest heart, seeking the way of life, may thus be brought to obey the gospel, adding a star to the crown of those who have been instrumental in bringing the knowledge of the gospel to them. The sending or handing of these papers to others should be followed by earnest prayer to the heavenly Father, that it may be as seed sown upon good ground, and that the harvest may be a bountiful one, in richness of the fruit of righteousness resultant.

## EXTRACTS FROM LETTERS.

ELDER W. P. ROBINSON, Oregon, Wisconsin:

I have just started the work in Blue Mounds, Wisconsin; have good interest, and some near the kingdom. Bro. C. H. Burr has been laboring with me the past week. I expect to return there.

ELDER H. A. STEBBINS, Burlington, Iowa:

I arrived here yesterday [Oct. 18th] from my trip to northern Illinois and southern Wisconsin. Expect to be here over Sunday and then go to Lamont. Visited Lyons, East Delavan, Janesville, Wilder, Oregon and Madison, Wisconsin, and Missoula, Illinois.

ELDER D. C. WHITE, Bedison, Missouri, Oct. 18:

On September 20th I commenced a series of meetings in the Christian church at Ravenwood and continued two weeks with fair interest. Weather was against us, so much rain, but our crowd run from 50 to 200. Some of the business men out to hear. Our conference at Sweet Home church, October 6th and 7th, was good and a

fair hearing. J. Vaughn, Davis and myself doing the preaching. Bro. J. A. Davis went from there to Guilford and I to this place. I am holding meeting in the Christian church at Bedison; crowds rather small, but I am feeling well in body and mind, and have the best of liberty. May the Lord bless his work.

ELDER F. C. KECK, Mound Valley, Kansas, Oct. 15:

I am holding forth in the neighborhood where Elder P. W. Shick of the Christian Church and I held a discussion last May. We are having fine interest; last night the building was not large enough to hold the people. Some stood up outside, others sat in their vehicles. I preached 1½ hours with the Spirit of the Lord upon me to a marked degree. Audience spell-bound under its influence. Debate was a success and did much good.

BRO. RUTHEN ELVIN, Balsam Lake, Wisconsin, has removed from Seattle, Washington, to Balsam Lake recently and writes:

Sr. Martha Mana was baptized into the church September 29th by Elder John Davis. She is a conscientious woman who has been battling the various denominations for many years; having met us, became convinced that this is the way for which she had long sought. I feel that she will be a zealous worker and by her others may come into the church. I was sorry to leave Seattle, as through our efforts to date a few have embraced this work. Elder Davis is a pleasant man, who adapts himself to circumstances, and is capable of presenting the gospel in its true light.

BRO. JAMES RIPLEY, River Phillip Centre, Nova Scotia:

Elders S. O. Foss, and W. W. Blanchard have left for their homes after traveling and preaching in Nova Scotia, Delhavan, Lockhartville, South Rawdon, Waverly, Glenville, River Phillip, and at Williamsdale where they organized a branch. We were very sorry to see them leave us, as there appeared to be a move in the work and more unity with the Saints. We who have taken charge of the branch feel a great responsibility in guiding, leading, and doing the work, in the way that will be acceptable to the Master. We ask the prayers of all the Saints, that we may be united and our faith strong in the latter day work. If this should be read by Bro. Ralston, in Servado, Oklahoma, whose name I saw mentioned in ENSIGN recently, he would confer a favor upon us by writing us, as my wife's name was Ralston, from Greenville, Nova Scotia.

BRO. D. T. WALDRIP, Benton, Iowa:

The ENSIGN is eagerly looked forward to in our home. We find it a great help to us in our isolated condition, being filled as it is with letters of courage and strength from those we love. There is one other family of Saints living in this town. Brn. Lambert and Bell have preached here a few times, but the people seem to be satisfied with what they have. There is quite a number here who say they are free from sin. I often wish I could say the same thing, truthfully, but I find that the nearer I live to the Master the more I recognize the impurities of my nature and find weaknesses that must be overcome. And when I find such noble brethren as Brn. Terry, Bell, and others, testifying that the "Christlike" is a life of continuous warfare, I am apt to think that my "sanctified" friends are deceiving themselves. Success to the ENSIGN in its noble work.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Earnest Walburn, who has been very ill with typhoid fever, is getting along nicely.

Sr. H. Sly left Sunday evening for Ashland, Wisconsin, to spend the winter with her daughter.

Bishop G. H. Hilliard reached home Wednesday evening, bringing good reports from the different fields he has touched in his travels.

The rain staid with us Monday but the sun came out clear and warm Tuesday, and has been so ever since; which change is quite agreeable to all.

Sr. Hattie Newkirk left Tuesday for Iowa to visit relatives and to benefit her health. A change of air and scenes should bring this much desired result.

Sr. Lydia Billinsky is still confined to the house with what seems to be a malarial attack. We trust she will soon be able to return to her case in the ENSIGN composing room. The force misses her.

The Gleaners held a conclave at Bro. and Sr. Farrow's home on Pendleton avenue, Tuesday afternoon. Our young sisters are taking quite an interest in this society, and we are confident much good will result if rightly continued.

Sr. J. G. Torrance was quite ill the early part of the week but is improving, we are glad to say. Bro. Geo. Hayward is also slowly improving; his strength returns quite slowly, but we are much pleased to note improvement is being made, if not so speedy as we could wish.

Bro. Fred Gerber has transferred Bro. J. S. Lawton's house from North Spring street to Crysler street, opposite Bro. Skinner's. Bro. Gerber is an adept at that kind of work and gets considerable of it to do. We believe Bro. Pointer is also engaged in the same line.

A temperance lecture was delivered at the Saints' church last Tuesday evening; Mr. O. J. Hill, of Kansas City, being in charge, with Bishop May. The pastor being detained by sickness. A Mr. Copley, also of Kansas City, gave an interesting address. A good sized audience being present. The meeting will be continued next Tuesday evening.

The first Sunday in December (2d), at the morning service, has been designated by the pastor for the annual collection for Bethany Hospital, Kansas City. This is a very worthy institution where, occasionally, some of the Saints have been cared for without charge. The institution is doing much good and should receive all the encouragement our circumstances will authorize. Keep the date in memory.

Sunday morning was rainy and cool, for which cause the audience at the stone church was not so large as was to be expected from the character of the sermon as announced, "Does Death End All?" by Elder Joseph Luff. At night Bro. J. A. Robinson, Sr., was the speaker on the experiences realized in his late trip to Canada. The audience

was quite attentive, but the rain again kept many away. The afternoon sacramental service was a memorable one and much enjoyed.

Bishop Hilliard will preach at the Saints' church next Sunday morning. Bro. B. J. Scott will occupy the evening hour.

Religio tomorrow, Friday, evening. Lesson Alma 3:7-9; 4:1 Alma's ministry at Zarahemla. We are glad to note the continued interest in the lessons studied in this society; but now that the evenings are cooler and longer, we hope to see a much larger attendance, more proportionate to our branch membership. It is doing most excellent work, the result of which will be clearly manifest later on. Prepare yourselves for the Lord's work, by taking advantage of the most excellent opportunities afforded in the systematic study of the Scriptures. It will bring yourself and others much rejoicing by and by.

## ST. LOUIS, MISSOURI.

Many folks gladly greeted Bro. Allen yesterday morning at the 11 o'clock service. Bro. James Christenson assisted.

Bro. and Sr. Dukes, of Collinsville, Illinois, visited with the Saints yesterday.

Just average attendance at Sabbath School. Teachers' meetings are now held at seven o'clock, Friday evenings, preceding the Religio.

Priesthood meetings are held the third Tuesday of every month.

Bro. Noah Cook presented the truths of the gospel to a fair sized audience Sunday evening, Bro. Allen assisting.

A long looked for rain put in an appearance and we have mud instead of dust.

Bro. Allen and Christenson presided at the social meeting, 2:30 p. m. Five prayers and about ten testimonies occupied the time.

The sisters of the Mite Society are working systematically, and with enthusiasm, to make the bazaar and Thanksgiving dinner a success.

We rejoice with our people of Independence in the present satisfactory condition of their church. We too desire to see the day when our place of worship may be dedicated.

Sr. Sarah Cook is on the sick list. Sr. Lydia Billinsky has our prayers for her speedy recovery. E.P.T.A.

October 22.

## LAMONI, IOWA.

Inclement weather yesterday interfered somewhat with our usual good attendance at Sunday School. At morning preaching service there was a good attendance; the Saints were addressed by Elder R. S. Salyards. Bishop E. L. Kelley occupied the evening hour.

A few of the Saints gathered at the home of Bro. and Sr. J. D. Stead, last Tuesday evening, and held a prayer and testimony meeting. Sr. Stead has been afflicted for some time and unable to attend meetings.

The officers of the Religio met Sunday afternoon and decided to form some additional classes

in Book of Mormon study. This will make eight in all.

One hundred and ten students are enrolled in Graceland College.

Sr. Savage and daughter, Grace, left Thursday morning for Boise City, Idaho, where they will reside in the future.

Our chorister, Bro. Ben Anderson, is on the sick list.

Bro. and Sr. Henry A. Stebbins returned today. Bro. Stebbins from Wisconsin, where he has been doing missionary work, and Sr. Stebbins from Burlington, Iowa, where she has been visiting relatives. They leave tomorrow for Fanning, Kansas, to be present at the marriage of Sr. Fannie Gurwell to Bro. W. S. Pender; Bro. Stebbins will officiate.

Elder Fred A. Smith arrived home on Saturday.

The wedding of Bro. Arthur H. Mills, of Independence, Missouri, and Sr. Maude Lambert, of this city, occurred at the bride's residence, on last Wednesday evening at 7:30 o'clock. Apostle J. R. Lambert, father of the bride, performed the ceremony, assisted by Elder H. R. Mills, father of the groom. Those present were Bro. and Sr. H. R. Mills, and son and daughter, Frank and Mabel, of Independence, Missouri, and relatives and a few intimate friends of this place. G. L. K.

October 22.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m., Lang Mission 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Deacon Culver arrived home happy in heart and bettered in body, from his trip to the land of the Lamanites. He reports an excellent visit, the kindest treatment and a pleasant, all around visit. We are glad to see Charles back again, the question now being, can we hold him here after such a pleasant trip. We shall try hard.

A high grade entertainment has been arranged for the night of the 31st of this month. First grade talent, in the church and out, will be employed, combining amusement and instruction. We hope to see it well sustained, as the proceeds are to go for the building up of the gospel work in Chicago. Srs. Pitt, Penny and Sanderson have it in charge, aided by others.

We had a very pleasant meeting yesterday morning at West Pullman, where we addressed the Saints with good spirit. The efforts of Bro. H. C. Smith were highly spoken of, as they are in other parts of the city.

Bro. Bachelder has about recovered from a severe operation, and his musical violin added much to the interest of the services yesterday. With Sr. Worrell, his sister, he has located in our city.

Our hearts were gladdened on Wednesday evening in seeing three precious souls inducted into the kingdom by baptism. Two of them were the precious fruit of the Sabbath School, Ethel and Blanchey Bellaw, two bright children. We hope soon

to see their parents follow them. "A little child shall them." The other was one of the class spoken of by Isaiah (29:24) who has been looking for something substantial for a long time, and found it finally in the "marvelous work," Bro. Henry P. Qualls, by name, who, if faithful, will be of use to the work, and to whom the work will be of countless benefit.

We formed the acquaintance of Bro. J. W. Matthews, who has temporarily located here. He was a member in the old church, and passed through the scathing times in Salt Lake, where he endangered himself by giving Bro. E. C. Briggs a home and protection on his first mission to that wandering people. He related a remarkable healing of blood poison recently while in St. Louis. The doctor said he could not live, he sent for the elders, they came and as they entered the room he could feel the power of God with them. It was a miracle too lengthy to tell here. Bro. Matthews still loves the work.

The Religio held a meeting at Sr. Braidwood's to tell how each had earned his dollar. It was amusing to listen to; some in meter told the story, and others in prose. "Jimmy" was the master of ceremonies, and when he counted the cash he reported \$19.37 as the proceeds. The organ will be repaired and the rest will probably "go up in smoke."

Bro. S. C. Good preached at the three o'clock hour yesterday, giving good satisfaction. In the evening we spoke to a good house with many strangers present. We told them of "The Gospel" with good liberty and fair attention.

A special program has been prepared for our next priesthood meeting, Monday night, October 29th, at 3411 Cottage Grove avenue. Five papers will be read on vital questions. Let all come.

Bro. E. J. Lang baptized a Sr. Della E. Johnson on Sunday night, 14th. She was confirmed same evening. She lives in Bese-lin, Illinois.

Bro. W. H. Deam, Srs. Della Braidwood and Gracie Webster are among the afflicted, with others. Bro. Johnson is about the same, with a little more strength.

Don't forget the union service one week from Sunday—November 4th.

J. M. TERRY.

395 Ogden Ave., Oct. 22.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday, September 30th, we had preaching at 11 a. m. and 7:30 p. m. by Apostle G. T. Griffiths. These were his farewell sermons for us, as his departure from this city and district is drawing near. There was a full house on both occasions. Among others present we noticed Bro. Bohall, from Eureka, Humboldt county, Sr. Page, from San Benito, and Sr. Montgomery, from San Jose.

Fred B. Blair and Chas. A. Parkin went to Santa Rosa to administer to the sick.

Last Sunday we had preaching at 11 a. m. by Chas. A.

Parkin; at 12:15 sacrament meeting was held, and a very good, spiritual time was enjoyed; many prayers were offered and testimonies given. Determination of better service to God and the cause were made. As a branch we enjoy much of the Holy Spirit, not in open demonstration so much as in unseen satisfaction and personal influence. At 7:30 your correspondent was the speaker.

The Wednesday night prayer meeting was well attended, and very satisfactory to all present.

The Religio was over-crowded Friday evening, thirty-three were there. The room is getting too small as the interest increases. The Book of Mormon studies are proving very interesting and instructive.

Bro. G. T. Griffiths has left us; he is now working his way up through northern California and on through Oregon. Bro. Chase has gone to Santa Rosa.

Last Sunday J. A. Saxe went to Irvington and held services there; J. H. Anthony went to Stockton, held a sacrament meeting, and also one preaching meeting, he occupying the pulpit. He reports a fair attendance, but only two strangers to hear him.

Two of our warships are here in our bay, the "Iowa" and the "Philadelphia." They expect to sail away soon.

All well here.

Geo. S. LINCOLN.

October 13.

## LETTER DEPARTMENT.

ALEXANDER, KAN., Oct. 16.

Dear Ensign—Bro. L. G. Gurwell and myself have labored the last few weeks in Ness county. We are pleased to report some interest; under our hands four were baptized, among whom was Grandma Roush, age eighty-three years; her former hope was founded upon Methodism as taught in early times, but reading and hearing the latter day message, had no ease of conscience until she accepted it.

Saints in this sparsely settled country are not afraid of distance, for several quite often go twelve and fifteen miles to attend church. Such zeal cannot help but be appreciated by the preacher. We are for the cause of Zion.

Your brother,  
W. H. MANNERING.

RED OAK, IA., Oct. 19.

Editor Ensign—It is gratifying to read the encouraging reports, from different parts of the field, and I should be glad if my report could be of the encouraging kind too, but it is not.

Some three weeks ago I went to Pontauelle, Iowa, and began preaching in the Advent church, which the Saints there have rented when not used by the Advent brethren. But for some cause, the audiences were very small. There are some noble Saints there, and they are trying to keep the work moving; but it is not all smooth sailing, as the burden falls on the few, as it usually does. Bro. J. M. Baker, priest, presides over the branch and is doing well. Bro. S. Butler and his noble wife live there, and are both firm in the faith. The Elder made his home with them while there. Bro. David Oglevie is a priest, a young man, and alive in the work.

One week ago last Wednesday, I went to Atlantic, where Bro. G. H. Wells lives. He and his family are in the faith, but their neighbors seem to be "established" in their determination not to hear the gospel. After going to the school house for five evenings, with audiences of 0, 1, 2, 1, 0, (not including Bro. Wells' family),

I gave it up and left, hoping they may finally change their minds and investigate the truth before it is too late.

But I still feel that I would rather be in the "straight and narrow way" with the few than to be in the "broad way" with the many. God is in this work, and I hope to spend my life in helping to build up the kingdom of God among men. Men may refuse to listen to the preaching of the gospel, but that does not relieve the servants of God from the responsibility of preaching it.

May the Lord bless his people, and give them strength for the conflict.

In gospel bonds,  
ISAAC M. SMITH.

MAGNOLIA, Iowa, Oct. 15.

*Editor Ensign*—Since arriving home I have been undergoing a spell of illness, not very severe, but quite unpleasant, having lost my appetite for about two days, and became very weak and slightly feverish; but with the exception of a slight cold I am now feeling quite well, for which I feel thankful. My family are quite well, children are all reading and studying while I write at this evening hour, 7 p. m.

Since last Wednesday Elder F. A. Smith held services in our chapel, having only a fair hearing, but few non-members attending. He returned to Omaha today.

Elder J. W. Wight is holding services about five miles northwest of this place; he has baptized nine, and others are ready, so I learned today.

Bro. Pyrand is feeling quite well today. He was out overseeing the gathering in of his apple crop. His improvement comes very slowly, with many discouragements along the route.

Elder D. R. Chambers started again for his mission Saturday, first stop being at Crescent. He is much better, and with care, he expects to be strong in a short time.

The harvest time is here, and the winter is near. With activity are the farmers gathering in their crops, and preparing for the time when they can neither sow nor gather, but should enjoy the fruits of their labor. But all do not enjoy the fruitage they had anticipated, or, if they do, it already belongs to another. This is a lesson full of meaning. May we enjoy spiritually the fruits of our labor when the winter of life comes.

Your brother,  
J. F. MINTUN.

TORONTO, Ontario, Oct. 16.

*Editor Ensign*—Your paper's visits are enjoyed and its contents perused with pleasure. Despite this I certainly owe it more than a reading. This is so of many more. We should remember, dear readers, there is such a thing as a literary pauper. People who eat but do not work are paupers, no matter what their social standing. They are consumers without being producers. So also of those who read but do not write. They derive benefit without giving any in return, but since "it is more blessed to give than to receive" these lines are written.

The conference held here the 6th and 7th is a thing of the past. Both it and the Sunday School convention held the day previous were good and well attended. Reports gave the London district a total membership of two thousand. The Saints here enjoyed the meeting although they had worked hard to get the new church ready therefor. For two weeks previous Bro. Evans, J. L. Mortimer, Jos. Osborne and the writer worked from 7 and 8 a. m. to 11 p. m. and sometimes until 1 o'clock the following morning. The same may also be said of Bro. W. H. Smith who made the seats. Sometimes work went on longer than this, especially by Bro. Mortimer. He was the regular brick mason, but did the plastering and some other work. He earned quite a reputation among the people near as well as among the Saints as a man of industry. Bro. Evans did considerable work besides bearing his responsibilities as chairman of the building committee; much anxiety was connected with his work along that line. Wo-

must not forget to mention that the Saints whose circumstances permitted worked of evenings after their day's work. They also worked on holidays and Saturday afternoons. Some did more and some less than others, for which there may have been reasons. We shall not therefore mention any names for we could not do justice to all concerned. It is not wise or necessary to say much about the part Bro. Osborne and I performed, for although a single man, he doesn't care about creating a reputation among the young ladies and my characteristic modesty(?) prevents my say.

The missionaries have departed for their fields of labor. My acquaintance with them is not very great since I have not been over the mission much, but my association with them at the two conferences I have attended has been pleasant indeed. They impress one as being an honest, pure class of men. They appear to be, and I believe are, free from that jealous spirit which mars the happiness and usefulness of some of the ministry.

From what I have been able to glean from the church papers there is no reason for being disappointed with the progress the work is making. The manoeuvres of Bro. Griffiths and co-workers have been watched with pleasure, and while I surmised the San Francisco correspondent got things a trifle crooked once in a great while, still I understood approximately what he meant. California seemed to me like home, I was there so long. I enjoyed my stay though it embraced some of the most trying experiences of my life. The drouth which has obtained in some parts at least for three years hinders progress, doubtless, in every department of business, not excepting that of our heavenly Father. The brethren who are laboring so hard to get the gospel before the people under such circumstances have my sympathy and prayers.

Soon after my arrival in this field I was placed in charge of missionary work in this city. It is a conservative city of nearly 300,000 inhabitants. It has not a superior among cities of its size. I shall remain here until the end of 1900 and possibly until the close of the conference year. I have a chronic dislike toward travelling rapidly from place to place as I formerly did, and as many of the ministry have done to the detriment of the work. Within the last two years I have remained in a place until I received orders from the missionary in charge to move on. Under his direction I have made trips which seemed to me unwise and unnecessary. I may have been mistaken in this since I do not claim to be infallible.

My work in Canada has been some the same as elsewhere although I have had some new experiences. The Saints have treated me as well and in some cases better than each other. The following sayings apply to this country the same as others:

"The woof of life's web is of mingled yarn, good and ill together."  
"E'en in the midst of earth's beautiful places there always is something that isn't quite right."

I shall begin a series of meetings the 21st inst. at Humber Bay, five miles away. There is a branch of excellent Saints there who are anxious to have missionary work done in that locality. I have preached there once and sometimes twice of Sundays ever since I came here, June 19th. They take a commendable interest in the church literature and have supplied the writer with papers which he has sent to various persons.

The greatest desire of my heart can be expressed by "Nearer, my God, to Thee," and "Oh, for a closer walk with God."

Ever praying and laboring for the spreading of God's work and the advancement of His people, I am,  
Yours in gospel bonds,  
ALMA C. BARMORE.

FANNING, KS., Oct. 19.

Our conference here on the 6th and 7th inst. was well attended, and passed off all right every way. Bro. A. H. Parsons was present and aided much. He has been connected with your humble servant, and assisted

by the local Saints in conducting a series of meetings that were well attended. Bro. Pierce and myself have been holding forth several evenings to fair sized, attentive audiences, three miles south of the hamlet, and Alonzo is advertised for this 7:30 p. m., in the white seminary of rural lore that adorns the hillside.

We have had fine weather and good roads. The autumnal changes have touched the forest and field, so that the woods are assuming a variegated aspect, and the corn is drying rapidly. The ears are not large, solid and plentiful, and the blades are light brown or buff, and quite sear. The gray clouds are more or less in the sky, and the warm south wind still passes over the land. Fall wheat clothes many a landscape with the emerald so beautiful and refreshing to behold. The husker's song may be heard, as the jolly swain drives his team afield, and garner in the maize of a thousand hills and valleys. Fruits on tree and vine must be plucked or digged to as well. I trust the spiritual toiler and husbandman may reap and garner the golden grain of humanity. The fruitage that abides is of more consideration than the bread that has to be often replenished.

Prejudice, indifference, ignorance, sectarian bias, and pride, the love of world, and its emoluments and honors, bigotry and stubbornness, and sin in all its forms, phases and power, interspersed with Satanic measures, agencies and influences, make a thorny way for the pilgrim feet of faith and morals. Were it not that there is an Almighty back of, and in this work, we would reef sail and cast anchor. I find the only reasonable course to pursue is to give the gospel canvass to the breeze and sail on; our land forces must burn the bridges, and know no retreat, armistice or compromise.

Our envoys to foreign strands should remember that Christ quieted turbulent Galilee, and hence he is on the mighty ocean as well as the solid land.

It is good to trust and confide in our Father, nor doubt his goodness, ability, disposition and willingness to save, even to the uttermost. We sure will reap in due time if we faint not, nor be discouraged, dismayed or alarmed. Courage, constancy and fidelity will see us all through for certain, therefore onward and upward we will go, nor fear what puny man can do, say or think.

One Mr. Carpenter, of Spiritualistic fame, announced that he would answer questions from his lecture and exhibition platform, whereupon I handed him the fifteen questions written, but behold! he passed all by without a reference or comment. His entertainment was rendered in the opera at Atchison, and I reviewed somewhat next evening. Please print them in the *Ensign* for any or all of that cult to consider and respond to if they find time, disposition and ability to do so. There is a great deal of something akin to that system or order of things in many movements, and the numbers are ever on the increase. I will not, at this time, enter into an examination of the witch ball of darkness. Hoping that truth and light may spring forth speedily, and that graces and peace may adorn the highway of holiness, I am still in the conflict, harness on, and at the plow.

With pity for the weak and needy, and charity for all concerned, I am as ever your most obedient servant, trusting co-laborer and unchanging friend,  
M. T. SHORT.

THE QUESTIONS.

Please answer the following, as advertised at close of your lecture, or exercises, viz.:

1. Is there an Almighty God, with size and shape of a man?
2. Was Jesus Christ His only begotten, immaculately conceived Son?
3. How do you regard His life?
4. What about His doctrine?
5. What value of the atonement?
6. Is there forgiveness of sins, or a law of life and salvation?
7. What avails is there in baptism?
8. What about a literal resurrection?
9. Is there future rewards for vir-

tue, and punishments for vice and crime?

10. What conditions are necessary to be an up-to-date Spiritualist?

11. Does your philosophy promote faith, morals, and purity of life?

12. How is it that some of your accredited mediums are drunken, vulgar and profane?

13. Tell us of the origin, power and destiny of the devil.

14. Are wonders and miracles infallible tests of the genuineness of anything?

15. Give us your views about magnetism, mesmerism, hypnotism, affinity and repulsion?

Respectfully submitted,  
ELDER M. T. SHORT.

OHLEMAN, Ill., Oct. 14.

*Editor Ensign*—I beg leave for a little space in the letter column of your consoling paper, the *ENSIGN*, which is a very welcome guest at my home, and has been since August last. I have been in search of the truth of the gospel for some time, and my heart wells up with gratitude to God for the privilege of finding what I believe, by investigation, to be the true gospel, by reading the *ENSIGN* and other papers and books of the Saints' church and doctrine. I do not belong to the Saints' church.

When I first began to be interested in the matter, I prayed God that if the Saints' doctrine was the true doctrine of Jesus Christ, that he would not let me spurn nor reject it; but if it was not the true doctrine let me not accept it, for I want to be right in this matter; so I began to investigate it, and in comparing the printed sermons with the Bible, I find them to be according to the Scriptures. I want to say here that I am fifty years old; I have been a member of the Methodist and also the Baptist churches, and in neither of them did I find their doctrine according to the Scriptures; and now since, by prayerful investigation, I earnestly and honestly believe that I have found it, and my prayer to God that I may be permitted to live until opportunity is afforded me to be baptized; this is my sincere desire. There are no Saints living here, and when I speak of the Saints' church and doctrine to the people, they say that they are none other than the Mormons; and then I explain the difference as best I can, and some of them seem ready to accept my explanation as being correct. Being ignorant at first as I myself was, they were ready to put it from them. Oh! that I had an opportunity to obey the gospel by baptism, that I might be enabled to enjoy the full blessing of the gospel. Could it be possible that an elder could come into these parts? I would gladly welcome him into my home. I have never heard or been permitted to hear any of them preach as yet, but I trust that I may in the future. Remember me in your prayers.

Your brother in the faith,  
W. H. BASS.

SENVADO, O. T., Sept. 5.

*Dear Ensign*—The banner of King Imanuel waves here in Oklahoma, as well as in other portions of God's heritage, and evidences indicate that the work is constantly advancing; but under conditions that are familiar to all representatives in other parts, and that by diligent, persistent and honorable work. The prospects for the work are as good, if not better, than at any other time for Oklahoma. A goodly number has been gathered into the fold of Christ since general conference, and it evidences to us God's marked approval has rested upon his people.

Our reunion, August 3-13, was one calculated to stimulate to greater activity. It was the most profitable one yet held. The co-operative boarding house was a decided success. Meals were given at six and two-thirds cents per head after all expenses were paid. Children under ten, one half. There are several features of this experience that would pay the candid observer to notice. First of all it is an educational along lines in which the people of God are considerably interested. You see the principle makes us to be as one large family, eating from one

festal board. Another thing to be considered, it relieves all the alsters of drudgery and work around camp, which is of no little importance, calculated as it is, to make it a place more to be dreaded than enjoyed; but this plan gives them ample opportunity to attend all the services where otherwise it would be impossible. As for the expenses I do not believe that is to be considered when it is rated so low; and when you come prepared to board yourselves I do not believe you could get it much cheaper unless you would wish to cut the rations down from plenty to one half fare.

A good representation of the Saints of Oklahoma was present. The missionary force was all in attendance. Bro. H. O. Smith's presence among us was very much enjoyed and appreciated. Bro. F. C. Keck and Bro. W. Henry Smarts genial countenances were also much appreciated, but some of their spare time was occupied in fixing cots etc., as the ones we had were not able to resist their avoirdupois. The prayer services were spiritual and strengthening. Oh that we could always feel so joyous and happy as we do after enjoying a season of prayer with God's people, where the cheery influence of His Spirit is bestowed. Eight were led into the waters of baptism by Bro. W. S. Macrae at the close of the reunion. We truly regret the departure of Bro. W. S. Macrae to Arkansas. He has done much of the pioneer work here, but our loss is their gain.

The writer with Bro. R. M. Maloney held a very good meeting nine miles northeast of El Reno at Fair View school house and left some about ready for baptism. We came from there to this place. The work never has been opened up at this place. Our meetings so far are well attended, but the people are yet curious, though I think we have opened their eyes, and the force of the angel's message is beginning to dawn upon some of them. I think we will baptize some here. Bro. R. W. Davis and W. H. Rhodes are laboring near Blackwell. Bro. Hubert Case and W. R. Smith are with the gospel tabernacle. They were at Okarche last we knew of them, with the intention of going west to hold a meeting in Dewey county, and also Blaine county. Bro. W. M. Aylor has been associated with Bro. Case but has now gone home to spend a few weeks to recruit up in health. Our aged Bro. D. S. Crawley, I understand, has been quite sick, since our reunion, but I trust the mercies of the Lord have given him strength to battle on. The Kiowa and Commanche reservation will be opened for settlement before long, this will afford homes for many.

May the great work of the Master roll on until it is done and may our efforts be united.

In the gospel,  
S. S. SMITH.

STOKES BAY, Ont., Oct. 9.

*Editor Ensign*—Will you allow me a little space in one of the best of papers, which I would not like to do without. There is a little band of Saints in this part of the vineyard and God has blessed us here. Last Sunday was sacrament, but it was so rainy there were not many out; we had it held at Sr. Alice Burley's, as she was too poorly to get out. She has just buried her little boy, and asks the prayers of the Saints for her health that she may be restored.

We have lovely meetings and Sunday School, God's Spirit is with us, and I am not sorry I bear the name of Latter Day Saint; I am not ashamed of it. I thank my dear heavenly Father for His goodness and kindness to me, I never had such health and strength; He has blessed me in many ways, and I intend to press my way onward. I also ask the prayers of the Saints that we all so live so that we can say we have been with God.

We are looking for Bro. John Shields back; he has many friends here, and is thought of a lot of by all, being esteemed as a good, spiritual living man. May God bless us all in my prayer.

Your sister in the true faith,  
MRS. HENRY RIDGET.

## ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

## A POPULAR CHURCH.

## Weighed in the Balance and Found Wanting.

ELDER FREDERICK GREGORY.

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deed."—2 John 10, 11.

"Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap."—Gal. 6:7.

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."—Matt. 4:4, 5.

"Prove all things; hold fast that which is good."—1 Thes. 5:21.

There can be no question as to the meaning of the above passages of scripture. Man is made a responsible creature and amenable to God. He is, therefore, admonished by the Master and his ministry to make thorough examination of any matter claiming his attention and which demands more or less consideration. We are particularly warned against being deceived, being told that "God is not mocked." That is, he cannot be swayed from the true principle of reward as referred to by Paul when he says, "for whatsoever a man soweth that shall he also reap." Knowing then that God will only permit us to reap accordingly as we have sown, should we not be careful and first "prove all things," after which, "hold fast to that which is good;" for if there come any (any man) unto you and bring not this doctrine and we receive him and bid him Godspeed, the word of God declares we are partakers of that man's evil deeds and would, therefore, have to share his condemnation.

Then in the light of the scripture quoted it should not be thought presumptuous or un-Christ-like for me, or any other person, to make the test therein commanded, inasmuch as it is a God-given privilege and duty. Moreover it is a most holy safeguard thrown around weak, unfortunate man, to protect him from the many forms of godliness denying the power of God, and the spiritual wickedness that has crept into high places; from different forms of deception referred to in the Word as being the methods employed by the evil one, and all that is calculated to keep the soul of man in degradation.

To investigate the claims, teaching, organism, practice, etc., of any minister or church organization is a duty binding on every intelligent man or woman. The Word speaks pointedly when it says:

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?"—Rom. 6:16.

The use of our intelligence, judgment and agency is demanded and from which we have no escape. For any minister or church organization to oppose or deny such investigation would bid indicate fear and weakness, possibly in the presence of that which is foreign to the true pattern in the examination—the doctrine of Jesus the Christ, so clearly presented in the written word, and of which there need be no difference of opinion.

As there are so many ministers and churches, each advocating their own peculiar philosophy and making claim to godliness, it would be impracticable to place each one on trial and report complete findings in this little work. One of the many is selected, namely, the "Church of England," because of its prominence, age and claim. The established church is not made the special creature for investigation because of any ill will or prejudice, or, using a common expression, that we wish to pull it to pieces. A fair examination is intended; so if it be as claimed, the church in question should welcome such a work, rather than cry it down. If agreeable to the teachings of Christ in fact, the examination would only make that fact still clearer; but if weak and lacking, we may expect the error to show itself when compared with that which is universally acknowledged to be the proper standard of evidence in such matters. Without further reasoning as to the advisability and actual necessity of the work contemplated, we proceed first to make inquiry into the

## ARTICLES OF RELIGION.

That no injustices be done the adherents of the church in question, and that we might know the full meaning and extent of its doctrine as by them taught, we quote quite freely from the Book of Common Prayer, it being an acknowledged authority to the church, and especially drawn up to express definitely and uniformly, the doctrines of the church. The articles of religion as found in the prayer book used by the church today, were agreed upon at a convention of archbishops, bishops and the clergy, held in London, 1562. The following is part of the king's declaration which serves as preface to the said articles as agreed upon:

"Being by God's ordinance, according to our just Title, Defender of the Faith and Supreme Governor of the Church, within these our Dominions, We hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge, in the unity of true religion, and in the Bond of Peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the church and commonwealth. We have therefore upon mature deliberation and with the advice of so many of our Bishops as might be conveniently called together thought fit to make this declaration following:—That the Articles of the Church of England

(which have been allowed and authorized heretofore, and which our Clergy generally have subscribed unto) do contain the true doctrine of the Church of England, agreeable to God's word; which we do therefore ratify and confirm requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said articles; which to that end we command to be new printed, and this our declaration to be published therewith."

From the 4th paragraph the following is taken, "From which we will not endure any varying or departing in the least degree." The 6th reads, "We will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the Holy Scriptures, and the general meaning of the Articles of the Church of England according to them. And that no man hereafter shall either print or preach, to draw the article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the article, but shall take it in the literal and grammatical sense." (Italics mine.)

We gather the following from the king's declaration:

1. Arch-bishops, bishops and clergy in general consent to articles as drawn up.

2. Said articles do contain the true doctrine of the Church of England.

3. The least difference from said articles is prohibited.

4. No further change or amendment of articles contemplated.

5. All are to submit to the plain and full meaning of the articles.

6. None are to put their own sense to the meaning of any article, but accept in the literal and grammatical sense.

With the above in mind we now turn our attention to ARTICLE NUMBER ONE which reads, "There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible, and in unity of this Godhead there be three persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost." Let us remember that these articles "do contain the true doctrine of the Church of England" and that said articles are to be "taken in the literal and grammatical sense."

Article number one, as quoted, gives us the united opinion of archbishops, bishops and clergy relative to the Godhead, and all within the borders of Episcopalianism are expected to endorse this conception of God, Christ and the Holy Ghost, as a Trinity. The "least difference" being "prohibited," churchmen are under obligation to believe that the one true and living God, the maker and preserver of all things, is "without body, parts or passions."

For such as have unshaken confidence in the opinion of the clergy, this may be an easy

matter; but for those who have, by reading and study, become acquainted with the written word, it might be quite difficult. Accepting the Bible as the best and most authoritative teacher, there arises some difficulty in harmonizing the views of the bishops with the testimony of inspired men whose statements none would dare question.

In Exodus 33:9-11 we are told as Moses entered the tabernacle a cloudy pillar descended and stood in the door of the tabernacle "and the Lord talked with Moses, face to face as a man speaketh unto his friend." Pertaining to another but similar experience had by Moses, God says in 28d verse: "I will take away mine hand and thou shalt see my back parts but my face shall not be seen."

Upon another occasion, as we read in Exodus 24:9, 10: "Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel and they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness." In Genesis 32:30 Jacob bears the testimony, "for I have seen God face to face and my life is preserved."

Going back of Moses' time to the morn of man's creation, account of which we find in Genesis 1:26, we read, "And God said, Let us make man in our image after our likeness." This was agreed upon as shown by verse 27, "So God created man in his own image, in the image of God created he him." James, living four thousand years later, so understood the work of creation. James 3:9: "Therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God." Jesus, the Son of God, and who "came from God," testified, John 14:9, "He that hath seen me hath seen the Father." John 12:45, "He that seeth me seeth him that sent me." On this point Paul testified, Hebrew 1:2, 3, "Hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person." Philippians 2:6, "Who being in the form of God thought it not robbery to be equal with God." 2 Corinthians 4:4, "Christ, who is the image of God." Colossians 1:15, "Who is the image of the invisible God." Now a question. Where is the harmony between the true doctrine of the church of England and the texts quoted? Moses says he "seen God face to face, as a man speaketh unto a friend." Jacob says he "seen God face to face." Moses, Aaron, Nadab, Abihu and seventy elders saw God standing on a most beautiful work. God made "man in his own image," after his "likeness." Jesus said, "He that seeth me seeth him that sent me," while Paul also testified Christ was "the image of God"—the "express image of his person."

When the archbishops, bishops and clergy agreed in convo-

cation first in 1562, and again in 1571, that the true and living God had no body, parts or passion, they evidently made a serious mistake. Possibly in drawing up this article on the Godhead, the bishops neglected consulting the above Scripture, but accepted as authoritative the idea of God as taught in the creed of Catholicism and expressed in the catechism as follows:

Q.—What is God?

A.—God is a spirit eternal, independent, infinite and immutable, who is present everywhere, who seeth all things and governeth the universe.

Q.—Why do you say that He is a spirit?

A.—Because He is a supreme intelligence who has neither body, nor figure, nor color, and who cannot fall under the senses.—Catechism of Catholic church, by Rev. P. Callet.

However good the intentions of the men formulating this article, we, with God's word in our hand and before us, as a reliable, authoritative light and teacher, cannot allow such a conception to be true, and correctly representing the Maker and Preserver of all things. God being a spirit does not prohibit Him from possessing a body. Now, would it follow that His body should be composed of flesh and bones, but most likely would be composed of matter consistent with, and eternal as spirit, if not spirit itself.

Passing on we next notice ARTICLE XI, the latter part of which reads, "Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

"Wherefore we are justified by faith only. Is this a fact and agreeable with the word? This justification by faith only is emphasized in the next article, treating on good works, wherein it is said good works are the fruit of faith, and do spring out of a true and lively faith, but they follow after justification, making it conclusive as the bishop's teaching that "good works, pleasing and acceptable to God," have nothing whatever to do with justification; that we are justified by faith only, and therefore it is a good and wholesome doctrine, very full of comfort, etc.

In so concluding the clergy may have been strictly conscientious, but to be honest with ourselves and true to the light that has come to the world since 1571, there can be no question but what a second mistake has been made, as shown by the following texts of scripture. James, whose writings are acknowledged as inspired, and therefore correct, says, James 2:14:

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?"

Seventeenth verse: "Even so faith, if it hath not works is dead, being alone."

Twentieth verse: "But wilt thou know, O vain man, that faith without works is dead."

Twenty-sixth verse: "For as the body without the

spirit is dead, so faith without works is dead also."

This article setting forth the true doctrine of the church of England, separates faith from works, in that it places justification in between, thus justifying men and women by faith only, which the inspired writer says is dead because of it being alone, or thus separated. Think of it. Faith when alone is dead; yet according to the established church this dead faith becomes the only means of justification, a most wholesome doctrine and very full of comfort."

Faith and works are inseparably connected, the latter demonstrating faith and justifying the person, as James says, James 2: 24, "Ye see then how that by works a man is justified, and not by faith only." James 1: 22, "Be ye doers of the word, and not hearers only, deceiving your own selves." By works a man is justified and not by faith only.

The theory can not be as "wholesome" nor as "full of comfort" as our Episcopalian friends imagine, if James rightly represents the facts. James is against the established church, and now a question. Which shall we endorse? If James be a true servant of Christ, and inspired when writing, is it not clear that the uninspired bishops and clergy have made their second mistake?

Before passing on to another point we turn to Luke 7: 29, 30 and quote, "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." The point made is that the people were justified by their obedience to the counsel of God, i. e., the baptism of John. Works accompanied faith and justification followed the works.

We pass ARTICLE XIX for the present and examine ARTICLE XX.

We are told, "Wherefore although the church be a witness and a keeper of the holy writ, yet as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation."

Taking the literal and grammatical sense of the above, the church ought not to enforce anything to be believed for necessity of salvation. In New Testament times the church of God and its divinely called ministry had something definite to present to the world as the doctrine of Christ, and from which their commission would not permit them to vary, and these clearly defined teachings were given to the world by them, as the only means of salvation.

But how with the church established by law? In their own words it is not to enforce anything to be believed for necessity of salvation. Then people may join the church and not believe what the church presents as the doctrine of Christ, and if it be the church of Christ, as church-

men think, then salvation comes to them in their unbelief. The Church of England lacks the order and authority of the primitive church.

ARTICLE XXIII introduces the call and work of the ministry. It reads:

"It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers into the Lord's vineyard."

To help explain the meaning of the above the prayer to be read or said in behalf of the men having this public authority, so called, found among the "Prayers and Thanksgivings upon Several Occasions," is quoted in part.

"Almighty God, our heavenly Father, who hath purchased to thyself an universal church by the precious blood of thy dear Son; mercifully look upon the same, and at this time so guide, and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of thy church."

From the prayer as quoted, we learn it to be the work of "bishops and pastors" to "faithfully and wisely make choice of fit persons to serve in the sacred ministry of the church," and from the article we gather the fact that these "bishops and pastors," men who have public authority, have that authority "given unto them in the congregation, also when they make choice of persons whom they deem fit to serve in the ministry, such persons are properly called and sent into the Lord's vineyard."

The Church of England may be able to point to time and place when its doctrines and church were established by law—human wisdom and authority—but with all its establishment, can it be said it was established on New Testament teachings or in harmony therewith? When and where in the true Christ church, the history of which is given in the New Testament, did bishops and pastors get their authority in the congregation? What authority had the congregation relative to confirming priesthood authority upon any who may desire the office of bishop or pastor? And when did the Lord retire from business and delegate sole authority to bishops and pastors and leave it with their wisdom entirely to appoint men to work in the Lord's vineyard.

The Lord held the reins of government in His own hands and did all the appointing himself. He personally appointed the Twelve and Seventy, and speaking of those who should afterwards be needed to labor in preaching His word, He said, Matthew 9: 37:

"Then saith he unto his dis-

ciples, The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Is it not plain to be seen that God reserves the right to himself to appoint laborers and send them into the harvest? Who is the Lord of the harvest? The "bishops and pastors" occupy the holy position if the doctrine of the archbishops, bishops and clergy of the established church be true, and that looks like taking the "honor unto themselves." Paul, speaking of the priesthood, remarks, Hebrews 5: 1-4:

"And no man taketh this honor unto himself, but he that is called of God as was Aaron."

To the Corinthians he wrote, 1 Corinthians 7: 17:

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all the churches."

The selection of seven men (Acts 6: 1-6) to "serve tables" and their appointment by the apostles is not sufficient evidence of a call to the "ministry of the word."

The apostles were engaged in the latter, that being their special work, and this serving tables or caring for the poor prevented them in their particular work, hence seven are chosen and set apart by laying on of hands for the serving of tables, and it is certain the laying on of hands is not always to confer priesthood authority. Note the distinction between serving tables and the ministry of the word. The mere fact of Stephen afterwards preaching is no evidence that he received priesthood at that time. He may have held it prior to his being chosen to look after the poor. So for Episcopals to refer to this instance and make it the rule of action to forever govern the ordination of men to the "ministry of the word," is unfair and unscriptural to say the least.

Paul said, "As the Lord called \* \* \* so ordain I," and "No man taketh this honor \* \* \* but he that is called." This divine call means nothing short of revelation, as instanced in Acts 13: 2:

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

We now quote part of ARTICLE XXVI:

"Although in the visible church the evil be ever mingled with the good and sometimes the evil have chief authority in the ministrations of the word and sacraments, yet forasmuch as they do not the same in their own name but in Christ's, and do minister by his commission and authority we may use their ministry, both in hearing the word of God and in the receiving of the sacraments."

Here we are informed the ministers appointed as before mentioned minister "not in their own name but in Christ's, and do minister by his commission and authority." Bishops and pastors receive their authority in the congregation and then they make choice of others. Is this ministering by Christ's commission? Is the voice of the

people the infallible will of God? The incorrectness of this position has been already shown, so we pass on to another thought found in same article.

"Sometimes the evil have chief authority in the ministrations of the word and sacraments." If the "chief authority" be sometimes "evil," what of the ones chosen by him and ordained under him? Can he or they being "evil" make proper choice of men to serve in the sacred ministry? And where is the safety of the people who blindly yet meekly submit to such evil chief authority? Such looseness bears the mark of the beast and has no place in the word or church of God. The idea of a corrupt ministry ministering acceptably to God and profitably to the people has long since passed away. Men must be "called of God as was Aaron," not appointed by man or a congregation, else his ministrations will "not profit this people at all, saith the Lord." (Jer. 38: 32).

Before leaving the manner of ordaining of men to the ministry it will be in order to carefully examine what is called "THE FORM AND MANNER OF MAKING, ORDAINING AND CONSECRATION OF BISHOPS, PRIESTS AND DEACONS," used by the English Church. That of the deacon comes first in the Prayer Book, hence we consider it first. The bishop is seated at or near to the holy table when the archbishop or deputy brings before him those to be made deacons and addressing the bishop, says, "Reverend father in God, I present unto you these persons present, to be admitted deacons."

The expression "Reverend father in God," to say the best for it, is a blasphemous falsehood and borrowed as a relic of Roman Catholicism—the Mother Church. Our blessed Savior would not permit an inquirer to say "Good Master," but the bishops are to be addressed "Reverend father in God." Wonderful presumption indeed for such as get their authority in the congregation. The holy table is likewise a relic of Romanism, but we proceed. The bishop asks, "Do you think you are truly called, according to the will of our Lord Jesus Christ, and the due order of this realm to the ministry of the church?" To which answer is made, "I think so." While the deacon only thinks so, or guessing at it, there is no doubt about his call being according to the order of the realm, but serious doubt as to it being according to the will of our Lord, for no such order was ever instituted by Him or His church.

The duty of the deacon in part is set out as "instructing the youth in the catechism," and in the "absence of the priest to baptize infants," which claims attention later on. After promising to "reverently obey your ordinary and other chief ministers," "following with a glad mind and will their godly admonitions," the "Reverend father in God," laying his hands upon the person, says, "Take thou authority to execute the office of a deacon in the church of God committed unto thee," and then

delivering to him a New Testament, adds, "Take thou authority to read the gospel in the church of God and to preach the same, if thou be thereto licensed by the bishop himself."

If the reverend father had said, "Take thou authority to execute the office of a deacon in the Church of England," we could have no objection, but when he comes to do such business for the church of God we have reason and right to reject. A prayer follows that deserves the sharpest of criticism.

"Almighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants unto the office of deacons in thy church."

Where has God, by Himself or through any one of His servants, vouchsafed to accept these deacons into His church? There is not the least to show that God had anything to do with such appointment. It is the degenerate offspring of Rome, done by a "Reverend father in God" acting professedly as vicegerent of the Almighty.

In the preface to this form of making deacons, priests and bishops we are told, "And none shall be admitted a deacon except he be twenty-three years of age, unless he have a faculty. And every man which is to be admitted a priest shall be full four and twenty years old. And every man which is to be ordained or consecrated bishop shall be fully thirty years of age." Might I ask, is this the order of the church of God or is it alone peculiar to the due order of the realm? Evidently the latter, for no such rule is given by Jesus or found in the practice of the primitive church.

[CONTINUED NEXT WEEK.]

IS IT A "FRAUD"? AN "IMPOSITION"?

Ensign Readers.—Attention! "Lend us your ears!" "Variety is the spice of life." You have all, no doubt, had ample opportunity of hearing the Book of Mormon defended by Americans, but it is not often that an opportunity is offered of hearing or reading a defense of it by an Australian. Well, we are going to afford you such an opportunity, for once in a lifetime at least. Some time ago, an "evangelist" of the "Campbellite" stripe created quite a stir in the Newcastle district by visiting around among the people and giving free readings from the book written against the church by D. H. Bays. We challenged him to debate the issue, but he declined, preferring to do his dirty work single handed. Nothing remained for us to do but to reply by lecturing. So your humble servant delivered a series of lectures. The Book of Mormon was placed upon trial. The main allegations made against it and its translator were treated as the evidence for the prosecution, our usual Book of Mormon arguments constituting the defense. Joseph Smith was defended against such charges as "false prophet," "polygamist," "author of the polygamic revelation," etc., etc. Many of

the Saints expressed a desire to possess the subject matter in permanent form for future reference. So we decided to have it published in pamphlet form at the first opportunity. The time has at last come, and now we are "killing two birds with the one stone."

The Wallsend branch, where there are only a few Saints have inaugurated, a "building fund," with a view of erecting a permanent place of worship. A few of us have scraped together the money required to publish these pamphlets, and we are getting out so many that *when all are sold* there should be quite a substantial amount to hand over to the "building fund." As we cannot depend upon the sale in Australia of such a large number as we are having published, we desire to place them on sale to the American Saints. The price is only fifteen cents per copy, and we are certain that no one can afford to do without one at that price. Those who have seen the "advance sheets" declare that anyone getting a copy at fifteen cents will be getting their money's worth ten times over. We desire to say, however, that we wish it understood that we do not publish this pamphlet, as an answer to Bays' book. One should not expect to find the answer to a dollar and a half book in a fifteen cent pamphlet; besides we leave that work to abler men, if the church deems it at all necessary to answer the book. We believe, however, that the charges made against the Book of Mormon are successfully answered and refuted, as are the charges against Joseph Smith already referred to. Now, Saints, will you not come to the front and assist us in our effort to get the truth more prominently before the people of this country? The books which we will sell to them will do good, and if you will only take those which we cannot sell to them, you will materially assist us in the building of another church in this country, and who can tell how many hearts may be made glad, and how many souls saved through the gospel of God's dear Son because of your assistance? Do not turn a deaf ear to this appeal, but make up your mind to assist us. Send for one right away, if you delay, you may forget.

And now just a word about the way in which to send your money. American money is of no use here; so the best way for you to do is for a number of the Saints to club together and send their orders and money in one letter. If, say, twenty persons in one branch decided to take one copy each they could send their money by international money order, just as cheaply as one person could send fifteen cents. In fact, twelve dollars can be sent at the same cost. Will some one in each branch try to sell at least twenty copies for us? Book agent (*Herald and Ensign*), will you take the matter up for us? We will allow you the usual ten per cent commission, to cover expenses. Saints! where it is possible, will you

place your orders with your branch book agent as soon as possible? Where you have no agent, will some one come to the front and act for us? Should there be any places in which only seven or fourteen decide to take a copy, they may send a one or two dollar bill as the case may be, by registered letter, we will be able to use paper money, in paying *Herald* office accounts. So if seven Saints want a copy each, let them send along a dollar bill. Where Saints are isolated, or where seven copies are not ordered, you may send your orders and cash to Elder Gomer R. Wells, Deer Lodge, Montana, U. S. A., and he will send all such orders and money to us by money order. When sending letter to Australia, remember that the postal rate is five cents. If you do not have a five cent stamp on your letter we are fined double the amount lacking, at this end. When sending money orders (and be sure you get an international one), make them payable to Walter J. Haworth, Wallsend, New South Wales, Australia, and send all orders to same address.

Now another word about Australia's *ENSIGN*. We would so like to get five hundred subscribers, so that we could soon begin the paper. Will the missionaries, and others, stir the matter up a bit for us, and see what can be done? Bro. Caffall says we ought to get five thousand; well, I can assure you we will not object. I am sure you cannot send us too many names. I'm really afraid, Bro. Caffall, that if the Saints sent us five thousand subscriptions we would be inclined to buy a printing plant, and flood the country with our paper. No we won't object. Send them along. You will no doubt be rather surprised to learn that so far only thirty-six promised subscriptions have arrived, and fifteen of them have been promised by two Saints. Now, Saints, can you not do better than that? Can you not sacrifice seventy-five cents a year in helping us spread the gospel in this land? You could not begin to estimate the amount of good that seventy-five cents, spent in such a cause, might accomplish. Do help us! These English speaking countries are the places where the gospel should be spread. Will you help us spread it here?

Trusting we may receive a hearty response to both our appeals, I am,

Yours fraternally,

WALTER J. HAWORTH.

THE Autobiography of Elder Joseph Luff, of the apostle's quorum, is a book full of interest from beginning to end. Bro. Luff is so widely and so favorably known in and out of the church in his years of service in gospel work, that the mere mention of a work of this kind being offered should create a desire to possess it. Two fine sermons are included in its pages and the price is so reasonable that every Saint's home should have this book in their library. It's a splendid thing for the Sunday School library also. 75 cents cloth, postage prepaid.

## Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the nature of mothers and other who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and devotional; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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I ATTENDED services at the Jewish synagogue not long ago, and among other good things, heard this bit of condensed philosophy: "The best way to keep a man out of the mud is to shine his shoes."

"Shine his shoes, shine his shoes," like a refrain it sounded in my ears, and I drew a, to me, valuable lesson therefrom, notwithstanding I applied it a bit differently than did the learned Rabbi. My application was a literal one. How far will it refine a man, and lift him out of the mud of carelessness to keep him neatly and respectfully dressed *all the time*. How much more careful and dainty will a woman be, if about her work, her hair is neatly combed, her dress is whole and clean, and her shoes carefully laced, and made neat?

It is a mistake for a woman to think an old gown, no matter if torn and perhaps dirty, "will do" until her morning's work is finished.

Such a figure, with her hair tightly screwed into an unsightly little knob at the back of her head, and her shoes tidy or not, as happens, is not a pleasant memory for the husband to carry in his mind during the day. She may suffer in comparison with some other woman. Neither do children like to see their mother so, however much, the mother may think they do not notice or care.

"Shine your shoes," dear women, in other words take a few minutes, (and it only takes a few) arrange your hair becomingly, even though plain, put on a clean gown and apron, you will work better, and accomplish quite as much, if you feel respectable and tidy.

Being careful in matters pertaining to the toilet is bound to have its refining effect. We are sure to be more careful in speech, act and attitude.

So with the girl. Never dress up, girls, and have on torn or untidy under linen, or holes in your hose, or any such thing. You cannot be the refined lady if you do, that you can if you have the consciousness that you are

clean and wholesome "every whit."

This is the lesson I drew from the old Rabbi's illustration and it has served me, as I hope it may others.

"I DIDN'T THINK!" A woman flings the whiteness of her reputation in the dust, and, waking to the realization of her loss when the cruel glare of the world's disapproval reveals it, she seeks to plead her thoughtlessness as an entreaty of the world's pardon. But the flint-hearted world is slow to grant it, if she be a woman. "You have thrown your rose in the dust, go live there with it," the world cries, and there is no appeal, although the dust become the grave of all that is bright and lovely and sweet in a thoughtless woman's really innocent life. A young girl flirts with a stranger on the street. The result is something disagreeable, and straightway comes the excuse: "Why, I didn't think! I meant no harm; I just wanted to have a little fun."

Now, look me straight in the eye, young gossamer-head, while I tell you what I *know*. The girl who will flirt with strange men in public places, however harmless and innocent it may appear, places herself in that man's estimation upon a level with the most abandoned of her sex and courts the same regard. Strong language, perhaps you think, but I tell you it is gospel truth, and I feel like going into orders and preaching from a pulpit whenever I see a thoughtless, gay and giddy girl tiptoeing her way upon the road that leads direct to destruction. The boat that dances like a feather on the current a mile above Niagara's plunge is just as much lost when it enters the whirling, swinging wrath of waters, unless some strong hand head it up stream and out of danger. A flirtation today is a ripple merely, but tomorrow it will be a breaker, and then a whirlpool, and after that comes hopeless loss of character. Girls, I have seen you gather up your roses from their vases at night and fold them away in damp paper to protect their loveliness for another day. I have seen you pluck your jewels like sun sparkle from your fingers and your ears, and lay them in velvet caskets which you locked with a silver key for safe keeping. You do all this for flowers which a thousand suns shall duplicate in beauty, and for jewels for which a handful of dollars can reimburse your loss; but you are infinitely careless with the delicate rose of maidenliness, which, once faded, no summer shining can ever woo back to freshness, and with the unsullied jewel of personal reputation which all the wealth of kings can never buy back again, once lost. See to it that you preserve that modesty and womanliness, without which the prettiest girl in the world is no better than a bit of scentless lawn in a milliner's window, as compared to the white rose in the garden, around which the honey bees gather. See to it that you lock up the unsullied splendor of the jewel of your reputation as carefully as you do your diamonds, and carry the key within your heart of hearts.

"AMBER." If it were in order for us to

## Jackson County (Mo.) Schools.

Starting from Independence on Wednesday morning, October 10th, we had the pleasure of spending four days with county superintendent, W. H. Johnson, in the district schools of Jackson county. On Wednesday night we talked to the people of Buckner and vicinity, and on Thursday night to those of Oak Grove.

Wherever we went we found the people practically unanimous in their support of the schools. We found nearly all the country school-houses in fair condition, many of them as good as new, well furnished, well arranged, clean and attractive. In a few cases the walls were tastefully decorated with flowers, grasses, leaves and pictures. In perhaps one-third of the schools visited we found a small library of well selected books. These are proving valuable sources of interest and information.

Nearly all the teachers we met are vigorous, young people who are growing professionally. A majority of them are reading and studying educational and pedagogical literature, and are taking an interest in the discussion of methods of teaching in their township and county meetings. If the average holds good throughout, the country schools of Jackson county are in charge of teachers with an average experience of more than four years. The average number of pupils attending each school is about twenty-five. The largest school we saw had forty pupils; the smallest, sixteen.

With her excellent rock roads, rendering distance a minor consideration, and her intelligent, enterprising people, we believe that Jackson will soon have a rural high school within a few miles of every home in the county.

A few country districts are too small in enumeration and valuation to support a good school; while some others are too large for a one room school, and too weak financially to support two. An easy solution to these problems, where the roads are so good, is to enlarge the district in the one case sufficiently to support a good one room school, and in the other a two room school with a two years' high school course.

Jackson county schools give an emphatic, affirmative answer to the question, "Can country district schools be graded?" Superintendent Johnson has had charge of these schools long enough to affect a pretty thorough organization, graduation and classification. The results of his work are apparent in an increase of interest on the parts of parents, pupils and teachers, uniformity of work and articulation of district schools with schools of higher grade.

We found pupils of a certain grade doing practically the same kind of work in the several schools visited. In a few instances the teacher followed the book slavishly and the pupils seemed to take little interest; but this was the exception, not the rule.

make suggestion, we should say to the rural teachers of Jackson county: Get close to nature, make your teaching more concrete, more rational. Let the book be the "servant," not the master, and try to develop in your pupils independence of thought and expression.

We should say further: Procure, if possible, a few books on nature, literature, history and geography, and use them to supplement the work of the text, and to form in the children the reading habit.

L. J. HALL.

Ass't. State Sup't. of Schools. JEFFERSON CITY, Mo., Oct. 23.

**Kitchen Weights and Measures**

A LIST THE COOK SHOULD KEEP CLOSE AT HAND OR COMMIT TO MEMORY.

Four teaspoonfuls of liquid make one tablespoonful.

Four tablespoonfuls of liquid, one gill or a quarter of a cup.

A tablespoonful of liquid, half an ounce.

A pint of liquid weighs a pound.

A quart of sifted flour, one pound.

Four kitchen cupfuls of flour, one pound.

Three kitchen cupfuls of cornmeal, one pound.

One cup of butter, half a pound.

A solid pint of chopped meat, one pound.

Ten eggs, one pound.

A dash of pepper, an eighth of a teaspoonful.

A pint of brown sugar, thirteen ounces.

Two cupfuls and a half of powdered sugar, one pound.—November Ladies' Home Journal.

We have ready for mailing the excellent article which has been running through the ENSIGN recently, from the pen of Elder T. C. Kelley, entitled, "The More Excellent Way." It is a booklet of sixty-eight pages, and we have placed the price at the lowest limit—ten cents each, postage paid—so that every one might be able to secure a copy. There should be a large demand for this work setting forth so clearly, as it does, the principles of the gospel, and logically disposing of many of the erroneous claims made as to church organizations of the day. It is a scriptural and reasonable presentation of the plan of salvation, and should be widely scattered as a means of introducing the gospel to others. Send in your orders. Address ENSIGN Publishing House, Independence, Missouri.

We are receiving orders for Bro. A. Hays' little book, "Sabatarian Theories a Delusion," a review of the arguments of the Seventh Day advocates. It is a useful little work, and we have heard only words of commendation for it. We can fill all orders, 15 cents each.

SAINTS who contemplate making Independence their home, or those already here, who desire to secure a lot in eligible, well situated property, would do well to see the Wilson Lawn addition, owned by Bro. Ellis Short and situated near Pacific Bridge, Independence.

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Everyone says that B. B. B. is the most wonderful blood purifier of the age; and no wonder, for it has cured the most deep-seated, obstinate cases (even the most deadly cancer) after doctors and patent medicines had failed. Thoroughly tested for thirty years and never known to fail. Our faith is so great in B. B. B., that we will send to any sufferer a trial bottle free, so that they may test the medicine at our expense. Large bottles for sale at the drug store for \$1.00, or six large bottles (full treatment) \$5.00. For free trial bottle enclose five cents which pays exact cost of postage (the medicine is free), and address Blood Balm Co., 80 Mitchell St., Atlanta, Georgia, and bottle and medical book will be sent, all charges prepaid. Describe your trouble, and we will include free personal medical advice. Write today.

**NOTICE**

To all who expect to buy or move to Independence with a view of residing here permanently—I am prepared to furnish you with all the information needed in regard to real estate. If you will enclose stamp for reply. Now is a very good time to buy values are at a very low ebb, and the Saints may as well take advantage of it.

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As success in shorthand is largely dependent on the teacher as well as pupil, it is absolutely necessary that instructors should be practical shorthand writers and no others are competent to teach. Benn Pitman system taught.

The Principal of "The Missouri Shorthand College" is John H. Schofield, the well known journalist and shorthand writer, and member of the National Shorthand Writers' Association. In order to show that he is a practical and recognized exponent of shorthand, reference letters are herewith published from leading educators:

Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Chicago, Feb. 21, 1900.

Mr. John H. Schofield is well and favorably known to me as the successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJAMIN ANDREWS, Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. C. Robinson of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I. I have known Mr. John H. Schofield for years as stenographic reporter for the Providence Journal. He work has given special satisfaction to all parties concerned. His character as a Christian gentleman has also commended respect, and I take pleasure in commending him to the confidence and good-will of all with whom he may meet or with whom he may have business relations.

E. C. ROBINSON, President Brown University.

Brother Fabricjan, of La Salle College, Philadelphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa. Mr. John H. Schofield: My Dear Sir—It gives me much pleasure to say a timely word to bear witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy and your recommendations must win. You are, however, too well and favorably known to need this note or recognition from your very sincere and devoted friend,

BRO. FABRICJAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifying success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a good general knowledge of shorthand in twenty weeks. This is a short time to acquire a profession that will enable persons to be self-supporting. Those who attend school generally graduate in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil. As a knowledge of shorthand is of no practical utility unless able to spell and compose correctly, students deficient in those lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasant employment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

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Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement.

The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.65 a gallon, while a large share of the so-called cements and liquid glue upon the market are nothing more than six-cent glue, dissolved in water or etric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials.

Major's Cement retails at fifteen cents and twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer could get to make on any cement, and this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1876.

Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement.

And you will be surprised at how many doubt the value of your work.

If your druggist cannot supply you, it will be forwarded by mail; other kind, free of postage.

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PRINCE ALBERT SUITS. Same goods as above, 14 oz. \$5.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill, Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50.

MEASUREMENTS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send all communications, letters, orders and registered letters to Cumorah, Mo. THE E. T. ATWELL CO. Cumorah, Mo.

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**R. R. TIME TABLES.**

**MISSOURI PACIFIC—MAIN LINE DEPOT.**

TRAINS WEST.		a.m.	
No. 95—Wichita and K. C. Mail	12:49	9—Kansas & Nebraska Lim.	4:34
93—Texas, Joplin & K. C. Ex.	8:15	3—St. Louis Express	6:53
73—Lexington Branch Pass.	8:45	7—Past Mail	10:00
		p.m.	
91—Joplin and K. C. Mail	3:16	1—St. Louis Mail and Ex.	5:17
5—St. Louis Mail	5:55	71—Lexington Branch Pass.	6:45

No. 96—K. C. & Wichita Mail	2:52	72—Lexington Branch Pass.	6:53
6—St. Louis Mail	7:23	92—K. C. Texas & Joplin Mail	8:37
2—St. Louis Through Mail & Pass.	10:17		
78—Lex. Branch Passenger.	6:10		
4—St. Louis Through Mail & Pass.	1:37		
94—K. C. Tex. & Joplin Ex.	7:40		
8—St. Louis Through Mail & Pass.	9:30		
10—Kan. & Neb. Limited	11:12		

**LIBERTY STREET DEPOT.**

TRAINS WEST.		a.m.	
No. 73—Lex. Branch Pass.	8:30	71— " " " "	6:40 p.m.

**TRAINS EAST.**

No. 72—Lex. Branch Pass.	6:56	a.m.	
78— " " " "	6:16	a.m.	
		Tel. Tr. F. A. MILLARD, Agent.	

**CHICAGO & ALTON.**

EAST BOUND.		a.m.	
101—Local Way Freight	7:40	47—St. Louis & Chicago Mail	8:27
		p.m.	
No. 61—Chicago Limited	6:38	49—St. Louis Flyer	9:38
WEST BOUND.		a.m.	
50—St. Louis Limited	6:55	62—Chicago Limited	9:38
		p.m.	
102—Local Way Freight	2:20	48—Chicago & St. Louis Mail	5:50

All trains make regular stops. Through tickets to all points in the United States and Canada. For further information regarding rates, etc., call on J. W. DUGAN, Agent. J. CHARLTON, P. T. Agt., Chicago.

CONFERENCE MINUTES.

The Fremont district conference convened at Saints' chapel, Thurman, Iowa, October 6th, Elder Henry Kemp was chosen to preside, Charles Fry secretary. Branches reported: Henderson, Riverton, Hamburg, Tabor, Shenandoah, Glenwood, Thurman. Ministerial reports: Elders G. Kemp, E. S. Wilcox, G. W. Needham, N. L. Mortimore, A. T. Mortimore, G. F. Walling, J. B. Clise, I. M. Smith, J. Comstock, J. C. Moore, F. Becksted, D. Hougas, T. A. Hougas, Wm. Leeka, H. Kemp. Priests L. C. Donaldson, J. B. Lentz, Jos. Roberts, C. Fry, E. Goodie, C. C. Case, A. J. Davidson, Jas. Vinnerd. Teachers S. Dyke, C. M. Roberts. Deacons E. F. Wilcox, S. S. Clark.

Wm. Leeka, bishop's agent, reported: On hand January 1st, \$145.70; receipts, \$204.85; total, \$350.55; expenditures, \$60.61; balance on hand, \$289.95. An auditing committee reported the account correct.

A communication from the Tabor branch recommending the ordination of Charles Fry to the office of elder was adopted and ordination provided for. All those having missions were continued in the same. T. A. Hougas was elected to succeed himself as one of the trustees of the district tent.

Officers sustained: Daniel Hougas, president; Henry Kemp, associate president; Chas. Fry, secretary; Wm. Leeka was sustained as bishop; also other church authorities.

Preaching by Chas. Fry and Henry Kemp. Sacrament and social service Sunday afternoon, in which all profited. At the evening service Charles Fry was ordained an elder by Brn. H. Kemp and Wm. Leeka and was granted an elder's license.

Adjourned to meet at Shenandoah at a date to be set by district president and sub-missionary in charge.

CHARLES FRY, Sec.

TABOR, IOWA, Oct. 13.

The Kirtland district conference was called to order by associate president, F. J. Ebeling; W. H. Kelley was made chairman of conference, with F. J. Ebeling as his associate. Richard Baldwin was appointed associate secretary; Bro. C. B. Warner usher.

The following branches reported: Cleveland, Youngstown, Washingtonville, Kirtland, Conneautville, Blakes Mills and Akron, Ohio, and Sharon, Pennsylvania.

The following ministry reported: W. H. Kelley, G. H. Hilliard, J. F. McDowell, J. Cramer, Bro. Gordon, J. McConaughy, C. E. Warner, Richard Baldwin, John Baldwin, J. Hollibaugh, F. J. Ebeling, Abram Morgan, L. D. Ullom and O. J. Tary.

Bro. J. Hollibaugh and A. Morgan ordained to the office of priest.

Bishop's agent's report then read and on motion was held over to be audited at our next district conference, February 13, 1901.

Matter of disorganizing Youngstown and Toledo branches left in the hands of the missionary in charge.

Preaching Saturday evening by Bro. G. H. Hilliard. Sunday, 9 a. m., prayer meeting; preaching at 11 a. m. by W. H. Kelley; sacramental, 2:30 p. m. The Spirit of God was present and all made to rejoice 'in the gospel. Preaching Sunday evening at 7 p. m. by J. F. McDowell.

Question of meeting place of next district conference left in hands of district president.

Election of officers: F. J. Ebeling, president; Richard Baldwin, associate; W. J. Baldwin sustained district secretary; Eben Miller sustained bishop's agent.

W. J. BALDWIN, Sec. 100 Oakland Ave., Sharon, Pa., October 18.

Clinton district conference convened at Rich Hill, October 6, 1900. Missionary in charge, I. N. White, was elected to preside, assisted by district president, T. R. White; secretary, Vena A. Goff, assisted by Warren McKilvain.

Ministry reporting: Elders T. R. White, A. J. Roberts, A. A. Goff, F. M. Sharrack, H. L. Kinning, C. Quick, S. C. Andes, G. W. Beebe, Sr., A. Lloyd, Sven Swensen, C. P. Welch. Priests N. Stephenson, A. C. Silvers,

A. S. Leeper, S. C. Williams, C. H. Athey.

Bishop's Agent reported, cash on hand last report, \$36.19; receipts, \$201.81; expenditures, \$223.83; balance on hand, \$14.17. Found correct.

Branches reporting were: Rich Hill, Taberville, Walker, Nevada, ElDorado Springs, Veve, Wheatland, Lowry City; no reports from Deepwater, Tebo or Lebanon branches.

On account of discrepancies existing between branch reports and district records, it was ordered that each branch clerk bring or send his branch records to the district clerk at the next conference, for comparison.

The district treasurer reported \$1.05 received as per capita tax. Resolution from the Wheatland branch requesting the next reunion to be held there was referred to the reunion location committee. The treasurer was authorized to defray the expenses of the missionary in charge.

The time and place for next conference was set for the last Saturday before the full moon in February at Coal Hill chapel.

Much encouragement was received by the counsel of Bro. I. N. White. The preaching and prayer services were spiritual, enjoining sacrifice and more righteous living on the part of the Saints, with promises of greater blessings to be poured out. All felt repaid for time spent in attending.

VENA H. GOFF, Dist. Clerk.

Convention Minutes.

Northern Michigan district Sunday School association convened at Beaverton, October 12, 1900. C. B. Irwin was elected district superintendent; H. J. Badder, assistant superintendent; C. B. Joice, secretary; Alice Jostelyn, treasurer; J. J. Cornish, J. H. Peters, J. A. Grant, delegates to General Association.

Adjourned to meet at Fork second Friday in June, 1901.

C. B. IRWIN, Supt. C. B. JOICE, Sec.

The Massachusetts district Sunday School association will convene in Somerville, Massachusetts, Saints' church, November 10th, at 2:30 p. m., continuing over Sunday. A good program is under way. We hope to see a large attendance from every school in the district, especially teachers. Reports are requested to be sent to secretary one week in advance of convention.

M. C. FISHER, Supt. O. V. HOLMES, Sec.

223 Sutton St. PROVIDENCE, R. I., Oct. 16.

Far West District Religio convention met with the Delano branch, four miles north of Cameron, September 28th. Reports from officers show increased interest in the work; reports of locals show an increase in membership of sixty-eight, two locals. A committee on good literature for the district was appointed, Bro. Samuel H. Simmons, Cameron, Missouri, chairman. A called meeting on September 30th, passed resolution of condolence on the death of our late general secretary, Bro. J. C. Hitchcock.

WALTER W. SMITH, Pres. SAM'L H. SIMMONS, Sec., pro tem. CAMERON, MO., Oct. 11.

Convention of the Northeast Missouri district Sunday School Association met at the Pollock branch, October 5, 1900; Mary J. Richards, superintendent; D. L. Morgan, secretary, pro tem. Reports were had from Pollock, Bevier, Higbee and Salt River schools.

Treasurer's report was read and approved as follows: balance last report, \$12.50; receipts, \$3.41; expenditures, \$3.98; balance, October 1, 1900, \$11.93. Geo. A. Tryon, treasurer. Librarian, Wm. C. Chapman, reported asking to be released. Superintendents Robt. Thrutheilly and D. L. Morgan reported. Bill of expense of assistant superintendent amounting to \$4.92, was allowed and ordered paid.

The election of superintendent, which was deferred at last convention, was again deferred till next convention. Bro. D. L. Morgan was chosen chorister with Annie Williams as organist.

Sr. Allie Thorburn read a paper on, "What Should Be the Attitude of Parents Toward the Sunday School?" Bro. Morgan also read a paper on, "How Are the Sunday School and Religio Associated?" At night an entertainment program was rendered, consisting of songs, recitations, etc. Sunday School, Sunday morning at 9:30. A review was given by Joseph Tanner, when a collection was taken amounting to 1.05.

The convention then adjourned to meet prior to the next district conference and at the same place as conference.

D. L. MORGAN, Sec. pro tem.

Kirtland district Sunday School Association convened at South New Philadelphia, formerly Blakes Mills, Ohio, October 8th. Superintendent, assistant superintendent and secretary all being absent, Bro. Francis Ebeling was elected chairman pro tem., Sr. I. J. McMillen, secretary; Sr. Bessie Darst, organist. Short talk by Bro. Hilliard on the importance of Sunday School work and the training of young minds in the right direction. Report of secretary read and approved. Report of Kirtland, Ohio, Sunday School read and approved. A verbal report of Blakes Mills, Ohio, Sunday School by Bro. Charles Cramer. Bro. Dalberg, of Akron, Ohio, Sunday School; Bro. Tary for Wheeling, West Virginia, Sunday School; Richard Baldwin for Sharon, Pennsylvania, followed with short talks by Bro. Ebeling on the influence that children exert over their elders, and Bro. McDowell on the importance of the Sunday School relative to church work. Sr. Belle McMillen on importance of woman's work in the Sunday School. Sr. Cramer and others also spoke briefly.

The question, shall we adopt the international lesson text, was discussed, and the convention resolved that the use of our own lesson text be continued.

Bro. Dalberg asked the question, what benefits are derived by a Sunday School belonging to the Association? Bro. McDowell answered, showing that the same benefits were derived as for a branch to belong to a district conference, and then showed the benefits accruing from having a Sunday School Association. On motion the Akron, Ohio, Sunday School was admitted to membership in the association.

Officers elected: Bro. Richard Baldwin, superintendent by unanimous vote; Bro. Charles Cramer, assistant superintendent; Sr. Dora E. McFarland, Secretary; Sr. Sarah Baldwin, treasurer. Committee on program: Bro. Francis Ebeling, Charles Cramer, Mrs. Hattie Griffiths, Bessie Darst and Isabella J. McMillen. Bro. F. J. Ebeling chosen as chairman of committee.

Resolved, That the association work in the interest of the tent, to raise money for tent and equipments. Motion carried that when the association convenes in February, that the Sunday Schools go en masse.

Resolved, That we meet as an institute, and that the place of meeting be left for the district officers to decide.

An interesting literary program was rendered in the evening by the Blakes Mills Sunday School, Sharon Sunday School not being represented as was expected, owing to the sad death of one of the scholars. Bro. Richard Baldwin gave the address of welcome; Bro. McDowell gave a very interesting talk of ten minutes duration. The most interesting feature in the evening's entertainment was a motion song by "Six Little Sunbeams." Adjourned to meet the last week in February, 1901, at place designated by district superintendent.

ISABELLA J. McMILLEN, Sec. pro tem. GLENWOOD, Ohio.

NOTICES.

To the Saints of the Pacific Slope Mission, Greeting:—I hereby give notice that Bro. H. L. Holt will perform missionary work in the branches of the northern and central districts in harmony with the local authority. Bro. D. L. Allen will be associated

with Bro. J. Davis in Washington, the remainder of the conference year. The rest of the ministry will continue to labor in their present fields.

Two of our children are sick with scarlet fever; have been quarantined for five weeks and will be for some time. One of them is improving nicely, but the baby girl is not past the dangerous point.

All matters requiring my attention must be referred to those in charge of the respective fields, as I am not allowed to write while under quarantine.

I shall be glad to hear from you but will not be able to answer, so be patient in expecting a reply. Desiring an interest in the prayers of all, I remain,

Yours in gospel bonds, G. T. GRIFFITHS. Per LULU GRIFFITHS. TEMPLE, Ohio, Oct. 19.

To Whom It May Concern:—The following is a list of names of scattered members of the Kingston branch: Barstia E. Casto, Mary E. Motter, Sarah E. Owens, Sarah Hall, Zelpha M. Rains, Louella W. Hill, Sarah A. Bond, Thomas King, Madge S. Bender, William L. Frost, Rebecca Ryerson, Samuel Ballinger, Mary J. Patchin, Isabelle Crouse, Elsie M. Branson, Phebe M. Colvin, Joseph H. Phillips, Anna Smith, Henry Colvin, Myrtle Smith, Elbie P. Colvin, Amy T. Smith, Ellsworth G. Carpenter, Laura Fuller, Joseph J. D. Craven.

The undersigned would be glad to hear from any or all of the above named persons, as the whereabouts of most of them are unknown to the officers of the Kingston branch. Would like to hear from them in regard to their spiritual condition. Come, Saints, please wake up and give an account of yourselves.

C. J. CRAVEN. Teacher and Clerk of the Kingston Branch. KINGSTON, Mo., Oct. 14.

Convention Notices.

The Philadelphia District Sunday School Association will meet in convention on November 3rd at Philadelphia, Pennsylvania. Business session at 4 p. m., at 6th and Huntingdon streets. A good time is being prepared for. Entertainment in the evening.

O. T. CURISTY, Supt. E. B. HULL, Sec. 1248 Harold St., Philadelphia, Pa. October 14.

Notice of Committee on Improvements of Sunday School Association.

To all interested in the upbuilding of God's kingdom on earth:—The time is nearing when we must formulate our report and publish it, and feeling a deep anxiety that nothing that should be noticed in this report shall escape being noticed, we urge upon all individually, or as schools or district associations, to send to my address any suggestion for improvement of anything connected with the Sunday School work, with any friendly criticisms of any feature of the work as it is now being conducted, with suggested change for the betterment of that criticized.

By order of the committee, J. F. MINTUX, Chairman. Box A, Magnolia, Ia., Oct. 15.

Message of Sympathy.

Since our respected and beloved brother, John C. Hitchcock, has passed from the active duties of life to enter upon that more abundant life which God has for the faithful of his children, and

Since the place once filled by him in the home, in the church, in the Sunday School, and in our society is now vacant,

We, the Religio Society, of Lamoni, feel keenly the loss to our work, and sincerely sympathize with his companion and child, who, because of the near ties of love, must realize and mourn his departure most of all;

And we feel in our hearts the response to our Father's teaching, "Thou shalt live together in love, inasmuch that thou shalt weep for the

DR. PRICE'S CREAM BAKING POWDER Highest Honors, World's Fair Gold Medal, Midwinter Fair Avoid Baking Powders containing alum. They are injurious to health

loss of them that die," while we find comfort also in his word, that death is sweet to them that die in him. We seek to sustain our sorrowing sister with the strength of this assurance, and the brightness of this hope, and pray our heavenly Father in her behalf that he may be with her in her hour of trial, that she be not left utterly desolate. It is well with our brother: may it also be well with our sister and child. ANNA SALYARDS, C. I. CARPENTER, ROSANNA E. ANDERSON. For the Religio of Lamoni. Adopted September 28, 1900. LAMONI, IOWA, Oct. 13. DIED.

OLSEN.—In Nettie township, Grundy county, Illinois, October 15, 1900, of disease of brain and spine, Eva Ann, daughter of Mr. Jacob and Sr. Sarah Elizabeth Olsen, aged 10 years, 3 months and 23 days. For eight months she suffered much. Bro. and Sr. Austin Hayes were her grandparents. Bro. Henry A. Stebbins preached the sermon in the Kingston chapel, La Salle county, on the 17th, Bro. Thomas Hougas having charge.

TIME IS LIFE The father? Gone for the doctor. The mother? Alone with her suffering child. Will the doctor never come? Where there is croup in the house you can't get the doctor too quick enough. It's too dangerous to wait. Don't make such a mistake again; it may cost a life. Always keep on hand a dollar bottle of AYER'S Cherry Pectoral. It cures the croup at once. Then when any one in the family comes down with a hard cold or cough a few doses of the Pectoral will cut short the attack at once. A 25 cent bottle will cure a miserable cold; the 50c. size is better for a cold that has been hanging on. Keep the dollar size on hand. "About 25 years ago I came near dying with consumption, but was cured with Ayer's Cherry Pectoral, since which time I have kept Ayer's medicines in the house and recommended them to all my friends." Dr. J. C. AYER, Lowell, Vt. Jan. 16, 1859. Write the Doctor. If you have any complaint whatsoever and desire the best medical advice, write the doctor freely. Address Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 1, 1900

NUMBER 44.

## ZION'S ENSIGN.

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## KNOWING.

To have so distinct a knowledge of a matter as to be certain of ones position with regard to it, is both desirable and needful. Especially is this true in so important a question as that which concerns our future life and happiness. As much that passes for, and is called worship is but a lip service, while the affections of the heart are predominately worldly, and sensual, so much of that which is accepted as knowledge is purely and solely a belief, and thus is far short of actual truth. Knowledge is the truth, and the lack of it leads to error; it matters not how earnest one may be in his acceptance of an erroneous view, this honesty and integrity of purpose can never change an error into a truth. That is a philosophical impossibility.

Now while the truth of the plan of salvation is capable of being satisfactorily demonstrated to every individual who seeks it according to the rule by which it is governed, yet the sources of knowledge are not always open to the observation of others; that is to say, it is not always possible to demonstrate to others that one possesses that which he claims to have. For instance: every earnest individual, no matter what system of belief or philosophy he may espouse, if the name of Jesus Christ is the central tenet, has his connection with that form of doctrine because he believes it is Scriptural and justifiable; and will maintain that he is right, because the Spirit of God bears witness. Others just as honest, just as earnest and devout, believe the first to be in error, that he is deceiving himself, and so hold to a different form of belief, perhaps widely divergent from the other, and so believes, because he has the Spirit of God

testifying to the correctness of his faith. Who is to decide between these claims?

The Holy Spirit comes as a personal witness, like the wind to which the Savior made reference in John 3:8, or like the elements of heat and cold. No one can impress another with the sensations pervading him, and it can only be understood or comprehended when, under the same influence, the same feelings are experienced by each; as the apostle says,

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.—2 Cor. 1:13.

Or as he says on another occasion,

For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but [except he has] the Spirit of God.—1 Cor. 2:11.

This makes it plain to the simple mind that, when two or more are possessed of the same Spirit of truth, they will see and understand the principles of truth alike; likewise must it be true that when two or more possess the same spirit of untruth, they will see alike on the lines suggested by that spirit.

To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.—Rom. 6:16.

The Savior taught:  
Ye shall know the truth, and the truth shall make you free.—John 8:32.

Here is a definite promise made by the Son of God, and therefore of the most absolute authority. "Ye shall know the truth." No reasonable ground here for the assertion sometimes made that no one can know now, as men and women once had opportunity of knowing, for God is no respecter of persons. But how is it possible to obtain the knowledge here promised? The verse preceding (v. 31) makes it very clear; ponder it carefully:

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

What more could be said to give emphasis to the simple plan of our heavenly Father through which knowledge, satisfactory and conclusive, shall be realized by the child of God: all that is needful is to continue in the doctrine which Jesus Christ, as the royal representative of the Supreme Power of all creation, taught and delivered to his disciples. But this continuing in His word, does not mean in a superficial, or incomplete sense—continuing in a part of what He taught, and disregarding at the will or teaching of any claiming priestly prerogatives, whatever of those teachings which men think and say are "nonessential"—Christ makes no exception, "If ye continue in my word then are ye my disciples indeed." "If ye do not continue

in my word then are ye not my disciples indeed," would be the language of the teaching as applied to those who failed to do "the will of the Father."

This, then, is the manner by which it may be ascertained who is in possession of the "Spirit of Truth." Those who abide "in the doctrine of Christ hath both the Father and the Son," and they manifest that they are Christ's by doing that which he did—doing the will of the Father—continuing in His doctrine; and those who do not so continue—abide in the doctrine of Christ—cannot have the knowledge promised and predicated, upon a faithful adherence to the principles of truth as laid down by the Lord Jesus Christ. Hence it surely follows that those who disregard the path which Jesus Himself trod, so far as the doctrines declared to be necessary to salvation, and the organization which He set up, are concerned, can at best only possess an assurance which comes from a belief that they are doing all that is required by the Savior.

Knowledge of divine or spiritual things, is the result of compliance with certain laws, which govern the spiritual realm. It cannot be sought out by man's inventions, for it is "spiritually discerned," and that which claims to be knowledge, if it has not been obtained through the channels ordained of God—the laws set to govern it—cannot be the truth, and is therefore unreliable. So then, if an individual says, "I know I am right, have been born again and am saved," while at the same time he is living under a broken law, rejecting baptism; for instance, or laying on of hands for the gift of the Holy Spirit, by those duly commissioned of the Lord, it is safe to conclude that the knowledge claimed is deceptive, and will result in disappointment and loss, in the end. It is safe to follow the Savior's example and instruction, for,

He that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

## HYPOCRISY UNPROFITABLE.

No one should be hypocritical anywhere, but especially in the church of Jesus Christ. It is both a folly and shame for any one to try to deceive their brethren, especially the officers of the church, when living in sin. That sin will surely find you out. God cannot be deceived and the hypocrite will be sure to reap a bitter reward. The church is established to assist men and women in doing right; in living pure, virtuous and upright lives; in building up a character that shall be acceptable to our heavenly Father, and thus prepare us

to live in a realm of truth, and happiness forever. "The wages of sin is death." No escaping that fat. True repentance may be exercised so as to escape the results of a continuance, but the scars will show, when one has knowingly and wilfully sinned, even though it be forgiven, because of a repentance. When an individual knows he is doing wrong, and still persists in doing wrong, and at the same time seeks to hide his transgressions from the officers set in the church to guard the fair name of the church, as well as to save the erring, he adds to the heinousness of his transgression the sin of hypocrisy; but he seems to forget, astonishing as it is, that he cannot deceive the Lord, and his angel watchers. A wonderful blindness seems to take hold of individuals of this class, and they think if they can only keep it in the dark so the officers cannot get hold of it, they can continue holding membership in the church, and are safe. How awfully are they deceived. They overlook the declaration of the Scriptures, "Whosoever a man soweth, THAT shall he also reap." (Gal. 6:7); and that it is declared of the end of the hypocrite that his portion shall be among those whose habitation is where there is "weeping and gnashing of teeth." Job says "The joy of the hypocrite is but for a moment," and his condemnation will not tarry.

## THANKSGIVING.

Thursday, November 29th, has been appointed by President McKinley a day of Thanksgiving by the nation for the blessings kindly vouchsafed by our heavenly Father during the past year. As law abiding, as well as a God-fearing people, the recommendation of the president of the United States should be respected and honored by the Saints, and so far as possible they should gather at their places of worship, and hold services consistent with the purposes of the day; the following is the Thanksgiving proclamation:

Washington, Oct. 29.—The State department today issued the following:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA—A PROCLAMATION.

It has pleased Almighty God to bring our nation in safety and honor through another year. The works of religion and charity have everywhere been manifest. Our country through all its extent has been blessed with abundant harvests. Labor and the great industries of the people have prospered beyond all precedent. Our commerce has spread over the world. Our power and influence in the cause of freedom and enlightenment have extended over distant seas and lands. The lives of our official representatives and many of our people in China have been marvelously preserved. We have been generally exempt from pesti-

lence and other great calamities and even the tragic visitation which overwhelmed the city of Galveston made evident the sentiments of sympathy and Christian charity by virtue of which we are one united people.

Now, therefore, I, William McKinley, President of the United States, do hereby appoint and set apart Thursday, the 29th of November next, to be observed by all the people of the United States at home or abroad, as a day of thanksgiving and praise to Him who holds the nation in the hollow of His hand. I recommend that they gather in their several places of worship and devoutly give Him thanks for the prosperity wherewith he has endowed us, for seed-time and harvest, for the valor, devotion and humanity of our armies and navies, and for all His benefits to us as individuals and as a nation; and that they humbly pray for the continuance of His divine favor for concord and amity with other nations, and for righteousness and peace in all our ways.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this twenty-ninth day of October, in the year of our Lord one thousand nine hundred, and of the independence of the United States the one hundred and twenty-fifth.—William McKinley.

By the President, John Hay, Secretary of State.

## EDITORIAL ITEMS.

OUR "Item" space is all occupied, and those who desire to report items from their respective branches, should put them in letter form, and they will appear in letter department as we have room.

In a recent note to the editor, Bro. H. A. Stebbins mentions the pleasing intelligence that the health of Sr. Stebbins continues to improve. All those who remember how low she was at the April conference this year will be gratified to hear of her improvement, and that her usefulness in the work, and in the home circle, is still continued. Bro. and Sr. Stebbins were to return home Monday last.

An entertainment was announced by the Chicago Saints for October 31, at the hall corner Van Buren street and Winchester avenue, in that city. A very interesting program was prepared consisting of solos, instrumental and vocal readings, tableaux, etc. A fine orchestra was engaged to assist, and from the names on the list, we are confident that every number was a pleasure to hear. We trust the patronage was as satisfactory as the program and participants were excellent, and that the work in Chicago will be materially assisted as a result.

## EXTRACTS FROM LETTERS.

SR. SARAH HILL, Westend, Illinois:

I could not do without the ENSIGN, not having the privilege of attending any of our meetings. If any of the Southern Illinois missionaries are traveling this way, come to my house, they will be welcome. We will try to get a house, believing there are lots of honest people here who would obey the gospel.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. W. T. Bozarth will preach at the morning service next Sunday.

An interesting priesthood meeting was held Monday evening, and matters of importance to the interests of the work were discussed.

Brn. R. J. Parker and J. C. Foss returned home this week, some matters here requiring their presence. The wet weather and bad roads have interfered with meetings.

Religio prayer meeting Friday evening (tomorrow), subject "Apostasy and Pride." Let there be a full attendance and hearty response in considering the subject. Think it over carefully.

The carpenters were to commence the work in the church this Thursday morning, preparatory to putting in the furnaces. It will require about twenty days to complete the work, but it is not thought that the services will be interfered with.

Sr. Bowker lost a black cashmere shawl about four weeks ago, while attending the morning service. It has fringe on two sides and a mended place on one corner. Any one having found it, or knowing where it may be found, will confer a favor by informing our sister.

Mr. Herman Farris, of Clinton, Missouri, lectured at the stone church, Tuesday evening, in the interest of temperance and the Prohibition party. He is a fluent speaker and was listened to very attentively throughout, though the audience was very slim, owing to the rain which came down copiously about the time for the meeting.

Sunday was again rainy and disagreeable, but a good sized audience listened to an excellent sermon by Bishop G. H. Hilliard, on the responsibility attaching to the Saints in warning the sinner and the righteous. At night Bro. B. J. Scott occupied very acceptably, though the audience was quite small, owing to the rain. The afternoon service was most excellent.

We have the sad intelligence of the death of Bro. Thomas B. Rice, at Clinton, Missouri, October 26th. The Brn. White speak of him, after many years of association, as a man of sterling character, and Bro. M. G. Maudsley writes of him as being known as a very exemplary brother. Our sympathies are tendered those bereaved in the loss of a kind husband, father and brother, and to the community in which he lived so long, in the loss of a good man and citizen.

Next Monday evening the regular business meeting of the branch will be held. At this meeting there will be an election of officers for the ensuing term. Let every one come prepared to remain until all the business is completed. You can surely make this sacrifice in the interest of the cause once in six months, even if you are detained a little late. Very few think it a hardship to remain at a reception or party until eleven or twelve o'clock any time. Let us try to

be consistent and when the Lord's business is under consideration, don't get impatient and go home before it is all finished.

Next Sunday has been designated by the pastor as a day of fasting and prayer, for a greater earnestness and deeper consecration to the service of the Lord, that the Saints may make that preparation by which the greater blessings promised therein may be realized. The morning and midday meals should be abstained from as far as possible. Those who are weak and sickly should partake of a little nourishment, sufficient to meet the necessity, but should deny themselves a full meal so as to make the offering according to their strength. Let there be a general compliance with this request for the benefit and blessing of the body, and for the advancement of the work here.

Bro. A. J. Headlee, wife and stepdaughter, Miss Dora Walker, arrived in Independence overland, last week. Having had a desire the past two years to be baptized, which, owing to distance from the Sajtts, they had not had opportunity, Mrs. Headlee and daughter made request to have the ordinance performed here, the daughter a life-long but patient sufferer from curvature of the spine, expressing the thought that she would not long survive; arrangements were made and on Tuesday Bro. H. H. Robinson administered the rite in Shultz's pond. They were confirmed at Bro. Robinson's house in the evening, Bro. Robinson and the pastor officiating. Wednesday morning Sr. Walker passed away very peacefully at the home of Bro. and Sr. Robinson, the funeral taking place this Thursday morning, from the church, Bro. Robinson preaching the sermon. It seems her life was prolonged until she could obey the Lord's commands, when, at the call of her Lord, she gently fell asleep in Him, to awaken in resurrection happy and free from pain. The sympathies of the Saints are extended to Bro. and Sr. Headlee in their bereavement.

## LAMONI, IOWA.

Sunday was quite a dismal day, a slow rain set in early in the morning and it continued more or less during the day. Many were kept from services. Apostle J. R. Lambert discoursed to the Saints at 10:30, and Elder J. C. Clapp at 7:30. Elder M. F. Gowall spoke at the Home.

The Sunday School classes are planning how they will earn their Christmas offering. Sr. Columbus Scott's class has already had a "sewing bee," and Sr. Vida Keown's class gave a "Hard Times" social in the hall last Friday evening, which was largely attended.

Colds and sore throats have been prevalent among children the last two weeks, but all are recovering nicely.

The Wednesday night prayer meeting last week at brick church was very well attended.

indeed. The time was well spent in testimony, song and prayer.

The Book of Mormon class at Saints' Home, in charge of Bro. Will Mather, is becoming quite interesting; about twenty-five were present last Tuesday evening.

Sr. T. R. White, of Lowry City, Missouri, arrived Saturday night and will remain about a week visiting.

Apostle J. W. Wight returned home last week.

Sr. Emma Franks and Bro. Clark Brower, from Colorado, one of Graceland College students, were baptized last Wednesday.

We failed to mention last week that Bro. Gilbert J. Whitehead had returned to St. Joseph on account of ill health. He has moved his family to Severance, Kansas, where he will go into business. G. L. K.

October 30.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street; services: Wednesday evening, prayer service; Sunday, Sabbath School 9:30 a. m., preaching 11 o'clock a. m., social service 2:30 p. m., preaching at 8 p. m.; Cheltenham, 5731 Manchester Ave., services, Sunday School, 10 a. m., social meeting 2:30 p. m., preaching 7:30 p. m.; Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. Dave Hilliard and Bro. and Sr. Dukes, of Collinsville, Illinois, were among our visitors lately.

The young people of the Cheltenham Religio enjoyed a social evening at the home of Bro. Earl Poid Saturday last. We are sure they had a splendid time. Bro. Joe Jaques, of Belleville, came over for the party.

Two of our members met with accidents lately; Bro. O. O. Randall had a heavy box fall upon his foot, somewhat crippling him, and Bro. Jim Lloyd was thrown from a wagon; the horse he was driving became frightened, and as a consequence he is confined to the house, with his foot in a plaster of paris bandage.

Bro. and Sr. R. B. Trowbridge have returned from their eastern trip; they were welcomed by their many friends, Sunday.

Sr. Sarah Cooke, and Emma, daughter of Bro. Gordon Smith, are on the sick list.

Bro. A. Allen was our speaker, morning hour, assisted by Bro. Billinsky.

It can now be taken for granted that after this there will be a Sunday School business meeting the last Tuesday of every month.

Sr. Crawford and a lady friend were attendants at the afternoon service yesterday.

The social service was in charge of Brn. Billinsky and Barraclough. From its beginning there was an activity that was, doubtless, pleasing to the Father, for the meeting was full of that quiet, peaceful, uplifting and strengthening influence, which benefits and cheers; at its close there was a feeling which made us wish to leave the room with sandals cast aside, for the place was holy. Bro. Allen addressed the Saints at 8 p. m., Bro. John Billinsky in charge.

Sr. Curtis and her husband were among the audience Sunday night; we were also pleased

to see a number of strangers in attendance.

The choir delighted us with two new anthems yesterday, what subtle and unspeakable delight comes to us down the avenues of music; truly, as the words say, "He helpeth the weak hearted." ETTA.

October 29.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Bro. F. M. Pitt occupied at the mission yesterday morning with fair liberty, on the subject of "The great image." He spoke also at 716 Van Buren street at 3 o'clock to a good audience. Bro. S. C. Good occupied at the evening hour at headquarters and Bro. E. J. Lang at the mission. The Saints are reported as feeling well and the services were of an encouraging nature.

Sr. A. F. Daily and daughter arrived from Pingree, Michigan, to make their home in our great city. We hope for them success.

The elder is undergoing a dental operation which will result in a complete renewal of the dentals. In the midst of the operation we were severely attacked by the "grippe" or something of that nature, which has held us a prisoner for near a week, most of the time on the bed; but by the tender nursing of an angel wife, the prayers of the Saints, the kindness of (Bro.) Dr. Reise, I find myself this morning growing better. This will explain to the Saints our absence from their hearthstones in pastoral calls. As we grow able we expect to occupy to the extent of our strength.

Dr. J. A. Reise has written a tract on "Bible sanctification" and at considerable personal expense had it printed. Samples can be had on application, or 10 cents a dozen by sending to the writer. The proceeds go for gospel work.

Bro. G. H. Graves' mission is still at the same number 508 37th street, but is on second floor instead of the first. Bro. H. C. Smith made the arrangement when here.

J. M. TERRY.

395 Ogden Ave., Oct. 29.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is better than if we had the ordering of it ourselves, dry and warm with no prospect of change for the worse.

Bro. James Chesley, formerly of Little Sioux, Iowa, but of late of Larkspur, Colorado, has moved with his family to Denver.

Sr. Eliza Bratton, of Husted, is visiting her sister, Sr. Brannan. Bro. Alma B. Hansen Sundayed in the city on his way to Lamar to assist Bro. Duncan in gospel work at that place.

Elder R. C. Evans made a short call in the city on his way

west, Thursday and Friday of last week. By the way, if these elders passing back and forth through Denver, do not arrange to stop over Sunday, there is going to be trouble; all ye please take notice.

Bro. Roush, with the branch officers, has been doing some pastoral work the past week, the fruits of which were manifested at the Sunday morning service.

The singing Sunday, especially in the morning, was fine. Bro. Gilbert is training the singers, and prospects are that we will have the choir of the city in the near future.

The church was fairly well filled Sunday morning to hear Elder J. R. Roush on the subject of "God's law the only rule of church government."

A good attendance at the evening service when Bro. Alma B. Hansen discoursed on the character of the plates of the Book of Mormon and their translation. S.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Our Sunday School still holds its sessions every Sunday at 10 o'clock. It is quite well attended, and is doing good work, teaching both old and young the things of the kingdom.

At 11 a. m. Elder J. B. Price was the speaker. His remarks were much enjoyed by the Saints and friends who filled our place of worship, and were attentive listeners.

Chas. A. Parkin preached at Berkeley at 11 a. m., and at Oakland at 2 p. m., enjoying good liberty on both occasions.

Elder Geo. Daley, president of the Sacramento branch, was in attendance at our morning service.

At 7:30 p. m. Elder J. H. Anthony preached on the evidences in favor of the Book of Mormon. It was quite an able discourse.

There was a good attendance at the Wednesday evening prayer meeting, and a peaceful, pleasant time was had. It was an hour well and profitably spent.

There was a larger crowd than ever at the Religio Friday evening, thirty-three being in attendance. The house was filled to overflowing. The Lookout committee must be doing good work.

A. M. Chase has gone to Oregon. Sr. Chas. E. Crumley and family are here, on their way to the same place, to join her husband. They will live there for the time being. F. B. Blair is at Santa Rosa. Bro. Allen is at Seattle.

We are having lovely weather now between the rains. It has not been very wet as yet, only enough rain to wash the air and purify the atmosphere.

Politics are getting ripe and stump speakers are growing more plentiful as election day approaches. Crowds listen to their harangues while the gospel is neglected by them. We are still holding the fort, nevertheless.

Geo. S. LINCOLN.

October 20.

LETTER DEPARTMENT.

WILDERSVILLE, Tenn., Oct. 14.
Editor Ensign:—We are a few Saints who are trying to serve the Master. I am sorry that we, as Saints, can't have our church privileges as we ought, but that is no reason why we should not keep the laws of the Father, though it seems hard to think that the real law of Jesus Christ would be objected to; but the good book, the Bible, tells us that the things of God are foolishness unto men. Of course that explains that the law of Christ is foolishness to man unless he has been born of the water and of the Spirit (John 3: 5), been regenerated, then he becomes subject to the laws of Christ.

O, says one, I know I have been changed, been born of the water, been regenerated. Then why should such people reject the laws of Christ? Because the who does not keep the commandments does not live (John 14: 24); "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (1 John 2: 4). So it is with every one who says, "I know I have had a change of heart, I have been regenerated," and does not keep the commandments. James 1: 22 says, "Be ye doers of the word and not hearers only." Was not Abraham justified by works? If we have faith and not works, our faith is dead, being alone. (James 2: 17).

I cannot see how anyone can claim to believe the New Testament and not keep its teachings. If any are christians they should let their light so shine, that others may see their good works, that it may be pleasing unto them. O, that the Saints of this neighborhood might show this by their good works that it would draw others, and cause them to obey the angel's message. May God so bless us all, that we may be enabled to lay the plan of salvation before others that they may be partakers of this gospel. I cannot see why anyone should object to the same laws of Jesus Christ, that were kept by the apostles and saints eighteen hundred years ago, why is not the same law good now? There is nothing wrong with such a law being kept today.

Yours in the one faith,
W. B. RUSH.

DOW CITY, Iowa, Oct. 23.
Editor Ensign:—As it has been a long time since I penned a letter for your columns you will perhaps pardon me for writing now. The Herald and Ensign are both filled with encouraging letters, sermons, good articles and valuable information. When one reads them carefully it seems strange that any family of Saints should be without them. They are of special worth to scattered Saints and their friends as well as to all others. To understand the development of the work and its present needs it is of the utmost importance that they should be carefully read. They help us give a consistent reason for the hope within us. May their field of usefulness widen and their power for good increase "until the dawning of the perfect day."

The citizens of our town seem to be pleased that there was such a strong vote in favor of holding the next reunion at Dow City, and all those who attended this fall seem to think that we had an excellent reunion, and that the attendance will be much larger next fall, if all goes well.

We have had some lovely weather in these parts since the close of the reunion, though rain has been falling the greater part of the time during the last three days. The Holy Spirit is enjoyed by the Saints and the gifts are received to the encouragement of all. The power and blessings of God are enjoyed by His people when they make a reasonable effort to discharge their duties and live in harmony with the gospel of Christ.

Surely there is nothing which brings so much joy and satisfaction to the soul; nothing that gives such a living assurance of the life to come and the glories of the Saints' eternal home, as the revelations of the Holy Spirit to those who walk with God. We should, each and all, make a rea-

sonable effort to warn our neighbors that they with us might rejoice in the truths and power manifest in this restored gospel. It would be well for the lay members as well as the minister to remember the beautiful statement found in section three in the Book of Covenants, as follows:

"And faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence."

Love makes all nature bloom afresh,
And gives new life to hearts of flesh;
Love makes the eyes to sparkle bright,
And lights each soul with heavenly light.

Love makes the sun more lovely seem,
And brightens up the pale moon's beam;
Love makes the stars to sparkle bright,
And fills this world with God's pure light.

Love helps us see our Father's hand,
In all that meets our world so grand;
Love reaches yet beyond the veil,
Where life and love shall never fail.

Love makes the home a blessed place,
Where love beams bright from every face;
Love gives the housewife health and cheer,
And makes our children seem more dear.

Love gives the hearth a brighter glow;
The Christian's life a deeper flow;
Love gives the rose a brighter hue,
And teaches Saints just what to do.

Love helps us to perform our part,
Without a fear of Satan's dart;
Love makes a heaven here below,
And helps us in God's favor grow.

Love parts us from the veil above,
And makes us know that God is love;
Love helps us see our Father's hand,
And makes us know that life is grand.

When gospel love is in the soul,
It helps us press toward the goal;
By it we see God's hand divine,
And know His favor still is mine.

Love helps us to endure in faith,
And by it we shall win the race;
Love makes this earth a blessed place,
And helps us to see God's smiling face.

Yours in bonds,
CHARLES E. BUTTERWORTH.

OLD FAR WEST, Kerr P. O.,
October 18.

Dear Ensign:—We closed our meeting at Far West, Sunday 14th; they were well attended to the last, there being one hundred and fifty present the last night; good interest and a fine feeling among the people. We have made many friends for the work, and will surely be able to baptize some; several are investigating.

We have been here thirty days, and today we store the tent away at Bro. Samuel Simmons', north of Cameron. This will close the tent work for 1900 in Far West district. May God bless the work in the waste places.

Your brother in gospel bonds,
WALTER W. SMITH.
STEWARTSVILLE, Mo.

ZENA, I. T., Oct. 18, 1900.

Editor Ensign:—I have just arrived home once more from a trip of 1,118 miles traveled by buggy and alone. Opened six new places and baptized five. I labored nearly all together in new fields, was well treated by everybody and especially at Cove, Arkansas. The Cove branch is a model, such system, order and unity I have never seen before; our worthy Bro. A. L. Newton, is president, the right man in the right place. Such kindness as I have received on this trip I shall never forget. I did not want for anything.

It may seem useless to some for me to make such trips as this, but I have labored so long within fifty miles square, and there are plenty left there to do the work any way, there being four conference appointees within thirty miles square besides the local elders and priests who are all at work; so I thought I had better step out a ways and examine the picket line, and hope I have done nothing wrong in so doing.

In my travels I have found some wanting the gathering to take place at once; they have been waiting for a home long enough; others trying to lay up something to help when the time comes; some looking for great things to transpire and haven't seen

just what they wanted to see and are restless. Bro. Griffith's letter in a back paper, explained everything just right to my mind. The pure in heart, if this call was made, how many are ready? Some who haven't anything want to lay it all down at the bishop's feet. If any one has anything to dispose of in this way, I am satisfied the bishop would receipt them.

I know four years ago, when I was first ordained I was like most of all young pigeons, bigger when first hatched than will ever be again; but I found the best remedy was to pull a few feathers out of the wings of my imagination, and stick them in the tail of my judgment, and learn to fly better. The order of Epoch in Doctrine and Covenants is all right, and needs no fixing by me; the only thing is to fix my life to fit it. Gen. 4: 7 would be good for every one to read. We can't rush anything that pertains to God's work, only prepare ourselves which will bring it about quicker than anything else we can do. There is to be a resurrection of the dead too, but that is God's business and none of ours; because there is to be such a thing as the resurrection, that fact will not justify us to act like a pack of wolves and dig up the dead before the time of the resurrection.

Of course this is my view, hope it will not offend any one else whose views are not like those I have expressed. May God help us, and may we all help ourselves to see more alike.

May this good work roll on and on, until the battle is won.
Your brother,
W. H. SMART.

CASHION, Okla., Sept. 2.

Editor Ensign:—I have been looking for a letter from Oklahoma, ever since the reunion, so I thought that I would note down a few lines. It is with pleasure that we recall the ten days spent in camp, and the benefits derived from it. The "family" table, from the general verdict, was a success and that we must have it established at our next reunion; I think the advantage gained, in excess of all that could be said against it. There were several in attendance who couldn't have come if they had been forced to get up a camp of their own. I think that one reason we had such good meetings, and the sisters were able to get the benefits of the meetings as well as the men; financially it was a success, 65 cents per meal, and I think that it could be furnished for less than that, but those who go must have a desire to please and to be pleased, and not to be too easily offended, for it is impossible to have everything in a camp that one would like to have at home.

The preaching was good and well appreciated by all, and the prayer meetings were good and enjoyed by everyone. I think that what we lost at home financially, was more than paid spiritually, and those who staid at home were the losers; especially those Saints who are isolated, missed one of the feasts of the year, "spiritual feast." I hope that we may grow in knowledge of this latter day work.

Your brother in Christ,
GEO. M. HILES.

LINDSEY, Pa., Oct. 15.

Editor Ensign:—We are few in number, myself and wife came to this place three years ago; there were three more added by baptism and are doing good; Elder A. H. Parsons did the baptizing. We have started a Sunday School, 17 teachers and pupils enrolled. We also have prayer meeting in our house Sunday and Wednesday evenings. There are some who are investigating this work, and two that I know of who will obey when an elder comes this way. I have written to some brothers at Fayette trying to get Bro. J. F. McDowell's address, and I also wrote to a brother in Wheeling, West Virginia, and still no answer from any one. Either they are too busy in other matters or are sleeping soldiers in the army of the Lord.

At times I have neglected to live as I should, but I do want to live right in the sight of the Lord. I will do all I can to make an elder feel at home, and will bear part or all of his ex-

penses as I am well aware of the hardships an elder is put to, and know it takes money to ride on the trains as the conductor "counts his worthies." I ask a prayer in our behalf.

I think there would be a great deal of good done if a good live elder would come and do preaching for ten days or two weeks and make my home his home. I hope and pray that this will come to the notice of the district officers, and that some one will come before cold weather sets in.

Yours in the faith and love for all the Saints,

W. F. BEAM.
CENTRALIA, Nemaha Co., Ks.,
Oct. 12.

Dear Ensign:—Many times have I thought I would write to your columns, but would think, why should I take the space of more able writers, for I love to read the letters. It is encouraging to read of the prosperity of the church, how the Saints are being blessed in this gospel work. Though we are sheep without a shepherd, and have not the privilege of meeting with God's people, and receiving of His blessings it is encouraging to know He is not partial, and will bless His people everywhere alike if they live for His blessings.

I have not had the privilege of meeting with the Saints in prayer meetings since last December. That seems a long time without feasting at the Lord's table, as it were, for when we meet in a right way, we receive such great blessings that it is a feast to our souls.

We are but few in this place and it seems not enough have that desire, so we are deprived of that blessing. I do pray God will pour out his Spirit on us few Saints that we will have a stronger desire to do his will. We have to stand much persecution in this place all because we started a Saint Sunday School last summer. The Methodists are building a church here, and they make their brags that we can't use it. The people have two preachers here, one is a Methodist, the other I don't know what he belongs to, but I think the Methodist preacher has caused the people to have more hatred in their hearts than they ever had before. I pray that we may be able to endure all things for Christ's sake; that the dark clouds may roll away and brighter days will come for us; that we may lead lives worthy to be called Saints, and that we may not bring any stain upon the church, that when we are called to depart this life we may be worthy to dwell with his chosen ones. Pray for us, dear Saints.

Your sister in Christ,
MRS. AGIE BROOKS.

VOLINA, Ala., Oct. 15.

Dear Ensign:—Since my return from the hospital, instead of improving in health, I have, as I have before made mention, suffered terribly in various ways. Besides the lung trouble, which is very severe, I am still having chills and fever every day, saying but little of the hard convulsions, dyspepsia, severe headache and many other such pains. With all this I feel thankful that I am not confined to bed all the time, but an unable to walk two hundred yards, owing to pains in limbs, etc., being so severe. With all this I feel that in some ways I have been greatly blessed and this is a little encouraging.

My afflicted, sympathetic father seems to possess love of both father and mother, and is ever ready in an affectionate, patient way to watch after me, while my stepmother's smiles and kind words and offers are ever gladly received by me, saying, but little of my affectionate little half brother and sister, who seem ever ready to befriend "poor sick sister," and inquire if there is anything they can do for me.

Neighbors are also so kind and generous; while dear, precious Saints, whom I have never met, have caused me to spend many pleasant hours in reading their highly appreciated, encouraging letters, and often looking over their much prized gifts; such favors as I often wish I was able to return, to prove my appreciation of the same. I am now making mention of darling Sr. Newberry, of

Rhode Island, and Sr. Patience Remington, of St. Louis, Missouri; Sr. S. J. Ribble, of Ohio; Sr. Eliza Shaw, F. H. Cowen and M. H. Duheid, of Missouri; Mrs. B. Day, M. E. Russell and Myrtle Elliot, of Iowa; Mrs. A. Page, M. A. Flory and E. Pickles, of California; Mrs. E. L. Chedell, M. C. Farce and Susie, of Rhode Island; and Sr. E. Weise, of Idaho, and kind Sr. Schwartz, of Nebraska, with many others from whom I feel ever delighted to hear, even if I am unable to answer their encouraging letters. I trust that each dear Saint will remember my condition and forgive my seeming negligence. It seems impossible to persuade kind neighbors to accommodate me in this way, as education doesn't seem plentiful, and neither can bear the idea of exposing their ignorance to those they have never met; and stepmother is unable as housework, etc., is so plentiful, time scarce, and no servant to assist, and me not allowed to aid in any thing, even when I strive to stay out of bed and hover around the heater the entire day.

I trust that all elders and Saints will ever remember me in their prayers, as my main desire is to be prepared to go when I am called, which I feel sure is near. My craving desire is for more faith, patience, charity and strength to overcome my many evil, sinful ways. How I wish some kind elder would call by occasionally, and I could be administered to, as I feel so anxious to be relieved of the same severe affliction which was suffered by the boy of whom we are told in Mark 9: 17-22, before consumption, etc., force me to bid farewell to all.

Uncle Sam Page, of Bay Minette, has been visiting us, and caused papa and I to feel better by telling us how he expects Bro. Turpen to visit us ere long, and how I hope this will soon come to pass, and that he, with other kind elders, can visit us. Our home is now twelve miles from Evergreen, and seven miles east of Castleberry, which is a small town almost midway between Mobile and Montgomery. Well I must close as good news is so scarce and me feeling so badly. With much love to all, and a quantity of good wishes, etc., to Mrs. E. J. McCullough and M. S. Howery, I am as ever,

Your devoted sister,
JENNIE PAGE.

GALENA, Kans., Oct. 9.

Editor Ensign:—I want to say that I am enjoying this great latter day work; I know that it is of God for I have had many testimonies of it before I came in it, and also since I obeyed the gospel. I am not two years old in the church until the 19th of February, and I think that it is the grandest thing out. I am fifty years old and have thrown away my time since eighteen years of age in other churches, first in the Missionary Baptist, and then in the South Methodist, but never found perfect satisfaction until I found it in this great latter day work; and I just want to say that in order to show to the world that the prop is knocked out from under the Seventh Day Adventist, a few months ago, I, from some cause, was led to ask the Lord in regard as to whether we were keeping the proper day for the Sabbath, and an angel of the Lord appeared unto me in a dream and told me to give myself no uneasiness for we were keeping the right day since the day of Christ, and it is today that I am so wonderfully impressed to write this to the ENSIGN.

I want to say that God blesses me in visions and spiritual dreams, and my desire is to ever be faithful in doing what the Lord has assigned me to do. I want to be instrumental in the hands of God in bringing souls to Him. I and all that I have is for the work. I stand alone in this work; I haven't a relative in the work; and I desire the prayers of all the Saints that I may live so humble and so submissive to God, that the rest of my folks may soon come in, and this is my prayer that all of the Saints will live faithful, in order that we may be permitted to come up higher. I remain one in the faith of the great latter day work.

Mrs. N. E. WILLIAMS.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

A POPULAR CHURCH.

Weighed in the Balance and Found Wanting.

ELDER FREDERICK GREGORY.

CONTINUED.

The manner of ordaining priests is much the same as making of deacons, so we pass with but few additional remarks. The "Reverend Father in God" is seated at the *holy* table when the person to be admitted priest is presented for examination. In answer to the question of the bishop, as to whether he be truly called according to the will of our Lord and the order of the Church of England, he makes similar answer as when ordained deacon, "I think so." While the man is in doubt and only *thinks* so, the bishop urges upon him the idea of "whereunto it hath pleased God to call you." In connection with the authority as conferred upon him by the bishop, the following is significant for what it implies. "Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained."

That we might know the extent of power granted unto these priests to forgive and retain the sins of men and women, we allow the Prayer Book to speak further before making comment. Found in the order for the visitation of the sick is the following: "Here shall the sick person be moved to make a special confession of his sins, if he feels his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort." Now follows the words to be said by the priest:

"Our Lord Jesus Christ, who hath left power to his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee these offences. And by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."

Again, to make no mistake about this matter, we quote "The Absolution," used in every morning and evening service of the church. The priest standing and people kneeling, he says:

"Almighty God the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment, to his ministers, to declare and pronounce to his people, being penitent the absolution and remission of their sins."

Now, what have we got in the above? Unquestionably another relic of Popery. The forgiveness of sin is left in the hands of, and according to, the judgment of these priests who received their authority from the

"Reverend Father in God," and he received it from the congregation. What a weapon of power this is in the hands of these priests, and who is there that can question their having it, according to the authority conferred upon them by the bishop at their ordination? If these fathers in God have such authority, the priest has power to forgive sin or retain it, as best suits his good or bad judgment. Fortunate indeed, are the people whom he judges "penitent," if so be that "whoso sins ye forgive they are forgiven," but alas, how unfortunate are those who do not stand in the good graces of the priest, and are, from the priest's standpoint, judged impenitent. This doctrine makes the people answerable to the clergy and not to God.

The Prayer Book says: "Our Lord Jesus Christ who hath left power to his church to absolve all sinners who truly repent and believe in him. \* \* \* By his authority I absolve thee from all thy sins." No obedience to the word of the Lord required, merely a confession to the priest, who, judging him sincere in such confession, says, "I absolve thee from all thy sins." Am I too severe when I brand such teaching as a work of the beast? Is it not the Roman Confessional without the box? And is the box not innocent?

Touching the true ministry of Christ, "called of God as was Aaron," they have *authority* from God, but not to "absolve thee from all thy sins." They are delegated with authority to preach the gospel of Christ and minister in its ordinances, and when people are baptized in the name of Jesus Christ for the remission of sins (Acts 2:38) the ministry had the authority from Christ to baptize them for the remission of sins; but they simply performed the rite, and the Giver of every good and perfect gift granted the absolution, and not the minister of the ordinance. Following this John says, "if we confess our sins *He* is willing and just to forgive us," Christ, and not the priest of Rome or her offspring.

Next comes the manner of consecrating bishops, which is much the same in subject matter as the forms already considered. We notice, however, the archbishop sitting at the *holy* tables is, upon this occasion, addressed "Most Reverend Father in God." Possibly the idea of "most" reverend indicates a greater degree of sanctity; if so, it can only be in the eyes of men who have been cradled in such blasphemy, and who now have not the hardihood or good sense to push such idolatry from them as a cunningly devised plan of him who savors not the things which be of God, but those things which be of men. We return to the articles of religion and quote,

ARTICLE NUMBER XXVII.

This article treats on baptism. "Baptism is not only a sign of profession and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a

sign of Regeneration or new birth whereby, as by an instrument, they that receive baptism rightly are grafted into the church \* \* \* The baptism of young children is in any wise to be retained in the church as most agreeable with the institution of Christ."

There are but four points in the above to which we will give attention.

1. Baptism is a mark of difference whereby christian men are discerned from others.
2. They that receive baptism rightly are grafted into the church.
3. Baptism of young children is to be retained in the church.
4. Baptism of children is most agreeable with the institution of Christ.

Taking these thoughts into consideration we can reach but one conclusion, and that is, infants or adults being properly baptized are grafted into the church and by that means marked as christian, while those infants or adults unbaptized are necessarily outside the church and marked unchristian. This is evidently the reason for holding infant baptism in the church. Little children not baptized would be lost, as plainly inferred, and as we shall see as we proceed to investigate the question from an English church point of view.

A foot note to "Public Baptism of Infants," reads, "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved."

If baptism is a mark whereby christian men are discerned from others, it is a mark whereby christian babies are discerned from others, and if they that receive baptism rightly are grafted into the church, then those who do not receive baptism (be they adults or infants) are certainly not grafted into the church; therefore, the foot note cited expresses no doubt as to the salvation of the baptized infant.

But what of the unbaptized infant? It is as undoubtedly lost as the one baptized is undoubtedly saved, if the true doctrine of the Church of England be the true doctrine of Christ. To bear us out in the statement that unbaptized babies or children are lost according to the established church doctrine, we quote more of the Prayer Book, from the "Public Baptism of Infants."

"Dearly beloved, forasmuch as all men are conceived and born in sin; and that our Savior Christ saith, None can enter into the kingdom of God, except he be regenerated and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same."

In this the priest publicly beseeches the people present to call upon God that "he will grant to this child that thing which by nature he cannot have." The

child has been "conceived and born in sin" and has not, up to this hour of baptism, received the favor and blessing of God, hence the earnest supplication of the congregation is requested that God, in his bounteous mercy, would "grant to this child that which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy church, and be made a lively member of the same." Is it not plain from this that the child by water baptism is received into Christ's holy church? But we read again in the prayer that follows:

"We beseech thee for thine infinite mercies, that thou wilt mercifully look upon this child; wash him and sanctify him with the Holy Ghost; that he being delivered from thy wrath may be received into the ark of Christ's church."

Can there be any doubt now as to the condition of the child before its baptism? When presented for baptism, God is asked to look mercifully upon the child, *wash* him, *sanctify* him; "that he being delivered from thy wrath may be received into the ark of Christ's church." If not delivered from God's wrath, which deliverance comes through its baptism, is there not serious doubt as to its salvation? Can the child enter the kingdom unwashed, un sanctified, and with God's wrath upon it? Churchmen, this is the doctrine of your archbishops, bishops and clergy. What think you of it? Do you say I am mistaken? If so, let us read again.

"Almighty and immortal God \* \* \* We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration."

No spiritual regeneration for the infant until he comes to this holy baptism, and can he enter the kingdom without regeneration? If not, and he dies without this holy baptism—spiritual regeneration—is the infant, thus neglected, not unsaved and lost forever if Episcopalianism be true? Again "Almighty everliving God \* \* \* and grant that this child now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children." By the holy baptism it becomes *elect*, but of necessity *unelect* if not thus baptized. After christening the child the priest says, "We receive this child into the congregation of Christ's flock and do sign him with the cross," etc.

This sign is to mark the infant as a christian but he is not thus marked till truly engraved into the church by holy baptism. Continuing he says, "Seeing now dearly beloved brethren that this child is regenerate and grafted into the body of Christ's church let us give thanks unto Almighty God for these benefits."

With all this from the Prayer Book can we in reason doubt the position occupied by the English church on this infant question? English church people may not believe in the damnation of the

unbaptized, but the Prayer Book teaches it nevertheless, and it must stand as the true doctrine of the Church of England until such time that the church authoritatively disowns the miserable creature, and then it would only evidence the clearer that lo, for these many years she has been fondling and idolizing one of Mother Rome's unscriptural doctrines. The "private baptism of children," and "baptism to such as are of riper years" are similar in teaching to the form examined and are therefore already answered.

Now, to the second part of the article.

Is it a fact that infant baptism is "most agreeable with the institution of Christ?" Is not this an admission that infant baptism was not instituted by Christ, but merely *agreeable* with what Christ instituted? And does it not as clearly infer that infant baptism was instituted later than Christ's or the apostles' time? The only claim made for infant baptism in the above, is that it is *agreeable* with the institution of Christ, and for us to know whether or not it is agreeable to the institution of Christ, necessitates an understanding of what Christ taught, touching the question of baptism and the salvation of infants.

This is important, for by Christ's doctrine we must measure the bishops and priests, even though they be the "most reverend fathers in God," to know whether they bring to us the doctrine of Christ, or are advocating another introduced long ago in the darkest period of the world's history. Jesus does say to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," and unmistakably refers to the water baptism and the Spirit baptism as two essential features to entering into God's eternal kingdom. It is noticeable, however, that Jesus says, "Except a man be born of water," etc. If he had said "Except babies be born of water," etc., the established church and others might have some reason to believe in the regeneration of babies, or their being grafted into the church, and delivered from God's wrath, by the sprinkling of a few drops of water up on them.

To make it conclusive that Christ did not teach an infant baptism, we have only to show the pre-requisites of water baptism.

"He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—Mark 16: 16.

"If thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8: 37.

"But when they believed Philip preaching the things concerning the kingdom of God they were baptized both men and women."—Acts 8: 12.

"Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall re-

ceive the gift of the Holy Ghost."—Acts 2: 37, 38.

I could continue to quote scripture proving the water baptism taught by Christ and his ministry was illegal unless preceded by proper faith and repentance, but, believing all Bible loving and intelligent Episcopalians will yield the point, I forbear; for "without faith it is impossible to please God," if Paul had right understanding. Baptism in water, then, was not intended for babies, but for men and women who gladly received the word of God.

In this connection I cite a question from the Catechism:

"Q.—What is required of persons to be baptized?"

"Ans.—Repentance, whereby they forsake sin; and faith, whereby they steadfastly believe the promises of God made to them in the sacrament."

Churchmen, do ye not yield the point? Then why baptize babies? They cannot exercise "faith whereby they steadfastly believe," or repent "whereby they forsake sin." Even if they could repent, or it was permissible for some one to repent for them (which is an absurdity), what sin have they to forsake? Is it agreeable to the institution of Christ that one person should assume to repent for another? If so it would have been well had the bishops given us chapter and verse. But now having said that faith and repentance are required of persons to be baptized, we are led to wonder how in the name of consistency, and in the light of Scripture, they could baptize infants incapable of either faith or repentance; but we are not left to guess, as the following from the Catechism helps us out:

"Q.—What is your name?"

"A.—N. or M."

"Q.—Who gave you this name?"

"A.—My Godfathers and Godmothers in my baptism; wherein I was made a member of Christ, the child of God and an inheritor of the kingdom of heaven."

"Q.—What did your Godfathers and Godmothers then do for you?"

"A.—They did promise and vow these things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life."

"Q.—Dost thou not think that thou art bound to believe, and to do as they have promised for thee?"

"A.—Yes, verily, and by God's help so I will. And I heartily thank our heavenly Father that he hath called me to this state of salvation. And I pray God to give me this grace that I may continue in the same unto my life's end."

In this baby baptism the child is neutral. Under no circumstances can the infant exercise either faith or repentance. The godfathers and godmothers may be sincere in promising these three

things for the child, but in so doing they express their own mind and not the mind or will of the babe. To make binding on the infant in after years anything the godfathers or godmothers might promise at its baptism, be it good or bad, means nothing less than to take away its agency, and it becomes a slave to the will and wish of the godfather. The principle is degrading and they who teach it ought to move out into the light where they can breathe the sweet air of liberty.

Lest it be thought unfair to so conclude, let me emphasize the following: "Dost thou not think that thou art bound to believe and to do as they have promised for thee?" And the child old enough to learn the catechism prior to confirmation into the church, is taught to answer, "Yes verily, and by God's help so I will: And I heartily thank our heavenly Father that he hath called me to this state of salvation."

Now, where does the choice of the young man or woman learning the catechism and about to join the English church, come in? Have they any choice at all? Are they not bound to believe and do all their godparents promised in their name when baptized as an infant? Yes, verily. Then the young man or woman entering the established church is a slave, with no liberty to choose a course agreeable to their own individual judgment. Moreover they are further taught to thank God for calling them to this state of salvation. In answer to this last expression I cannot think of any better reply than to cite the Litany, or that part said by the people, which reads, "Good Lord, deliver us;" for what is so sacredly named a state of salvation, is but another name for slavery, and if taught outside the church, Episcopalians would be among the first to raise their voice against it.

Before leaving the question of infants there is another point taken by the English church requiring an examination. We are told repeatedly in the Prayer Book that "all men are conceived and born in sin," and are "by nature born in sin and the children of wrath." We are also told the infant, by baptism, is washed, sanctified, and regenerated or born anew. If the first were true then the latter would be a necessity, but what of this doctrine "by nature born in sin and children of wrath," and where does it come from?

Is it a fact that the child born into this world is so impure that it needs regeneration? or washing? or sanctifying in order to share the glory of the Father's kingdom? So says the Prayer Book, but what saith the Scripture? Did Jesus represent the little ones as unwashed, or unregenerate? If so, then they need washing, but if he does not so represent them, woe to the man or men who reflects on his judgment.

"Woe unto them that call evil good and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter."—Isaiah 5: 20.

The Master thoroughly understood his mission to earth, and made no mistakes, so we can decide the matter by an appeal to him. We read Matthew 19: 13, 14:

"Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not, to come unto me; for of such is the kingdom of heaven."

Luke 18: 15 says "they brought unto him also infants."

It is evident Jesus had then, or at some time previous, given parents to understand that it was their privilege to bring their children to him for a blessing, or they would not have done so. Jesus rebuked his disciples, and does He not rebuke the priests of the established church and all who hold to the baptism of babies as a means of regeneration, or their entering the kingdom of God, when he says, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven?" Will any say these "infants" or "children" had been sprinkled previous to this, or that Jesus baptized them by sprinkling? Will any say that Jesus made a distinction between the circumcised and uncircumcised? That he received the circumcised and rejected the uncircumcised? Surely there are none so blind.

The invitation extended to every child born irrespective of the parents' creed, suffer little children, means all children who are little and who have not reached the years of responsibility. When we stop to think of what Jesus said, "of such is the kingdom of heaven," what are we to say and do with a church or doctrine that will not allow children to enter and become members of the kingdom—children of God—until a number of godfathers and godmothers go responsible for them, and they have the child baptized? If these little ones were "children of wrath" and "conceived and born in sin," and required washing, sanctifying, regenerating, etc., did not Christ know it? And if so would he handle such unholy creatures? Would he say "of such is the kingdom of heaven?" Let churchmen answer. Why, is it not clear that if Christ believed as the Church of England teaches, he would have suggested godfathers, godmothers, baptism, etc., but alas, he lays the axe at the root of the Episcopalian tree, and down it must come sooner or later.

Think of it, my friends, where our Lord says, "of such are the kingdom of heaven," the great established church says they are "children of wrath," unregenerate, unwashed, unsanctified, unchristianized. How about this being most agreeable with the institution of Christ? Another convocation of archbishops, bishops and clergy in general might be a good thing, and make a big change, but as things stand now, the church of England is most agreeable with the Church of Rome, in this and other matters. The words of Christ found in Matthew 18: 8, "Except ye be

converted and become as little children, ye shall not enter into the kingdom of heaven," would have a very peculiar interpretation from the standpoint of the Prayer Book. Jesus would be made to say, "Except ye be converted and become as unwashed, unsanctified, unregenerate children of wrath, ye shall not enter into the kingdom of heaven." Such methods of interpretation may suit the English church, but are an insult to Christ, "counting the blood of the covenant an unholy thing." Little children are not lost if unbaptized. The atonement of our Lord "taketh away the sin of the world," so that little children are redeemed by the blood of Christ.

There is but one text that speaks of being born in sin; that has been woefully abused and misapplied. It is the statement of David found in Psalms 57: 1-5, "Behold I was shapen in iniquity and in sin did my mother conceive me." David here makes a confession of guilt and attributes his weakness largely to the conditions surrounding his birth. He was born in the days of polygamy and knew it, but all are not so conceived in sin or shapened in iniquity. To so state means to dishonor the marriage law. Sin is the transgression of the law, and those born in violation of honorable wedlock are as David, and can make such a confession, but this is not to be confounded with "original sin," so called, as cleaving to every man making them children of wrath, etc. The idea of original sin had its origin in Romanism and has met with strong support in Protestantism, unfortunately.

Before concluding this brief examination of the Prayer Book we give attention to TWO OTHER MATTERS of interest:

First, Every morning and evening service includes a prayer for the Queen, part of which cannot be otherwise than objectionable to any just person. And objection can be raised without conveying the idea of disloyalty to her Majesty. It reads, "Strengthen her that she may vanquish and overcome all her enemies." This no just person could endorse, inasmuch as it judges her ever in the right and her enemies always in the wrong. The judgment of the nation is held up as infallible and the people pray for her to prevail irrespective of justice. We suggest that people pray for the right to prevail and let the Almighty decide.

Second, That part of the Catholic faith which reads, "As whose [Christ's] coming all men shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting, and they that have done evil into everlasting fire. This is the Catholic faith; which except a man believe faithfully he cannot be saved."

The statement that all men are to rise with their bodies at the second coming of Christ is not true, yet it is the Catholic Faith, which a man must believe faithfully or he cannot be saved. So the Catholic Faith is that I must

believe a falsehood or lose salvation. In support of my position I first cite the words of Christ, then Paul and then John:

"And shall come forth [all men]; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5: 29.

The question is, Are all men raised at the coming of Christ or is there a certain amount of time between the "resurrection unto life" and the "resurrection of damnation?" Let Paul answer, 1 Thessalonians 4: 16, "For the Lord himself shall descend from heaven with a shout \* \* \* and the dead in Christ shall rise first." 1 Corinthians 15: 23, "Christ the first fruits, afterwards they that are Christ's at his coming."

We get the idea clear that the dead in Christ rise first and at the time of his coming. This will be the resurrection unto life, no doubt, as made still clearer by John, Revelation 20: 4-6:

"They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Here we have the first resurrection—the dead in Christ—one thousand years before the "rest of the dead." Am I not correct in saying the Catholic Faith, so-called, is misleading and when I have to believe the Catholic Faith to be saved, of necessity I am forced to believe a falsehood. What think you reader? We now quote ARTICLE XIX. Of this article special attention is invited:

"The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same."

Allowing this definition of the visible church of Christ as correct, there are two points to keep in mind in considering the claims of the church under question.

1st. In which the pure word of God is preached.

2d. And the sacraments duly ministered according to Christ's ordinance.

In the acceptance of this definition how about the established church? Is it a or the visible church of Christ? It is questionable indeed according to their own accepted idea of the visible church of Christ, but to settle the question we call for a strict compliance with ARTICLE XIX, which no good, honest Episcopalian should have any objection to, and it is only just to measure them by the rule they measure others.

Having examined the true doctrine of the Church of England as found plainly stated in the Articles of Religion and other forms used in church service, twice endorsed by archbishops, bishops and clergy in convocation, first in 1562 and again in 1571, we have unmistakably proven said articles and forms unscriptural in many respects, therefore justly and fearlessly charge the established church with teaching the following Rom-

ish (for the most part) doctrine in opposition to the pure word of God and proper ministrations of the sacraments according to Christ's ordinance:

1st. That God is without body, parts and passions.

2d. That we are justified by faith only.

3d. That the true church ought not enforce anything to be believed necessary to salvation.

4th. The blasphemous title of "Most Reverend Father in God."

5th. That a true bishop receives authority in the congregation.

6th. That bishops and pastors are to make choice of ministers and send them into the Lord's vineyard.

7th. The idea and use of a holy table.

8th. That priests and deacons should guess at their calling.

9th. That the priest has power from Christ to absolve the sick or a worshipping congregation upon their confession.

10th. That infants are by nature the children of wrath; unwashed, unsanctified, unregenerate, liable to eternal wrath and damnation, etc.

11th. That infants are born again and become members of Christ by sprinkling.

12th. The doctrine of god-fathers and godmothers making promises and going responsible for the child's course in earth life.

13th. That the child is bound to live as the godparents may promise and so deprived of his or her agency.

14th. That we should pray for the Queen to vanquish all her enemies without consideration of her enemies' cause.

15th. That all men, just and unjust, are raised from the dead at Christ's coming.

We might mention other Romish features connected with the Church of England, but the foregoing are taught in the Prayer Book and enable us to decide as to whether or not the established church preaches the pure word of God and duly ministers the sacraments according to Christ's ordinance.

Measuring the Church of England by their own statement of Christ's church, what shall be our decision? Can we endorse it as the visible church of Christ? These are questions that require answering and what shall we say? Churchmen may feel indignant at this apparent boldness and may perhaps turn away terribly disgusted and insulted at such questions, but they remain to be answered nevertheless. As men and women of intelligence and freedom, shall we hesitate in reaching a conclusion? We need not fear the established church now as did they who lived and saw it established. It is but an institution of men, established by law, a fact of which it appears proud. Our duty is, "Fear God and keep his commandments." Peter said upon one occasion, and his words are applicable to any in such a dilemma, "We ought to obey God rather than men." (Acts 5:29). How true the words and yet how few there are who think or who do "obey God

rather than men." What will our English church friends do? Will they follow and trust in the opinions of the clergy—the words of men? Nay, surely not, for we read, "Cursed is the man that trusteth in man, and maketh flesh his arm." Then let us and let them turn to the word of God and obey it, inasmuch as it comes as "a lamp to our feet and a light to our path."

Now let me conclude with the words of God as delivered by Daniel to the king of Babylon, and which we can accept as the only verdict in the disposal of the established church as the visible church of Christ, churchmen and all concurring, Daniel 5:27, "Thou art weighed in the balances and art found wanting."

[CONCLUDED NEXT WEEK.]

"A MORE EXCELLENT WAY"

ELDER E. W. NUNLEY.

We propose to offer a very few thoughts as to what we understand the Apostle Paul to mean by the above language. By reading the entire chapter we see that Paul was teaching the church at Corinth about the organization of the church, and the different gifts which were bestowed upon the different members of the church, to qualify them to do the work that Christ designed they should. He asked the church these questions, viz.:

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? I say unto you, Nay; for I have shown unto you a more excellent way, therefore covet earnestly the best gifts."—1 Cor. 12:29-31, I. T.

The above shows us conclusively that the apostle was contrasting the more excellent way with some other way referred to by him. Now, he tells us in the chapter referred to what the way is to which he has made reference, and the excellent way as well; so we are not left to guess at it as some have done.

We call attention to verses 27 and 28 of this chapter.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Then Paul proceeds to ask the church to which he was then writing, Are all apostles? are all prophets? are all teachers? etc. Nay, he says, for I have shown unto you a more excellent way. Now, what was that more excellent way? He had shown them that they were the body of Christ; and that God had put in the church apostles, and prophets, and teachers, etc., and this was the more excellent way, for it was more excellent to be thus organized and endowed, than for them to all be apostles, or all prophets, or all teachers, etc., and all have the same gifts, and as it was then, so it is now; it is more excellent to be organized and endowed just like the church was then, than to be organized

like any of the sects of the day are, for we have the more excellent way, being organized, and are blessed as was the church in Paul's day.

#### BURDEN BEARERS.

The constant rotation of the wheels of time brings to all a period of experience when life's burdens bear more heavily than at other seasons, and perhaps the knowledge and understanding of this, prompted or inspired the great apostle to the Gentiles to write:

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. 6:2.

To this we add: "See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires."—D. & C. 85:38.

Were the two above injunctions lived up to, never would there appear a word in our publications asking for financial help, for the storehouse of the Lord would be full and running over.

Once more we turn to our daily guide book and read:

"Behold, I say unto you, that ye must visit the poor and the needy, and administer to their relief, that they may be kept until all things may be done according to my law, which ye have received."—D. & C. 44:3.

Graceland College is a creature of the church's creation, and it is "poor" and it is "needy," as all such institutions are in their infancy.

Here is another forceful reminder:

"And remember in all things, the poor and the needy, the sick and the afflicted, for he that doeth not these things, the same is not my disciple."—D. & C. 52:9.

Let me ask you, dear Saints: After Graceland College was brought into being by the "HEARTY SUPPORT" of the First Presidency, the quorum of Twelve, and the Bishopric, in council April 1894, and by the voice and vote of General Conference, can you afford to let that institution suffer, languish and die? Where, O where! are our philanthropic men and women of this church in this hour of our necessity? Yea! where, O where!! are the humanitarians of this church that live not for themselves, but for the good that they may do for others?

I am asked "Bro. Elvin, why is the College not self supporting?" Thank you brother for firing that question at me. I will try to answer: notwithstanding the church authorized the building of Graceland College, and it is therefore, a child of the church, and largely dependent upon the church for support, in both students and money, nevertheless I am safe in the estimate, that not one-fourth (¼) of the children of the Saints who are now attending College are in attendance at Graceland. Where are they going to College? Going! why to the institutions of the world, and sectarian institutions of learning, exposed to the possibility and probability of being educated away from the faith of their fathers, and out of a fellow-

ship of the church; ah, do not put this aside with a pooh! pooh!! for that which has come to the youth of the church, is liable to come again to those thus exposed.

I feel fully assured that if we had enrolled as students of Graceland, all the children of the church now in attendance at the many colleges patronized by our church membership, our church institution "of learning" would be under no necessity of pleading for help for the running expenses.

Please, dear reader, before you permit this plea to slip from your mind, immediately make such provisions to bear your portion of this burden, as will encourage and relieve the anxiety of the present Board of Trustees, and assure the success of running the College this year without the necessity of borrowing money to meet running expenses.

If you are not now prepared to remit, please send us your name and amount that you will be willing to contribute for this purpose on or before April 1, 1901.

For success,  
ROBT. M. ELVIN.

Box 224 LAMONT, IOWA.  
Oct. 25, 1900.

#### Was Joseph Smith a Seer?

Does the Book of Mormon say there should be a mouthpiece for the Lord? No, not in so many words. But it does say on page 209, that a man who had the interpreters through which to look, "The same is called seer," and it is a "high gift from God."

"And the king saith, that a seer is greater than a prophet." Then, Ammon said, that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he possess the power of God, which no man can; yet a man may have great power given him of God."

Now, from this we learn, that God may or does raise up a man on whom he bestows this "high gift, that of a seer who is a revelator and a prophet also," and when in possession of the interpreters can also translate. Yet it is possible when not possessing the interpreters, may still retain the gift of seer, hence be a "Revelator and prophet also." This places him in condition to know of things past and to come, by which secret or hidden things come to light, and things which are not known shall be made known by them which otherwise could not be known. (Mosiah 8:13-17).

Now if you will examine verse 13 you will there learn that no man can use the interpreters to "look in them, except he be commanded, lest he should look for that he ought not, and he should perish." We here learn that only he who has the gift of seer, is commanded to look. "Therefore he becometh a great benefit to his fellow beings."—v. 18.

On page 77, v. 6, the Lord promised to "raise up a seer," who was to be a "choice seer," and to him the Lord would give power to bring forth my word, and not only the bringing forth my word

#### "INCURABLE" HEART DISEASE SOON CURED.

During the last two or three years very great improvement has been made in the treatment of the different kinds of disease of the heart. Cases formerly considered incurable now rapidly recover. The well known specialist, Franklin Miles, M. D., LL. B., of Chicago, will send his new Individual Treatment free to any of our afflicted readers who will mention this paper.

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The Treatments are carefully selected for each patient, as regards their age, weight, and stage of each kind of heart disease. All afflicted persons should avail themselves of this liberal offer. No death comes more unexpectedly than that from heart disease.

Rev. J. W. Stokesbury, of Fallport, Mo., had head, heart, stomach troubles and nervous prostration. "Three physicians failed to help him. He writes: 'I regard myself cured.'"

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has saved neither his name nor money to keep himself abreast of the great advancement of medical science."

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives, will be sent on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Steinberg, No. 282 21st Ave., St. Paul, Minn.; Mrs. A. B. Colburn, Blessing, Ia.; Mrs. M. B. Morelan, Rogers, Ohio, and the presidents of two medical colleges, etc.

Send at once to The Dr. Miles Association, Cor. Adams and State Sts., Chicago, Ill., for free treatment before it is too late.

only, "but to the convincing them of my word, which had already gone forth," meaning the Bible. From this we learn, that this "seer" not only brings forth the Book of Mormon, but also has convincing power given him, to prove to them that the Holy Scriptures are true. That the two "shall grow together, unto the confounding of false doctrines, and laying down of contentions, and establishing peace, and also to a knowledge of my covenants, saith the Lord."—vs. 6 to 12. Hence, being a seer could be a translator, and was evidently a revelator and a prophet, hence, mouth piece, inasmuch as a prophet speaks in the name of the Lord.

I have quoted from "The Nephite Records."

L. H. EZZELL.

#### Atonement Day With New York Jews.

Thousands of Hebrews who failed to get into the crowded synagogues, halls, theaters and every other conceivable building which was devoted to prayer went to Central park yesterday, where, under clouded skies, they celebrated Yom Kippur, or the Day of Atonement.

It was an inspiring and pathetic sight. Men with praying shawls, white and black gowns and skull caps, sat on the benches the livelong day and prayed. They were not all grouped together, but kept separate, so as to not violate any of the park ordinances.

Although it drizzled at times,

they remained in the park until sunset, when they went to their homes to eat their first meal in twenty-four hours. They had fasted from 5 p. m. Tuesday.

The Thalia, Windsor and People's theaters on the Bowery were so crowded that a detail of police and firemen was on duty at those places for fear of an accident.

Never before in the recollection of the oldest East side citizen has the observance been so rigidly kept.

Hundreds of places in the wholesale district along Broadway were closed, and no woman could purchase a hat in any of the seventy-eight millinery stores along Division street for love or money.

According to the Rev. Dr. Leopold Zinsler, rabbi of the Congregation Shalom Zedek, there are about 15,000 more Hebrews in the city than there were a year ago.

So many Hebrew boys are employed by the Western Union and Postal Telegraph companies that the messenger service was somewhat crippled yesterday.—The Kansas City (Mo.) Star, Oct. 26, from N. Y. World.

Baptized in His Chains.

At Wichita, Kansas, Frank Allgood, sentenced to three years in the penitentiary for horse stealing, was baptized by immersion at the Christian church. His hands and feet were shackled and he had to be carried to the baptistry.—The Cass News, Harrisonville, Mo., Oct. 26.

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Prof. E. Benjamin Andrews, now Chancellor of Nebraska University, and recently Superintendent of Chicago Schools, comments on his character and ability as follows:

Board of Education, Office of Superintendent of Schools, Schiller Building, Chicago, Feb. 21, 1900. Mr. John H. Schofield is well and favorably known to me as successful director of a large shorthand college in Providence, R. I. I consider him not only one of the most expert practical shorthand writers whom I have ever known, but also an upright, honorable and perfectly trustworthy gentleman.

E. BENJAMIN ANDREWS, Superintendent of Schools.

Commenting on Mr. Schofield's ability and character, President E. G. Robinson of Brown University, Providence, R. I., contributes the following:

Brown University, Providence, R. I. I have known Mr. John H. Schofield for years as stenographic reporter for the Providence Journal. His work has given special satisfaction to all parties concerned. His character as a man is also commending respect, and I take pleasure in commending him to the confidence and good-will of all with whom he may meet or with whom he may have any business relations. E. G. ROBINSON, President Brown University.

Brother Fabrician, of La Salle College, Philadelphia, Pa., adds the following testimonial:

La Salle College, Philadelphia, Pa. Mr. John H. Schofield: My Dear Sir—It gives me much pleasure to say a timely word to best witness to your character as a man, and your ability as a journalist and shorthand writer. I hope and pray that your efforts, in whatever channel you may choose to direct them, will be rewarded with the measure of success which your talents, your energy and your accomplishments must win. You are, however, too well and favorably known to me by his title or recognition from your very sincere and devoted friend, BRO. FABRICIAN.

Those so situated that they cannot attend school sessions, taught by mail, as Principal John H. Schofield has had gratifying success by this method of teaching. Mail students who will devote two hours daily to practice, cannot fail to obtain a good general knowledge of shorthand in twenty weeks. This is a short time to acquire a profession that will enable persons to be self supporting. Those who attend school generally graduated in about sixteen weeks, but this depends largely on the ability and general knowledge of the pupil. As a knowledge of shorthand is of no practical utility unless able to spell and compose correctly, students deficient in those lines are taught without extra charge. Shorthand and typewriting furnishes lucrative, as well as pleasant employment for both sexes, but more especially for young ladies, as there are always positions for those who are capable and competent.

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Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not allow large profits. Mr. Major tells us that one of the elements of his cement costs \$3.75 a pound, and another costs \$2.65 a gallon, with a large share of the so-called cements and liquid glue upon the market are nothing more than sixteen-cent glue, dissolved in water or ethric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials. Major's Cement retails at fifteen cents and twenty-five cents a barrel, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit.

The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Mr. Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1876. Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and clothing shoes, and any other rubber and leather articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; either kind, free of postage.

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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTI, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for the responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhauer, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3133 Olive St., St. Louis, Missouri.

### MOTHER.

I am not one of the mothers, but am "Mother's girl," and as mother's girl I would like to have a chat with some of "our girls" on the treatment of our mothers. At present writing I am many miles from my home and am in a position to now fully appreciate a mother's love and care.

Much has been said and written on the care of children, but little has been said as to how children (grown ones) should care for mother. Mother is a great and grand blessing and like many another, is not appreciated until we are deprived of the same. My "dear girls," let us not wait until the mother has gone home and then think with pangs of regret of what we might have done. Let us begin now and lighten her overburdened shoulders and help her to enjoy the remaining years of her life. Let us be such "helpers" that mother can truly say "My last years are the best."

Let us so plan our work that "mother" can have a chance at least once in a while to "get out" and see friends and neighbors. Try it, girls, and you will be pleased and amply repaid by the renewed look in your mother's face. And again, let us not leave all the hard things for mother; let us take up some of the unpleasant duties and not with the face and air of a martyr, but with the love of mother in our faces and it will indeed be a labor of love, for which we will feel amply repaid.

In this age of the world we too often pass our loved ones by without a token of affection.

God is love and the closer we come to Him the more of the spirit of love will we possess, and the more loving we should be to all, and especially to those "loved ones" who first loved us.

It has been beautifully said that, "God could not be everywhere, so he made mothers." Too often we sit idly by and permit these same mothers to bear all the burdens. Let us come a little closer to the Scriptures and

learn to bear one another's burdens and thus fulfill the law of Christ.

Many, many times I have seen a dear, loving mother grieved by the unkind words of a thoughtless daughter, while same daughter had only words of kindness and sympathy for "the sometime guest."

"The choicest garb, the sweetest grace, Are oft to strangers shown; The careless mien, the frowning face, Are given to our own."

We flatter those we scarcely know, We please the fleeting guest, And deal full many a thoughtless blow To those who love us best."

So often I have seen the patient, uncomplaining mother set aside as it were until she seemed but little more than a servant in her home; the home where she should be queen and as such should be treated by all of her loved ones and especially by you girls.

In all your experience you will find no one more willing, more ready to sacrifice to do anything for your good than dear, kind, loving mother.

"There are words that speak of quenchless love, Which burns in hearts we cherish; And accents that tell of a friendship proved,

That will never blight nor perish. There are soft words murmured by dear, dear lips, Far richer than any other; But the sweetest word that ear hath heard, Is the blessed name of mother."

"Oh, magical word, may it never die, From the lips that love to speak it; Nor melt away from the trusting hearts

That even would break to keep it. Was there ever a name that lived like this? Will it ever be such another? The angels have reared in heaven a shrine For the holy name of mother!"

### MOTHER'S GIRL.

How much beautiful truth is embodied in the above; truth that I want my girls to consider well. A great wave of "child culture" is sweeping over our land which is well and good so long as we do not fall into the mistake of making the child the center of our world. For the good of the child all things should not gravitate his way. I quote from a good authority: "Sometimes I think, rather sadly, that despite all that has been done for the children of this generation, they do not and cannot, have a very intense enjoyment of life because there is too much of the dead level of continual entertainment about it."

It is a homely saying, yet true. "Keep in the middle of the road." There, and there alone, is safety. I hope to hear again from "Mother's Girl."

On account of the growing needs of the general society the Advisory Committee have decided to call upon all the locals for funds to carry on the work. We trust all will respond as soon and as liberally as possible.

The Advisory Board of the Daughters of Zion take this opportunity to return thanks to Bro. Haws for his kind words of encouragement in ENSIGN for October 18th, also to other brethren who have given them such words of good cheer of late. The editor would also be pleased to have some more good words for her column from Bro. Haws, who so fully appreciates the needs of the present day.

### CONFERENCE MINUTES.

The quarterly conference of the South Missouri district convened at Springfield, Missouri, October 13th. The meeting was called to order at 10 a. m. by the President, Elder D. W. Thomas. The weather being favorable there was a very good attendance. Preaching services at 7:30 p. m. by Elder Merritt, Sunday morning, priesthood meeting at 9:30, preaching services at 11, meeting in charge of D. W. Thomas and preaching by Bro. J. T. Davis. At 2:45 p. m. prayer and sacrament service in charge of Elder D. W. Thomas. At this meeting Bro. J. T. Davis was ordained to the office of priest. At 7:30 p. m. there was a large attendance and a good discourse by Elder H. Sparling. Conference closed to convene at Pomona, Missouri, January 5, 1901. S. N. GRAT, Dist. Clerk. SPRINGFIELD, MO., Oct. 19.

The Northern Michigan district conference convened at Beaverton, October 13, 1900, J. H. Lake presided, J. J. Cornish, R. W. Hugil and J. A. Grant associates; C. B. Joice, secretary; E. A. Goodman, assistant. Branch reports: Mikado 19; Greenbush 37-36; Coleman 146-150; South Boardman 93, gain 4; Hersey 104, gain 8; Glover 21; Isoco 77, gain 8; Yalley 85, loss 2; Boyne City 50, loss 1; Whittemore 45; Kingsley 46, loss 1; Free-soil 162, gain 3; Bellaire 84, gain 11; Chase 45; Prescott 32, gain 4; Fork 45, gain 1; Wilson 23, gain 7; Star 29, gain 3; Alpena 40, loss 6.

Ministerial reports: R. W. Hugil, baptized 3; J. H. Peters; Levi Phelps; J. R. Beckley, baptized 14; W. D. Ellis, baptized 10; David Smith, baptized 6; John Schreuer, baptized 6; Amos Berve, J. A. Grant; C. G. Lewis; J. J. Cornish, baptized 19. Priests: C. E. Irwin, baptized 2; F. S. Brack-enbury; G. D. Washburn, baptized 12; Abram Burr; E. A. Goodwin. Teacher A. Whitehead. Deacon C. B. Joice.

Bishop's agent reported amount on hand last report \$923.03; received since, \$658.33; total disbursement, \$760.10; due church, \$51.26. Audited and approved.

J. H. Peters elected district president, C. B. Joice elected district secretary, J. J. Cornish, bishop's agent, sustained. J. H. Peters was elected as delegate to General Conference, with such other officials as may attend.

Preaching by J. H. Lake, J. J. Cornish, E. K. Evans, W. D. Ellis, J. R. Beckley. Four baptized. E. A. Goodwin ordained elder, W. P. Buck-ley and John McKnight priests, Ed-ward S. White teacher. Adjourned to meet at Fork, Isabella county, the second Saturday and Sunday in June 1901. J. H. PETERS, Pres. C. B. JOICE, Sec. SOUTH BOARDMAN, Mich., Oct. 22.

### Christmas Programs.

The Christmas programs issued by the General Sunday School Association will be ready to mail about November 10, 1900. Price will be 5 cents each; 50 cents per dozen, or \$1.00 per hundred, postage prepaid. Send orders to the Business Manager of the Herald Office, Bro. John Smith, Lamoni, Ia. Order your programs early and begin work on them at once.

We have examined the manuscript of this program and consider it of unusual merit and will do credit to the many contributors and to the committee which prepared it. It is adapted to the use of the smallest school in the Association or to the largest. You may find parts for any individual or class in your school. It has been prepared with this point especially in view. So do not think that your school could not use it.

We hope that all schools whether large or small will celebrate the Christmas with appropriate exercises. Do not desecrate the day or treat the occasion lightly, but make it one of pleasure, worship and reverence. These programs are issued with the hope to assist those who wish to celebrate the day with appropriate exercises by furnishing them with material such as they cannot find without

much effort if at all. We believe that all will be pleased with the program that use it.

Yours for the work,  
T. A. HODGAS, Gen. Supt.  
HENDERSON, IOWA, Oct. 29. 2t

### Boundary Lines of Districts, Etc.

It is necessary to have on record a description or statement of the boundary lines of every district, for the use of the Presidency and other departments. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are requested to also give lists of names of branches in their districts.

If boundaries have not been specifically defined, or not specified at all, kindly so report, and as soon as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to make the record complete. District officials are requested to give this request their early attention. Please do not omit lists of branches. The foregoing request, made in June, 1900, has been responded to by but eighteen out of a total of sixty-nine districts. Responses from all are earnestly desired.

R. S. SALLYARDS,  
Church Secretary.  
LAMONT, IOWA, Oct. 15, 1900.

### NOTICES.

Information is wanted of the whereabouts of Isaac Newton Gore or his wife, Clementine Gore. The last heard from they were in St. Joseph, Missouri. Anyone knowing their address will confer a great favor by sending same to the ENSIGN or to

LAWSON PASCHAL,  
Puryear, Tenn.

To the Second Quorum of Elders; Dear Brethren—I have lately mailed to each member of the quorum one of our circular letters. If anyone should fail to receive one, please inform me and I will mail you another at once. Each member will please seek to do all they can to magnify their calling, and keep a correct account of all their labors, so that on the first of March, 1901, you will make out your report on a blank which I will send to you before that time and you will send it to me, so that I can have our reports all in order when we meet at General Conference in April at Independence, Missouri.

F. C. WARNKY, Sec.

2122 Wabash Ave., Kansas City, Mo.

### Conference Notices.

To the Northeast Texas and Choctaw District.—The Saints in the above district will please remember that the conference of the above district convenes at Cove, Arkansas, on December 1st, and not on the 5th, as some have understood. Please remember. It is expected that a profitable time will be had. The missionary in charge will be present. Let us have a full turnout.

ELLIS SHORT,  
KANSAS CITY, MO., Oct. 29.

### Convention Notices.

The semi-annual convention of the Massachusetts District Sunday School will convene Saturday, November 10, 1900, at 2:30 p. m., 64 Broadway, Somerville, Mass. Everybody come. Take any Broadway-Somerville car. M. C. FISHER, Dist. Supt. 39 Hudson St., Somerville, Mass. October 22.

### MARRIED.

ALBERTSON-MESSICK.—At the home of the bride's parents, Kansas City, Missouri, Sunday, October 21, 1900, Mr. Harrison D. Albertson and Sr. Alice M. Messick were united in marriage by Elder E. C. Warnky.

PENDER-GURWELL.—In the Saints' chapel, Fanning, Doniphan county, Kansas, on Wednesday evening, October 24, 1900, Elder W. S. Pender and Sr. Fannie B. Gurwell were united in marriage, Bro. H. A. Stebbins officiating in the ceremony. The bride is a daughter of Bro. and Sr. William

Gurwell. Saints of long experience in the gospel and Bro. Pender has for years been in the missionary service of the church.

Preceding the ceremony Bro. Stebbins preached upon the marriage covenant as defined in God's word; Bro. A. H. Parsons assisted in this service. Then the couple came forward, the groom being attended by Elder M. T. Short and Mr. Leonard Whitlow, the groomsmen, and bride by her parents and her sister, Helen, as bridesmaid. Thus, standing under a leafy arch, the two, already united in heart, were made one according to the laws of God and of the land.

During the sermon and ceremony the chapel was filled with interested friends and neighbors. Going thence to the home of Bro. and Sr. Gurwell, the wedding feast was served. Six of the ten sons and daughters are now married. Bro. Pender expects to return to the Rocky Mountain mission work about December first.

### DIED.

CAULKINS.—At Hamburg, Iowa, October 8, 1900, Sr. Nancy Jane Calkins, wife of Bro. Myron Calkins. She was born September 2, 1850, in Buchanan county, Missouri; baptized August 23, 1870, at Riverton, Iowa, by Thomas Nutt, confirmed by James W. Calkins. Funeral at Saints' chapel, Hamburg, Iowa, Elder Henry Kemp officiating. Husband, three sons, one daughter and many friends mourn for her.

RICE.—At Clinton, Missouri, October 26, 1900, of a complication of diseases, Bro. Thomas B. Rice, aged 63 years. He was born in Medora, Illinois, moved to Clinton 23 years ago, and, until incapacitated by reason of ill health, was engaged in mercantile pursuits. His wife, formerly Miss Susan Chilton, of Medora, Illinois, and one daughter, with four brothers and five sisters survive him, none of them, however, being identified with the church of which the deceased was so worthy and exemplary a member. A few weeks ago Elder H. H. Robinson, of Independence, Missouri, was called to administer to him, from which temporary relief was realized, but he soon relapsed and has gone to his reward. Funeral Saturday, October 27th, conducted by Rev. C. M. Truex, pastor of the Baptist church.

## ON GUARD



The warning cough is the faithful sentinel. It tells of the approach of consumption, which has killed more people than war and pestilence combined. It tells of painful chests, sore lungs, weak throats, bronchitis, and pneumonia. Do not suffer another day. It's useless, for there's a prompt and safe cure. It is

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which cures fresh colds and coughs in a single night and masters chronic coughs and bronchitis in a short time. Consumption is surely prevented, and cured, too, if taken in time. A 25c. bottle for a fresh cold; 50c. size for older colds; \$1 size for chronic coughs and consumption. "I always keep a bottle of Ayer's Cherry Pectoral on hand. When every time I get cold I take a little of it and I am better at once." L. S. LANSO, W. H. WOODS, Oct. 19, 1898. El Paso, Texas.

Write the Doctor. If you have any complaint whatever and desire the best medicine, write the Doctor freely. Dr. J. C. Ayer, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 8, 1900

NUMBER 45.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## EVIL SPEAKING.

Speak not evil one of another brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.—Jas. 4:11.

Thou shalt not speak evil of thy neighbor, nor do him any harm.—D. & C. 42:7.

It would seem to an observant mind that if there is anything to give possible color to the theory of the total depravity of the human family naturally—unregenerated, which is sometimes advocated, it is the almost universal inclination to find pleasure in hearing or relating something of the weaknesses and imperfections in another's character. If just a tittle of the interest that is now used in unseemly gossip in all classes of society, inside as well as outside the church, was displayed in speaking of the gospel, how different would be the conditions existing. Or, if as much assiduity were used in speaking of the good traits characteristic of others, entirely ignoring the baser sort—in conversation—as some seem to show in spreading and magnifying evil reports, the devil would be raging, instead of well pleased and delighted as he must be under the existing conditions.

Many a young person, lacking in discretion, but innocent of wrong intention, has been cruelly wounded, and in some instances even ruined in their lives by the despicable habit of slander, superinduced by a spirit of evil surmising. It will be a heavy burden to bear in the judgment for those who are the principals and accessories in this unholy, unchristian work, for the declaration of the Savior with regard to blessings given for kindly acts, will apply with equal force to those who so uncharitably wound His children: "As ye have done it unto one of the least of these my

brethren ye have done it unto ME." (Matt. 25:40). This thought should impress itself upon the mind so strongly that the last thing we should be willing to do, should be to needlessly and causelessly inflict a wound fraught with such distressing results, upon any one. God's children are required to be helpful in their influence, to cheer and encourage, under all conditions, leaving judgment for transgressions with the Lord, and in the hands of those appointed overseers of the flock.

The plea is often made when confronted with the direful evidence of havoc wrought in someone's character, "I did not intend to do harm;" perhaps not, but the result is precisely as though harm had been intended. It does not lessen the woe of the sufferer that the harm was but incidental, unpromeditated; not a particle; the fact, stern and uncompromising, is that harm has resulted, and a great deal of hard work is imposed upon some one, and much humiliation will be experienced, before restitution can be made and effective restoration of character completed. But those instrumental in spreading an unfavorable story, seldom display anywhere near the interest and energy in trying to correct the wrong done. Seldom indeed.

The story is told of a member of the Roman Catholic church who in her confession to the priest, mentioned having told certain things derogatory to the character of a fellow parishoner. The priest listened carefully to her recital and when it was completed, he imposed as a penance upon the culprit, the necessity of going upon the highway and scattering bits of paper along the road, after doing which she should report to him again. The woman hastened joyfully away, congratulating herself upon the lightness of the sentence and the ease with which it could be performed. In due time she returned to the father confessor and told him she had complied with his decision, and after being assured that she had done her work thoroughly, the wise priest commanded her to immediately return and gather up every piece she had scattered and bring it to him. Upon her startled assertion of the impossibility of doing this part of the penance, as the winds had scattered them far beyond reach, the priest impressed the lesson upon her of the mighty task of gathering up the effects of a slander, and she went thoughtfully out from his presence impressed with the magnitude of the evils resulting from this arm of the adversary's service. How does the lesson impress you, reader?

But it may be urged the actions of one against whom unfavorable reports may be circulated tend to confirm the truth of the reports and at least give color to the truthfulness of the stories told. Supposing this to be true and for the sake of the argument allowing that it is true, what liberty does that fact bestow that any one may use it to spread the shame of it? What authority does that confer upon anyone to lower the individual in the estimation of those who may still hold a good opinion of such an one? Where is there a warrant in God's word for the license so often assumed to enlarge upon the demerits of those who are said to be erring? Things are not always what they seem and it requires keen penetration, a well balanced temperament and a very strong sense of justice and as strongly tempered with mercy, to enable one to judge righteously always, as the disciples of Jesus are enjoined to do.

There is one right way and only one way to act when wrong doing by a member of the church is revealed, and that is to tell it to the proper officer of the church AND TO NO ONE ELSE; you have, then performed your duty in the case and the responsibility rests upon that officer (the teacher) to see that it is corrected. If he fails to take notice after due time then the pastor—the presiding officer of the local church—should be informed, and if he fails, then the district presiding officer and from there to the missionary in charge. But no one should bind themselves to secrecy in concealing a misdemeanor from which the fair name of the church would suffer or the work of the Lord be hindered. In so doing one becomes a partaker of the evil. An unsavory report is sometimes told another in confidence, "You won't tell anyone else, will you?" "Don't you say a word about it to anyone else," or "Don't tell anyone that I told you," etc. Generally the person thus pledged has someone in whom they place confidence and in imparting the information to that other one under the same kind of an assurance they forget they have violated their promise and soon the report is public property; then stop it if you can.

The remedy for this evil is not to give pledges of this character. Better crucify the feeling of curiosity and remain in ignorance of the fearful thing than to be made a partaker in the evil by keeping it from those who are set in the church by the Lord to see that no evil exists, and in which category that of "backbiting" or slander is specifically named. Give every person who

wishes to bind your conscience in this manner to understand that it is your duty to make known to the officers of the church any wrong which may be existing, and to give them your authority for your information so that they may be able to trace it down to its source and have justice done, and that you would be under condemnation before the Lord were you to act otherwise. This would stop all the evil if every one would act in this manner, and the adversary would lose a fruitful assistance in his unholy work. Brother, sister, what think you? What will you do in this matter? "Every man shall be rewarded as his works shall be."

## EDITORIAL ITEMS.

SR. DELLIS A. PERRY, 104 North Willard street, Burlington, Vermont, would like to know if there are any of the Saints in that part of the state. She expects to remain there for about three months, and a call from any Saint living in the vicinity, will be welcomed at any time.

ELDER RICHARD BALDWIN, of Sharon, Pennsylvania, is doing some effective work at Titusville, Pennsylvania, seven have been baptized, and is preaching to a full house every night. He says, "The work is onward here; more openings than I can fill." This is in a region where but little of the work is known and we rejoice with our brother in the interest manifested.

ELDER J. W. RUSHTON, on August 11th this year, had an article in *The Hamilton* (Scotland) *Advertiser* regarding the faith of the Saints. To this article one Sueddon, apparently a Brighamite, took exceptions and in the issue of *The Advertiser* for September 22d, in an article headed "Utah and its People," made some statements and referred to Bro. Rushton in uncomplimentary terms. October 13th Bro. Rushton in about a "galley" of "minion" presents the facts in the case, citing authorities on Brigham Young's teaching and other officials, relative to polygamy, blood atonement, Adam-God, and the character of the people of Utah as described by President Young. It is a very able statement and the people of Scotland who have sufficient interest to investigate, cannot fail to be impressed with the truths in Bro. Rushton's presentation.

THE ENSIGN gratefully acknowledges the thoughtful consideration of Bro. F. M. Freeman, 496 Givens street, Toronto, Ontario, for two large photos of a group of the Canada Saints—with President Joseph Smith and Apostle R. C. Evans leading features—and the new church

of the Saints with a group of workmen in front. Bro. R. C. Evans, with cap and overalls, being among the number, as well as several ladies and boys. We feel proud of the appearance of the church as being a credit to that noble band of self-sacrificing and hard working Saints, whose love for the work and diligence manifested made such a church home possible. It is of brick, neat but plain in design, and will surely attract the citizens of Toronto to the fact that the faith of the Saints has a good foundation in Toronto. The brethren and sisters represented in the larger picture are intelligent and pleasant looking people, and with such earnest workers to move it, the gospel is sure to make progress in Toronto. We bid them Godspeed in the good work.

## EXTRACTS FROM LETTERS.

ELDER J. C. FOSS, St. Joseph, Mo., Oct. 19:

Am preaching again this week at the Aspey mission, assisted by Elder M. Shaw, who has charge of the mission; he stands by me nobly and is a good worker at the mission. Last Sunday we ordained Bro. Henry B. Taddos as an elder; the Spirit was present to bless. Bro. Wm. Lewis is a kind father to the branch. Bro. S. F. Cushman, and Walter W. Smith closed a long series of meetings in the tent at Far West, on Sunday last. A hundred and fifty people present. Our district is in a healthy condition; of course there is a good chance to improve.

ELDER H. E. MOLER, Wilmington, Illinois, October 30:

Bro. J. T. Hackett and I have been laboring here, and near here, for over three Sundays. We had those Saints baptized by Bro. A. J. Keck and myself still alive in the work, and desirous of being advanced to the rank of elders, and in the light which they possess. We held a weeks meeting at Wesley, but the farmers were too busy to attend. We go, the latter part of this week, to South Wilmington, a new mining town which has been southwest of here, to the first effort that has ever been made there. Expect to look after some new openings near Piper City later on.

Bro. J. L. TERRY, Millersburg, Illinois:

Zion's cause seems to be gaining ground in our branch at Millersburg, notwithstanding there are some things that should not be. We have just had Apostle Heman C. Smith with us for a few days, expounding the Scriptures to the citizens of our village, which I think has done good. In that it has strengthened the Saints and gave some of those not of our faith something to think about. Bro. Smith is very convincing in his arguments, and I cannot see why anyone cannot understand that this is God's work, and in harmony with His plan of salvation. One, a Bro. Reynolds, was baptized Sunday by Bro. J. W. Adams. Bro. Smith had a good sized and very attentive congregation, and I think his stay among us, though of short duration, will result in good, both in bringing some into the fold and helping the Saints to a better understanding of the duties devolving upon them. Saints in Millersburg have been blessed both spiritually and temporally. They have repaired their church to the extent of about one hundred dollars worth, which was a large undertaking, considering the financial condition of the Saints in our branch. But it is evident that the Lord has blessed them in their undertaking, and the result is, they have the repairing done and paid for.

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## GENERAL CHURCH NEWS.

### INDEPENDENCE.

Sr. Joseph Clark has just returned home from a three months visit with relatives and friends in Provo and other points in Utah and in Idaho.

Bro. John D. White's new house on Short street, is looming up. The Vernon addition is a popular part of the city and is getting some nice residences.

Bro. Bert Eaton will leave for his home, Stonington, Maine, this (Thursday) evening; he is in poor health; Bro. John C. Foss will accompany him to look after his welfare.

Elder Alfred White will preach next Sunday morning at the Saints church, and Bishop G. H. Hilliard at 7:30 p. m. It may be necessary to hold services in the lower auditorium for a Sunday or two until the furnaces are in shape for use.

We congratulate Bro. A. H. Smith, our good natured Patriarch, on the advent of a sweet little granddaughter at Independence last Saturday. Bro. and Sr. W. F. Kennedy the happy parents will see that she gets the best of care.

Every official of the branch, the Sunday School, and the Religion, are earnestly requested to meet the pastor in the north room of the basement, next Monday evening at 8 o'clock sharp. Important questions are to be discussed looking to advanced and enlarged work in some departments.

Bro. Willis W. Tousley and Mrs. Lillie Stickley were married at the home of Sr. Douglas, Bro. Tousley's sister, on South Delaware street, property formerly owned by Bro. J. W. Brackebury, Sunday afternoon, November 8d; Bro. W. H. Garrett officiated.

Sunday was a most delightful day, the sun shining clear and warm. Bro. W. T. Bozarth being unable to fill his appointment, Bishop G. H. Hilliard consented to take his place, and occupied very acceptably. Apostle I. N. White preached at night to a good sized audience. The afternoon service was fair but a little slow. There were large audiences present at all the services.

A beautiful cantata to be given in the church for the benefit of the organ fund, is a contemplated event for some time during the winter. It will be prepared by Srs. W. N. Robinson and Belle James, who will be assisted by our best talent, and will be a treat for our music loving people. The church should be filled to overflowing when it is presented, it will be well worth hearing.

The weather has been bright and warm the past week; grass is green and in some places heavy, the falling leaves being the only indication of approaching winter. The editor of the ENSIGN gathered nearly a half peck of ripe tomatoes from vines in his yard the past week, and there were blossoms and green tomatoes yet on the vines. Sr. J. B. Smith, on West Electric street has, we hear, been having lettuce and radishes all fall taken from her garden; others are having similar contributions from their gardens. We hope to be favored with another mild winter.

Monday evening the branch business meeting was held; W. H. Garrett presiding, J. W. Luff secretary. The usual reports were read. The treasurer reported receipts for October, \$27.90; expenditures \$17.82; balance \$10.08. His report for the six months showed receipts \$194.10; expenditures \$184.02; balance \$10.08. Nine additions were made to the branch on letters of removal. Election for officials to serve for the ensuing six months being called, those serving the past six months were, under a suspension of rules relative to manner of voting, sustained. This summary action enabled the session to finish its work about half past eight when adjournment was had.

The Oratorio of the Creation, by Haden, was splendidly rendered before an audience that nearly filled the great Convention Hall, Kansas City, Thursday evening of last week, under the direction of Prof. Carl Busch. The soloists, Mr. Hamlin, tenor; Mr. Clark, baritone, and Mrs. Clark Wilson, soprano, received generous applause for their excellent work. The chorus, among whom are a number of our Independence Saints, Bro. W. N. Robinson being the secretary, did splendid work and were frequently applauded for the fine rendering of their parts. There were nearly five hundred

of them, and besides their splendid singing, they made a fine appearance. It was an enjoyable success.

### ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street; services: Wednesday evening, prayer service; Sunday, Sabbath School 9:30 a. m., preaching 11 o'clock a. m., social service 2:30 p. m., preaching at 8 p. m.; Cheltenham, 5731 Manchester Ave., services, Sunday School, 10 a. m., social meeting 2:30 p. m., preaching 7:30 p. m.; Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Bro. Arthur Allen departed last week for Belleville, where he has been busy doing preaching.

Sunday morning was bright and cheerful; quite a well filled house greeted Bro. Barraclough; his text was from the 10th chapter of Matthew, and we much enjoyed his clear, logical reasoning. One point, made beautifully clear and impressive was, that we may not buy God's blessings, but through OBEYANCE merit them. He was assisted by Bro. Jas. Christenson.

A fine showing of strangers at the evening services, of late.

Appointments yesterday: Bro. Allen, Belleville, two services; Bro. J. G. Cole, Cheltenham, in the afternoon, Bro. N. N. Cooke, night service; Oak Hill mission; Bro. Ivor Davis in the afternoon; Bro. T. J. Elliott, occupying at night, while Bro. Henry Roberts spent the day at Alma, Illinois.

Bro. John Billinsky was in Belleville during the day, on Sunday School and teacher's business.

The looks of the interior of our church has been some little improved; it was so very nice at first, we thought it couldn't be improved very much, but yesterday as we looked at the finished panel, and our eyes were pleased with the added draperies, we could heartily congratulate the gentlemen who have made this their pleasant work. Our church organ has been added to, and at present looks very imposing with its adornment.

Sr. Ward and family, late of Pleasant Hill, are located here; permanently we hope.

Sr. Sethena Ashton is quite sick; Srs. Cook and Mercor are ailing.

The Mite Society is becoming very much enthused over their forthcoming bazaar and Thanksgiving dinner. We have bright prospects.

Bro. John Parrish addressed the evening congregation, Bro. Barraclough, assistant.

November 6.

### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The criminal court of Chicago, surpasses any court in the world in point of number of criminal cases tried last year, there being 3,501 against 3,234 for London, England, with twice the inhabitants. Can the Saints withstand this high tide of evil? yes, by being prayerful, careful and wise.

We rallied strength sufficient to meet with the Saints in union

service yesterday, which was well attended, and imbued with the good Spirit. A number however, were deprived the privilege of taking part by others occupying much more than their portion. "Wisdom is the principal thing."

The entertainment passed off smoothly, there being displayed good talent, especially in the musical line.

An excellent prayer meeting was held Thursday night, all present taking part, young Sr. Ethel Bellow telling how she felt the holy influence of the Spirit at her baptism, and when she prayed, and felt it there at the meeting.

Sr. Mamie Booth, sister of Deacon Culver, starts Tuesday for Denver, Colorado, probably to make her future home there. Peace and good will attend her.

By telegram we learned of the death of Sr. Seaton, of Sandwich on Friday last. The funeral to occur on Sunday 2 o'clock. We were wholly unable to comply with the request to attend and preach the sermon which we sincerely regretted. We are convalescing slowly.

Invitations are out announcing the wedding of Sr. Emma L. Little to Bro. Philip Rogers, on Thursday next at 3411 Cottage Grove avenue. May this change prove a mutual blessing.

Bro. G. H. Henley has returned home after a summers tour in the district as a missionary, looking and feeling well.

We enjoyed a call from Bro. Nelson Caselman, of near Cowgill, Missouri. He is 81 years old, was baptized in 1840, and yet delights to talk of the latter day work. We love to meet the old veterans. His daughter, Sr. Martin accompanied him.

Bro. P. Pement and G. H. Henley occupied the mission pulpit yesterday, and Bro. F. M. Pitt and Wm Strange at branch headquarters.

Next Sunday is our monthly sacrament meeting at 716 Van Buren, commencing at 3 o'clock. Bro. F. M. Cooper will preach at night, also at 3411 Cottage Grove at 11 a. m.

J. M. TERRY.

395 Ogden Av. Nov. 5.

### FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine.

Things are moving along in the usual way with us. Since our last report Bro. and Sr. D. H. Blair have located in our midst, and are quite an acquisition to our Sunday School.

Bro. M. Leeton and family have returned and are again members of our branch.

The regular semi-annual election of officers held on Monday evening resulted as follows: D. F. Winn, presiding elder; L. H. Ashbaugh, presiding presbyter; M. Leeton, teacher; Geo. Hidy, deacon; Will MacLaren, Clerk; Arthur Gillen, chorister; Sr. Lulu Sandy, organist; E. Etzenhouser, press agent.

Bro. James Armour, who has served the branch faithfully for the last two years, will move to his former home, Olathe, Kansas, soon.

Elder F. C. Warnky is announced as speaker for Sunday evening, November 10th. He is a forceful and logical speaker, and we hope to have a good audience. R. E. PORTER.

November 4.

### SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday we had preaching in the morning and evening by Fred B. Blair. He used his chart, which made his remarks very interesting, as the lines of his discourse were pictured before us, making his sermons doubly impressive. Our hall was well filled on both occasions.

Bishop Chas. A. Parkin went to Berkeley in the morning and preached there, John A. Saxe, following him at the same place in the evening. Bro. Blair also preached at Oakland in the afternoon. We had quite a number of visitors during the day, among them we noticed Sr. J. M. Range and daughter from San Jose.

Our prayer meeting Wednesday evening was well attended, and a good time was had. At many of our meetings of late, our place of worship is well filled; the interest is increasing, and a good spirit nearly always prevails.

The sisters' prayer union held its regular session Thursday afternoon.

Friday evening we had a specially fine meeting at the Religion. The lesson was interesting, and the program fine; the room was over-crowded, some having to sit out in the hall. It was the evening our paper, "The Electric Spark," was to appear. This was a fine number, some of the articles were splendid. We have some fine writers among our young people, who are sure to make their mark in the world, if they continue. If they use their talents aright, they are sure to be an honor to the church and themselves. We understand that a copy of the "Spark" is to be sent East.

We are putting forth extra efforts here for the spread of the truth, and the cause is prospering.

Geo. S. LINCOLN.

Oct. 28.

### LETTER DEPARTMENT.

LAMAR, Colo., Oct. 31st.

Editor Ensign:—I wish to ask the missionaries of northwest Kansas to call on James W. Scott, who lives seven miles northeast of Oberlin, Kansas. I met him on the road, or rather in camp, while making a trip by wagon from Wray to Colorado Springs, in company with Bro. Tabor and family. We camped near them one night, and talked the gospel to them. They seemed very much interested and requested that we send an elder to preach in their neighborhood, whom they promised to entertain. Will the brethren please call on them?

I came to this place nearly two weeks ago; found Bro. Ralston and Bradshaw living here. Began preaching at once in Enterprise school-house where I held eight services; interest and attention was good until the political meetings began in the neighborhood, and then we found that we could do very little until after election. Prospects are quite good for



ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

A POPULAR CHURCH.

Welghed in the Balance and Found Wanting.

PART II.

ELDER FREDERICK GREGORY.

[CONCLUDED].

This part of the inquiry is given to the relation of some few important items of history, touching the origin and establishment of the church under question. Our object is to know and make plain the meaning of the term "by law established." It will be necessary to go back into the early days of England's history and note first the introduction of the Catholic religion. I quote quite freely from "Cabbet's History of the Reformation," believing the story is best told in this Englishman's words. He says, Letter 1, par. 11.

"Then, coming nearer home and closer to our own bosoms, our ancestors became Christians about six hundred years after the death of Christ. And how did they become Christians? Who first pronounced the name of Christ to this land? Who converted the English from paganism to Christianity. \* \* \* The work was begun, continued and ended by the Popes, one of whom sent over some monks (of whom we shall see more by and by) who settled at Canterbury, and from whose beginnings the Christian religion spread, like the grain of mustard seed, rapidly over the land. Whatever, therefore, any other part of the world might have known of Christianity before the Pope became the settled and acknowledged head of the church, England, at any rate never had known of any Christian religion other than that at the head of which was the Pope; and in this religion, with the Pope at its head, England continued to be firmly fixed for nine hundred years."

Quoting from Letter 2, paragraph 45, the thought is continued:

"England at the time when this religion was introduced, was governed by seven kings, and that state was called the Hierarchy. The people of the whole country were Pagans. Yes, my friends, our ancestors were Pagans; they worshipped Gods made with hands; and they sacrificed children on the altars of their idols. In this state England was when the Pope of that day, Gregory I, sent forty monks with a monk of the name of Austin (or Augustin) at their head to preach the gospel to the English."

As to the time of this work paragraph 44 says:

"It is supposed by some, and indeed, with good authorities of their side, that the Christian religion was partially introduced into England so early as the second century after Christ. But we know for a certainty that it was introduced effectually in the year 596; that is to say, 923 years before Henry VIII began to destroy it."

Saint Augustin upon his arrival applied to the king and obtained permission to preach to the people which he did, meeting with great and immediate success. As time went on the number of monks was greatly increased and the work spread rapidly. In process of time the church acquired an immense amount of land and other property; having built majestic church edifices, monasteries, nunneries, etc., and for fully nine hundred years England knew no other religion, during which time the nation cheerfully submitted to the rule and authority of the pope. But the time came for a change. The reign of Henry VIII was a most unfortunate one to the Catholic church. Of him Cabbet says, Letter 2, par. 61:

"This king succeeded his father Henry VII, in the year 1509. He succeeded to a great and prosperous kingdom, a full treasury, and a happy and contented people, who expected in him the wisdom of his father, without his avarice, which seems to have been that father's only fault. Henry VIII was eighteen years old when his father died. He had an elder brother, named Arthur, who, at the early age of twelve years, had been betrothed to Catharine, fourth daughter of Ferdinand, king of Castile and Arragon. When Arthur was fourteen years old, the princess came to England, and the marriage ceremony was performed; but Arthur, who was a weak and sickly boy, died before the year was out, and the marriage never was consummated; and indeed, who will believe that it could be? Henry wished to marry Catharine, and the marriage was agreed to by the parents on both sides: but it did not take place until after the death of Henry VII. The moment the young king came to the throne, he took measures for his marriage. Catharine being, though only nominally, the widow of his deceased brother, it was necessary to have, from the Pope, as supreme head of the church, a dispensation, in order to render the marriage lawful in the eye of the canon law. The dispensation, to which there could be no valid objection, was obtained, and the marriage was, amid the rejoicings of the whole nation, celebrated in June, 1509, in less than two months after the king's accession."

(Par. 62). "With this lady, who was beautiful in her youth, and whose virtues of all sorts seem scarcely ever to have been exceeded, he lived in the married state, seventeen years, before the end of which he had three sons and two daughters by her, one of whom only, a daughter, was still alive, who afterward was Mary, Queen of England. But now at the end of seventeen years, he being thirty-five years of age, and eight years younger than the queen, and having cast his eyes on a young lady, an attendant on the queen, named Anne Boleyn, he, all of a sudden, affected to believe that he was living in sin, because he was married to the widow of his brother, though, as we have

seen, the marriage between Catharine and the brother had never been consummated, and though the parents of both the parties, together with his own Council, had unanimously and unhesitatingly approved of his marriage, which had, moreover, been sanctioned by the Pope, the head of the church, of the faith and observances of which Henry himself had, as we shall hereafter see, been long since his marriage, a zealous defender."

(Par. 63). "But the tyrant's passions were now in motion, and he resolved to gratify his beastly lust, cost what it might in reputation, in treasure; and in blood. He first applied to the Pope to divorce him from his queen. He was a great favorite of the Pope, he was very powerful, there were many strong motives for yielding to his request; but that request was so full of injustice, it would have been so cruel towards the virtuous queen to accede to it, that the Pope could not, and did not, grant it. He, however, in hopes that time might induce the tyrant to relent, ordered a court to be held by his Legate and Wolsey, in England, to hear and determine the case. Before this court the Queen disdained to plead, and the Legate, dissolving the court, referred the matter back to the Pope, who still refused to take any step towards the granting of the divorce. The tyrant now became furious, resolved upon overthrowing the power of the Pope in England, upon making himself the head of the church in this country, and upon doing whatever else might be necessary, to insure the gratification of his beastly desires and the gutting of his vengeance."

(Par. 64). "By making himself the supreme head of the church, he made himself, he having the sword and gibbet at his command, master of all the property of that church, including that of the monasteries. His counsellors and courtiers knew this; and, as it was soon discovered that a sweeping confiscation would take place, the parliament was by no means backward in aiding his designs, every one hoping to share in the plunder. The first step was to pass acts taking from the Pope all authority and power over the church in England, and giving to the king all authority whatever as to ecclesiastical matters."

The accession of Henry VIII to the throne in 1509 introduces a new era in the history of England. From the year 596 or earlier, till Henry's rebellion, all was quiet and the people of England knew no other religion but that of the pope. Henry stood at the head of a great and prosperous kingdom, with a full treasury; a very zealous Catholic and favorite of the pope. Martin Luther, the leading man in the work of reforming the Roman Catholic church, had commenced his work in the year 1517, at which time, and for nine years after, Henry was very much attached to the Catholic religion. While Luther and others were railing against the great church Henry took occa-

sion to defend the claims of the See against the great onslaught of the reformers, and in the year 1521, four years after Luther made his attack on Rome, and five years before he became dissatisfied with Catharine his wife, which led to the quarrel between him and the pope, the king wrote a book against Luther and the reformation work, in which he very zealously maintained the Catholic religion. For this noble defense of the pope's authority against Luther's assault, King Henry received from the pope the title of "Defender of the Faith," a title still held by our sovereign lady, Queen Victoria, though it is noticeable she and her subjects deny the faith so nobly defended by Henry.

Henry was married in 1509 and lived with his wife for seventeen years, which would bring us to the year 1526, when, having grown tired of his wife, and becoming infatuated with Anne Boleyn, who is believed by some to be his own daughter, he applied to the pope, the head of the church, for divorce, but this the pope, he it said to his honor, refused to do under any pretext whatever. At this the king became enraged and resolved upon overthrowing the power of the pope in England and making himself head of the church in England. He could not very well, nor did he ask for Luther's assistance, for he and Luther were at a disagreement already, so he remained Catholic in faith but refused longer to submit to the rule and authority of the holy See, because his holiness had not given consent to him putting away his first and legal wife for such a trifling cause. Henry at once set to work in earnest. He could not be a protestant nor did he wish to serve under the pope, so that it became necessary for him to establish a religion of his own unto which all England must submit.

His first step was to appeal to Parliament and have it pass acts taking from the pope all authority and power over the church in England, and giving to the king all authority whatever as to ecclesiastical matters. This was followed by other enactments forbidding the people, all Roman Catholics, in England, making payment or appeals to Rome. In the year 1528, an act had been passed to exempt the king from paying any sum of money that he might have borrowed; other acts of similar import following.

At the time of Henry being crowned king, Cobbet says there were in England 645 monasteries, besides 90 colleges, 110 hospitals and 2374 chanteries and free chapels. The whole were seized on, first and last, and taken into the hands of the king, and by him granted to those who aided him in the work of cutting off the authority of the pope. In Letter 5, paragraph 162, speaking of the sundry acts of Parliament necessary to establishing the church under Henry, Cobbet writes:

"However, upon reports thus obtained, an Act of Parliament was passed in March, 1536, the

same year that saw the end of Anne Boleyn, for the suppression, that is to say, confiscation of three hundred and seventy-six monasteries, and for granting their estates, real and personal, to the king and his heirs! He took plate, jewels, gold and silver images and ornaments. This act of monstrous tyranny was, however, base as the Parliament was, and full as it was of greedy plunders, not passed without some opposition. Hume says, that "it does not appear that any opposition was made to this important law." He frequently quotes Spellman as an historical authority; but, it did not suit him to quote Spellman's 'History of Sacrilege,' in which this Protestant historian says, that 'the bill stuck long in the Lower House, and could get no passage, when the king commanded the Commons to attend him in the forenoon in his gallery, where he let them wait until late in the afternoon, and then, coming out of his chamber, walking a turn or two amongst them, and looking angrily on them, first on one side, and then on the other, at last, I hear (saith he), that my bill will not pass; but, I will have it pass, or I will have some of your heads; and without other rhetoric, returned to his chamber. Enough was said; the bill passed, and all was given him as he desired.'"

Thus, by act of Parliament, after making himself head of the church, and having the sword and gibbet at his command, made it an act of high treason for any person in the realm refusing to acknowledge his authority as head of the church in England, the king seizes all the property of the Catholic Church in England and forces this Parliament, under penalty of death, to will to him and his heirs all of said property. The facts as presented by Cobbet, are confirmed by the following from Edith Thompson's School History, pages 161, 162:

"Henry, at first only in hopes of frightening the Pope, went along with the general desire for a reform of ecclesiastical abuses; and as the breach between the King and Rome widened, step by step, the English church was withdrawn from the power of the Pope. A statute in restraint of appeals enacted that from Easter 1534, there should be no appeals to the Bishop or See of Rome. All payments to Rome were stopped, and the King was declared to be Supreme Head of the Church of England. Denial of this title was one of the many matters which were now made high treason, and men had not liberty even to be silent, for suspected persons were liable to be called upon to express their acknowledgement of the royal supremacy."

"British Empire" history, page 161, under the year 1535, remarks:

"This was the final breach with Rome. Henceforth the Church of England had a separate existence. Paul III, now Pope, hurled the thunders of excommunication at Henry; but the English king heeded not."

I could quote other histories confirming what has already been stated, but pass on to other matters. Suffice it to say that Parliament went so far as to pass an act in 1537, making the king's proclamations of the same force as acts of Parliament, except in cases of mere private right; thus law and justice were laid prostrate at the feet of this unprincipled king, whose only quarrel with the Pope was because the latter would not legalize his beastly lust.

Henry, now Pope and king of England, made Thomas Cranmer archbishop of Canterbury, a dignity just vacant. Cranmer became Henry's chief advisor, and judge in all ecclesiastical matter. The king was still wanting divorce from his first wife with whom he had lived seventeen years, and being master of Parliament and all England, he soon arranged matters to his satisfaction. Speaking of the ready help the king found in Cranmer, Cobbet says, Letter 2, paragraph 68:

"Cranmer, in April 1533, wrote a letter to the king, begging him, for the good of the nation, and for the safety of his own soul, to grant his permission to try the question of the divorce, and beseeching him no longer to live in the peril attending an incestuous intercourse." Matchless, astonishing hypocrite! He knew, and the king knew that he knew, and he knew that the king knew that he knew it, that the king had been actually married to Anne three months before, she being with child at the time when he married her!

The king too felt anxious about the safety of his own soul and graciously granted Archbishop Cranmer the privilege of trying the divorce. The court was ordered held in Dunstable, and the Queen, Henry's wife, Catharine, was cited to appear, which citation she wholly ignored. After keeping the court open the number of days required by law, he pronounced sentence against the Queen, declaring her marriage with the king null and void from the beginning. This done, the king was asked to submit to the will of God as voiced in the decision of the spiritual court, which he was very willing to do as might be imagined. But one child was living afterwards, Mary Queen of England.

Following this divorce the king's wish had to be gratified. He wished to marry Anne and so Bishop Cranmer ordered another court, at which he declared that the king had been married to Anne Boleyn; and he confirmed the marriage by his pastoral and judicial authority. One daughter was born to them, afterwards Elizabeth, Queen of England. Anne was not very chaste for soon she is charged with having committed adultery with four gentlemen of the king's household, and with incest with her brother, Lord Rochford. All were adjudged guilty and sentenced to be put to death.

But for Anne to be put to death, as Henry's wife and Queen, and because of adultery and incest, would disgrace his

royal highness, and to save the good name of the king, Cranmer is again on hand and executes some further work. No time was lost, a court was held and Cranmer cited the king and queen to appear to show cause why they should not be separated, as their marriage was unlawful, and they were living in adultery, therefore, for the salvation of their souls this court was held. This court was held on the 17th of May, and Anne was executed on the 19th, so there were but two days for Cranmer to play on; but he soon wound up proceedings, saying, "in the name of Christ, and for the honor of God," that the marriage "was and always had been null and void!"

Henry married Jane Seymour, his third wife, the day after Anne was beheaded. She died the next year shortly after the birth of her son Edward VI. The fourth unfortunate woman figuring as the wife of the British king was Anne, sister of the Duke of Cleves. This match was brought about by Cranmer, but Anne was not good looking and a pretext was soon found for having this marriage declared null and void. Anne was well pensioned off and spent the rest of her life in England, while the king without delay married Katherine Howard. She was found guilty of some misconduct and beheaded February 12, 1542. The next year Henry, with courage undaunted, married his sixth and last wife, Katherine Parr, who kept her place as Henry's queen until his death in 1547.

We return to follow the church established by law, backed up by the sword and bayonet. Under Henry, it was Catholic, but broken away from the Pope's authority. Henry doubtless would have been a protestant, and made his church protestant, but for the ill will that existed between him and the reformers; however, by severing England from the Pope, he prepared the way for this Church of England, established by law, to become protestant. Henry maintained the mass and the sacraments, putting to death protestants and Catholics, refusing to acknowledge him as having all authority, whatsoever in ecclesiastical matters. In the death of Henry Catholics rejoiced, but alas! England was gone from them. This church had become firmly established and the Roman yoke rejected *in toto*.

Edward the VI takes his father's place on the throne. Cranmer, the man that did such neat work for the king, also proved a valuable help in establishing the church. In Henry's reign he prepared a book of homilies and a catechism, allowed the clergy to have wives, and finally drew up the first Book of Common Prayer and Administration of the Sacraments. Edward is a weak, sickly boy, and dies in 1553, sixteen years of age.

The reformers had made many attempts to propagate their doctrines in England, but King Henry had kept them down, but in Edward's short reign the work of the protestants crept into

England, and soon the church established by law became protestant in faith. Cranmer's Book of Common Prayer was amended to suit the latest turn of the established church, the great and only church of England. Mass was abolished and there was no longer to be an altar, but a table in its stead. This is undoubtedly the holy table we have mentioned in the Prayer Book and referred to in part I.

England was now flooded with protestant advocates and a general break up of Catholic ceremonies, customs, etc., took place. Edward's reign soon closed, but England's established church had gone protestant.

We now come to Mary's reign and again England is thrown into confusion and excitement. The new queen was a Catholic and her endeavors were to turn England back to its first religion, that of the Pope. Many obstacles were in her way, but as protestantism was young, and the majority were longing for the restoration of the mass, but who dare not openly express themselves, the new queen soon had the mass restored and the protestant church, established by law, begging the Pope's pardon. No doubt but what many were put to death which gives her the title of "Bloody Mary," but she was bent on redeeming England. Listen to Cobbet tell the facts here. Letter 8, paragraph 226:

"But, there were the plunderers to deal with! And, now, we are about to witness a scene, which were not its existence so well attested, must pass for the wildest of romance. What? That Parliament who had declared Cranmer's divorce of Catharine to be lawful, and who had enacted that Mary was a bastard, acknowledged that same Mary to be the lawful heir to the throne! That Parliament which had abolished the Catholic worship and created the protestant worship, on the ground that the former was idolatrous and damnable, and the latter agreeable to the will of God, abolish the latter and restore the former! What? Do these things? And, that, too, without any force; without being compelled to do them? No; not exactly so; for it had the people to fear, a vast majority of whom were cordially with the Queen as far as related to these matters, respecting which it is surprising what despatch was made. The late king died only in July, and, before the end of the next November, all the work of Cranmer, as to the divorce as well as to the worship, was completely overthrown, and that too, by acts of the very Parliament who had confirmed the one and 'established' the other. The first of these acts declared that Henry and Catharine had been lawfully married, and it laid all the blame on Cranmer by name! The second act called the protestant church, 'as by law established,' a 'new thing imagined by a few singular opinions,' though the Parliament, when it established it, asserted it to have come from the 'Holy Ghost.' What was now said of it was true enough: but it might

have been added, established by German bayonets."

Paragraph 231, letter 8:

"On the 29th November the two houses petitioned the King and Queen. (The Queen married Phillip, Prince of Spain, July 25, 1554). In this petition they expressed their deep regret at having been guilty of defection from the true church; and prayed their Majesties, who had not participated in the sin, to intercede with the Holy Father, the Pope, for their forgiveness, and for their re-admission into the fold of Christ. The next day, the Queen being seated on the throne, having the King on her left, and Pole, the Popes' Legate, on her right, the Lord High Chancellor, Bishop Gardiner read the petition; the King and Queen then spoke to Pole, and he, at the close of a long speech, gave in the name of the Pope to the two Houses and to the whole nation, absolution, in the name of the Father, Son and Holy Ghost, at which words the members of the two houses, being on the knees, made the hall resound with Amen."

Think of it! This much established church is now altogether undone. Both houses of Parliament go down on their knees before the new Queen and ask her to intercede with the pope for them that they might obtain pardon. Hume in his history makes mention of this humiliating act. How agonizing it must have been to bow and ask the pope's pardon, but such is the case and well might Cobbet in his zeal ask, "Are the people of England aware of this? No, not one man out of fifty thousand." By act of Parliament everything but the property seized goes back to Catholicism under the reign of Mary, and the established church confesses a most horrible defection from the true church.

But we pass on to the end of Mary's bloody reign which was about five years. Elizabeth, daughter to Henry by his second and polygamous wife, now ascends the throne and she by her espousal of the Protestant faith caused considerable blood to flow before redeeming England from the power of the pope. She found the Parliament as willing to turn with her and legislate to support Protestantism as in Mary's day it conceded to the wishes of the sovereign lady. Very soon acts of Parliament were passed putting down the Catholic faith and re-establishing the Protestant. The Prayer Book was again taken up but revised to suit the new condition of things.

All persons were compelled to take the oath of supremacy on pain of death. To say mass or hear mass, to make or hear confession, to teach or be taught the Catholic religion, or to absent one's self from the newly established church were considered great crimes and all punished with a greater or less degree of severity, so that the gallows and gibbets and racks were in constant use. Cobbet says the punishment for keeping away from church service was an extremely heavy fine in money, which in order to pay many had to sell

their estates piece by piece, and when in arrears the new head of the church was authorized by law to seize all personal property and two-thirds of their real estate every six months. Those having no money or property to pay fines were thrown into the prisons which were soon filled.

This proved both troublesome and expensive and to overcome this feature the Queen and Parliament enacted a law compelling all "recusants" not worth twenty marks a year to quit the country in three months after conviction and to punish them with death in case of their return. Altogether the reign of Queen Elizabeth was one of terror to the Catholics. They were forced under penalty of death or an extortionate fine to deny their religion and fall in line with the revivers of the church "established by law." She died in 1603 in the 70th year of her age and 45th year of her reign. Catholicism by that time was completely overturned and defeated as subsequent events show, while Protestantism was again established in crude form under the penalty of death, imprisonment or fine.

James I succeeded to the throne. In his reign the present authorized version of the Bible was given to the world which more firmly rooted the system of Protestantism. The Catholics are charged with trying to destroy the king's life and to have arranged the famous Guy Fawkes' plot to blow both king and Parliament into eternity. We find but little of interest in the long list of sovereigns that follow and consequently pass with but little mention. During the reigns of Charles I and Cromwell England underwent a second change or reformation. Protestantism needed reformation, for it was about as tyrannical as Catholicism. Hence arose the Puritan Fathers, who did much to purify the religious atmosphere. Charles II and James II follow as heirs to the throne. The latter being a Catholic at once undertook to favor that people by his king's office, which only added to England's trouble.

Being set aside as king, William, Prince of Orange, invaded England with an army to preserve peace and quiet, but more so to save England from Catholicism. He was made king. In his reign, well known to all, the no-popery war was carried on extensively and quite satisfactorily to the establishment of the purer Protestantism of today.

Taking a retrospective view we cannot help but see that from the rebellious Henry VIII to the present time the religious history of England is nothing more than a reformation within a reformation. The great and much established church from the coronation of Elizabeth down to the reign of George III enforced a penal code of laws shocking to the intelligence of any honest, just person loving sweet liberty of conscience. This multitude of enactments had for its object the punishment of dissenters and absenters—all who refused in any degree to support the church

in forcing its way upon the people; but in 1778 the reign of George III these terrible laws were modified and the punishment softened.

It is possible that by this time the Church of England had become firmly and safely established and so no need of such compulsory measures; but it is more likely that this heathen penal code of laws was broken by a combination of forces outside and independent of the church established under such laws.

In the reign of George III the American people threw aside the British yoke and declared their independence and in this movement they were supported by other powers, which drew the attention of the nation to the injustice of such measures, hence came the change, but no thanks to the established church. Were it not for this happy change of affairs, the first measures of which were taken by the American people when they by act of Congress in the year 1776 laid twelve serious charges of tyranny against His Majesty King George and proclaimed themselves free, there is no telling when liberty of conscience would have found its way into the British realm.

In conclusion we rehearse the facts relative to the establishment of the Church of England and we do this in all fairness to the church in question.

Its history commences about the year 1526. King Henry in this year became tired of his wife as he had learned to love young and beautiful Anne Boleyn. The pope refused Henry a divorce which caused Henry to rebel and withdraw from the church, and at the same time forbid England to do homage to the pope. By act of Parliament he became head of the church and all England had to bow to him as such, or death soon found them. Gradually by act of Parliament the Church of England was formed and articles of religion drawn up. In Edward's reign big improvements are made, but in Mary's reign all is upset and the church "established by law" apologized to the pope and begged pardon. When Elizabeth ascends the throne this church now condemned as self-confessed apostates from the true faith is revived and more firmly established. But how? Just as in Henry's day, forced by the edge of the sword, the rack, faggot and other instruments of torture and death.

Thus organized by the polygamist Henry and forced by act of Parliament, backed up by the sword, etc., it was maintained by force for over two hundred years, when by the American revolution the compulsory measures were moderated and since abolished.

But can it be that this is the history of the church of God? Can we allow the claim of churchmen that the established church is the true church of Christ? Nay, there may be honest, true hearted people espousing the "articles of religion" and believing the church to be the church of Christ or a part thereof, but it cannot be so, on

the ground that a corrupt tree cannot bring forth good fruit.

The honest and true hearted are worthy of a better cause, but they cannot better the origin or status of their cause, nor can they with the greatest of sophistry make it the handiwork of our beloved Master. He said he who takes up the sword shall perish with the sword, and here is the death knell of the established church.

Its origin, organization, doctrine and practice all mark it as the work of man, for in no sense does it correspond with the church of Christ as outlined in the word of God.

Reader, think and "judge not after the appearance, but judge righteous judgment."

**VESSELS OF HONOR OR DISHONOR.**

BY MRS. M. J. PHIPPS.

Those of us who have watched the making of vessels, know something of the work it takes to make a perfect, or even an imperfect vessel. How easy to mar in the making, and for us to behold a vessel of dishonor at the finish.

To make a vessel, I have seen the potter's clay placed upon the table, the wheel begins to turn, water is added to make it pliable, the paddle is used, while the clay and water are mixed just a little at a time. It is pounded and beaten, the wheel kept turning, until it begins to assume a different color, not so much resembling the lifeless lump of clay as at first. Pretty soon the bottom or foundation is seen under the hands of the potter; then the sides begin to grow; but we still do not know what kind of a vessel it is designed to make of it. The designer is very busy watching every lump and smoothing it out or throwing it aside, as he sees is best for the perfection of the vessel under his hands; he rubs, and wets, and smoothes it constantly, never for a moment stopping to rest, or the vessel might be marred in the making. His whole mind is intent on his work, and he dare not for a moment turn his gaze aside. Now comes the finishing touches; it is curved at the top until but a couple of fingers can be placed inside. The neck is made, then a handle is formed from more of the clay, is fastened on the outside, and we behold a perfect vessel, a jug. It is now a thing of excellence, and as we contrast it with the clay from which it was made, we wonder at what the "knowing how" will do.

Is there a lesson in this? Yea, a very deep lesson, and there are but few who do not find its meaning at some time in their own lives. There are times when we feel that we are being ground upon the wheel of events until in bitterness of spirit we are made to cry out in excruciating mental torture, and even question the Almighty as to why he permitted these things to come upon us. For a time we are unable to walk by faith; we want to know the why and wherefore of things. We are not willing to be as the clay in the hands of the potter; we would like to take our destiny

into our own hands, and have things come to pass according to our own desires. And while we constantly ask God to "lead us in a straight path," yet we are conscious all the while that we want God's way to coincide with our own wishes; and at times it takes all the will power we possess to bring the words to our lips to say, "not my will, but thine be done."

How truly, at such times, we pass through our Gethsemane as literally as did our Savior in the garden; darkness may cover us as it did Him; we may cry and plead, oh, so earnestly for help, for one ray of comfort or light, day and night the agonizing cry may go up in one long prayer that never ceases, and still the light, the comfort is withheld until we are ready to cry out, "God has forsaken us." We have prayed, but He will not answer. It is useless to longer ask, for He refuses to listen, and leaves us in darkness and gloom. Ah, verily, we are being ground upon the wheel as the potter's clay. But still we continue to plead, for where else can we go. If God really does forsake us we are indeed lost. Then we begin to think how very little we deserve, and as those and kindred thoughts come to us o'er and o'er, we are led to the foot of the cross to humbly say, We have not deserved the great blessings we ask at thy hands; we see so many errors in our lives, so much that needs the purifying, cleansing process, even as the clay in the hands of the potter. Father, only let us know that we are accepted of thee, we ask no more, for we are unworthy. We will be content with this. But oh, don't let us be marred in the making. We want to come forth a vessel of honor, and not of dishonor. What will all this life be worth without this knowledge of our acceptance with thee.

Comfort and encouragement is sent us through one by whom we prayed we might receive light, and during his sermon we felt that he had indeed been led by the Spirit to tell us what we most needed; at the close of that discourse we have felt that God had not forsaken us, but that he had heard every cry, every prayer, seen every tear that fell, and with this assurance we were comforted. "Not to be marred in the making," had been our desire all along; and we were so glad that God knew our heart, our life; that every thought, act and desire were all known to Him, and that through the all-sufficient Christ every error was cancelled, and we felt that we stood before him pure and stainless. For me what a sweet consolation. God knew what was best, and His hand had been leading me in a way that I knew not, for this loving care had been constantly over me, and I believe to the sending of angels to support me.

And wherefore then this trial? I do not know, but God does. It may not be for me to know in this life, but in the great hereafter, I may even rejoice that it was sent. If it fits me for a better work in His name here, making me more efficient in giv-

ing help and encouragement to the lifting up the fallen, and being a benefit to mankind, then it will have fulfilled its mission, and I may rejoice in present afflictions, believing, with Paul, that they will work out for me a far more and exceeding weight of glory.

**Does Cutting Promote Growth of Hair?**

The question is answered by the Frankfurter Wochenblatt in this wise: "It is believed by laymen and professional hairdressers that cutting largely increases the growth of the hair. This belief begins with the involuntary comparison of the hair with a plant. As grass that is often cut short grows again and becomes thicker, so, it is believed, the hair should do when it is cut. This comparison, however, is a false one. A developed hair is a perfectly formed mass or horn which has nothing further to do with the case in which the hair rests than to receive from it from below further growth and to be held firmly by it. \* \* \* In this mass of horn, as in the nails of the fingers and the toes, there is no longer any sap in circulation; this mass, so to speak, is a product which cannot be quickened and strengthened by new nourishment, because the latter cannot enter it. On the other hand, what happens in a blade of grass is totally different. The blade of grass is a network of fine ducts in which is constantly circulating the nourishment which the blade draws from the root; it presents, in contrast with the dead body of the hair, a living, vegetating substance which has a most intimate connection with the condition of its root, and which dries up infallibly when it is separated from its root, while the hair will remain unaffected for thousands of years after its papilla has withered away. We need cite only one irresistible proof of this, the hair on the head of mummies. The root of the hair as long as it exists can produce a new hair when the old hair has fallen out, while the root of many a plant gives existence to one sprout only and then together with it declines and dies. The more a hair is disturbed in its natural growth by continually cutting off its ends the less rest its papilla, the real producer of the hair finds; the papilla, being constantly incited to excessive production, wavers finally in its activity, decays and dies. For this reason a woman with a bald head is never or seldom seen, as the natural and very slow process of the growth of a woman's hair is not disturbed. The individual hair reaches a definite length; after years it falls out of itself, and a new hair begins to appear as soon as the papilla has had time to rest itself thoroughly and to prepare itself for the process of a new growth. These are the reasons which lead to the obviously valid conclusion that cutting the hair is rather injurious than useful.—Literary Digest.

NOTICE our Combination offers on page 2; they are bargains.

**"INCURABLE" HEART DISEASE SOON CURED.**

During the last two or three years very great improvement has been made in the treatment of the different kinds of disease of the heart. Cases formerly considered incurable now rapidly recover. The well known specialist, Franklin Miles, M. D., LL. B., of Chicago, will send his new Individual Treatment free to any of our afflicted readers who will mention this paper.

This liberal offer is for the purpose of demonstrating the great superiority of his new system of Treatments for heart troubles, such as short breath, pain in the side, oppression in the chest, irregular pulse, palpitation, smothering spells, puffing of the ankles or dropsy.

They are the result of twenty-five years of careful study, extensive research, and remarkable experience in treating weak, dilated, hypertrophied, rheumatic, fatty or neuragic hearts, each one of which requires different treatment.

The Treatments are carefully selected for each patient, as regards their age, weight, and stage of each kind of heart disease. All afflicted persons should avail themselves of this liberal offer. No death comes more unexpectedly than that from heart disease.

Rev. J. W. Stokesbury, of Pallport, Mo., had head, heart, stomach troubles and nervous prostration. Three physicians failed to help him. He writes: "I regard myself cured."

The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, writes editorially in the *State Sunday School Union*: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to get the most abreast of the great advancement of medical science."

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives, will be sent free on request. These include the names of those who have been cured after from five to fifteen physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Snowberg, No. 232 21st Ave., S. Minneapolis, Minn.; Mrs. A. B. Gilbert, Blessing, Ia.; Mrs. M. B. Moreland, Rogers, Ohio, and the presidents of two medical colleges, etc.

Send at once to The Dr. Miles Association, Cor. Adams and State Sts., Chicago, Ill., for free treatment before it is too late.

**MEMORIAL FUND NOTICE.**

Since publication of the letter of Elder J. W. Wight describing the conditions surrounding the resting place of the martyrs, Joseph and Hyrum Smith, Saints seem interested in putting in proper condition this burial place and some have contributed to this purpose.

This will notify all who may wish to make an offering to be used for this purpose that they may do so by taking names and amounts contributed by each one and forward to the Bishop of the church, or place in the hands of any bishop's agent or local bishop who will forward the same, such means to be duly expended for the purposes given under the advice of Bro. Joseph and Alexander H. Smith and the Bishopric of the church.

All remittances will be receipted by publication through the *Herald* and *ENSIGN*. Respectfully,

E. L. KELLEY, Presiding Bishop. LAMONI, IOWA, Oct. 30, 1900.

**THAT MEMORIAL FUND.**

The letter of Bro. J. W. Wight, published awhile ago in the *Herald*, calling attention to the neglected condition of the supposed burial place of the martyrs, Joseph and Hyrum Smith, has started a wave of sentiment and feeling in many places, and letters concerning it are finding their way to the Bishop, some of which contain inquiries, money, and proffers of money.

Secrecy regarding these graves was for a long time enjoined and observed through fear of a possibility of desecration for selfish purposes or otherwise; so that the location is known to but few persons, probably less than five, though many have conjectured touching it.

The family of Joseph Smith has not been financially able to place a suitable monument or other memorial stone or inclosure to indicate where the remains of the martyrs are lying since the passing of time may have made it safe to so mark the place.



# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as mothers of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3188 Olive St., St. Louis, Missouri.

"Blessed are the pure in heart for they shall see God."—Matt. 5: 8.

Every word here spoken by the Savior is so simple that our very young boys and girls can understand, and to reach the youngest that may read this column we want to make this article very simple.

The heart is called the seat of life, for the pulsation of the heart the blood is caused to circulate through the body, so you see that it is the chief or vital organ; and as two things cannot occupy the same space at the same time, the heart cannot be full of both good and evil thoughts. It is either the seat of courage, honesty, love, goodwill and all that is approved of God, or it is full of cowardice, hatred, dishonesty, ill-will and all that goes to make an evil minded person. Proverbs 10: 20 says, "A wicked heart is little worth." We hope the young of this church have a desire to be of worth, not only to themselves, but a benefit to mankind.

Actions are the thoughts of the heart put in motion, so obedience to God and our parents, "Doing to others as we would have them do unto us," comes from a pure heart.

The good book says, "As a man thinketh so is he," meaning that our actions show the condition of our heart whether it be pure or impure. Jesus is our example: his life was full of good deeds; no unclean words came from his lips. We read again that "out of the abundance of the heart the mouth speaketh," so we may judge the heart by words as well as actions. Jesus, keeping his heart pure, was filled with the Spirit of the Father; was able to finish the work he was sent to do, and is now at the right hand of God; so if we walk in His ways shall we not see God?

We are apt to think that it was easier for Jesus to be pure and steadfast, even under the trying circumstances through which he was called to pass, because he had a knowledge of what was in store for him; but he has promised to send us his Holy Spirit if we will be pure in heart, and that is the Spirit that enabled him to triumph. We are not promised God's Spirit if we are not pure.

We read in the Bible that His Spirit will not dwell in unholiness, and part of the 16th verse, 3d chapter of 1 Corinthians, reads "Know ye not that ye are the temple of God and that his Spirit dwelleth in you."

Some of the young sisters who claim this part of the ENSIGN may say this simple article belongs to the *Hope* and not to this department. Are we not all Hopes of Zion, both old and young? The motto of the Daughters of Zion is "Our aim Mankind to Bless." Can we begin too soon to teach our young the need of pure hearts and lives, that from their youth they may be firm in right living, *loving right because it is right, and shunning evil because it is wrong*, and not for fear of the punishment that follows evil doing. So if their eye is single to the glory of God, their whole body will be able to see the object of their creation.

Who are to become the parents of our very elect, who will be able to withstand the trials that are to come in the last days, but our boys and girls who live in the light of God? Having our hearts pure the Lord will direct them and they will see the need of crucifying the lusts of the flesh and so present their bodies "a living sacrifice, holy, acceptable unto God, which is our reasonable service." They will be the parents of the righteous seed that the Lord has said he must have to carry on his work and prepare for the coming of His Son.

We may look at the Temple Lot a year, but that is not the beginning of the building. We only have to make our hearts pure, live by every word that proceedeth out of the mouth of God, that is our part toward the restoration of all things. God will do the rest. If we who call ourselves Latter Day Saints will not, He will find a people who will, for know, my dear young people, we are too weak to frustrate the purposes of God, He will have a people pure in heart, His Zion.

MRS. C. I. CLARK.

"I AM thoroughly disgusted with the way in which most of young mothers are raising their children now-a-days," said an elderly mother the other day.

"They think by honeying and coaxing them up they are going to teach them to mind.

"Now, there is Sr. A., she is afraid to correct her baby for fear she should make her cry; and Sr. B. is letting hers do as she pleases, until by and by she won't be able to control her in anything."

What a reflection upon the mothers of today, I thought. I wonder if they are really deserving of it. I know we used to have unwise mothers when I was young, but as I look back and consider them, it seems as if they erred more in their harshness to, than in their tenderness for, their children. I can recall very few mothers of my early recollections, who seemed to have the sympathy and careful solicitude for their children then, that I see in many mothers now, which gives rise to this question, Are the mothers of today going to the other extreme? and in their tenderness and solicitude for their children, going to lose sight of the fact that each child that comes to them, comes with an individuality and will of its own, that must be directed and controlled by the parent, which calls for the administration of correction and denial, as well as lavish affection?

## Appointment of Bishop's Agent for British Columbia.

The Saints and friends of British Columbia will please take notice that to aid the bishopric in its work in said territory and better perform the work of looking after the poor and church finances, upon recommendation duly presented, appointment has been made this day of Bro. Daniel MacGregor, of Chilliwack, British Columbia; as agent of the bishopric in and for said territory.

Bro. MacGregor has been duly authorized to act in receiving tithes and offerings, and expending the same under the direction of the bishopric of said church, and will look after the same and give receipts and perform all other work incidental to the duties of a bishop's agent within said territory.

We hereby recommend him to the Saints and friends in British Columbia, and bespeak for him the help, good-will and aid possible for them to give.

Witness my hand this 30th day of October, A. D., 1900.

In behalf of the bishopric,  
E. L. KELLEY, Presiding Bishop.

### Resolutions of Condolence.

WHEREAS, It has seemed to be the will of our heavenly Father to remove from earth life our beloved brother and fellow worker in the Religio work, Bro. John C. Hitchcock, and

WHEREAS, We are instructed to be in sorrow with those who are in sorrow; besides we feel the departure of our brother from active service with us to be our loss as well as those related to him by natural ties; therefore be it,

Resolved, That while we feel our loss deeply as Religians, we as the Galland's Grove District Association extend to the more deeply bereaved ones the sympathy of souls filled with brotherly solicitude, praying that God, our heavenly Father, may render the comfort needed; and

Resolved, That a copy of these resolutions be sent by the secretary of the convention to the bereaved wife of our deceased brother, and to the church publications for insertion.

MARY SCHAFER,  
E. B. STURMAYNE, } Com.  
J. F. MINTUN.

### Boundary Lines of Districts, Etc.

It is necessary to have on record a description or statement of the boundary lines of every district, for the use of the Presidency and other departments. District presidents and secretaries are therefore requested to forward statements of the boundaries of their respective districts. They are requested to also give lists of names of branches in their districts.

If boundaries have not been specifically defined, or not specified at all, kindly so report, and as soon as possible. If your district contemplates action on boundary lines, please report its present status, also its further action when taken. It is necessary to make the record complete. District officials are requested to give this request their early attention. Please do not omit lists of branches.

The foregoing request, made in June, 1900, has been responded to by but eighteen out of a total of sixty-nine districts. Responses from all are earnestly desired.

R. S. SALYARDS,  
Church Secretary.  
LAMONI, IOWA, Oct. 15, 1900.

### Christmas Programs.

The Christmas programs issued by the General Sunday School Association will be ready to mail about November 10, 1900. Price will be 5 cents each; 50 cents per dozen, or \$4.00 per hundred, postage prepaid. Send orders to the Business Manager of the *Herald Office*, Bro. John Smith, Lamoni, Ia. Order your programs early and begin work on them at once.

We have examined the manuscript of this program and consider it of unusual merit and will do credit to the many contributors and to the commit-

tee which prepared it. It is adapted to the use of the smallest school in the Association or to the largest. You may find parts for any individual or class in your school. It has been prepared with this point especially in view. So do not think that your school could not use it.

We hope that all schools whether large or small will celebrate the Christmas with appropriate exercises. Do not desecrate the day or treat the occasion lightly, but make it one of pleasure, worship and reverence. These programs are issued with the hope to assist those who wish to celebrate the day with appropriate exercises by furnishing them with material such as they cannot find without much effort if at all. We believe that all will be pleased with the program that use it.

Yours for the work,  
T. A. HOGGAS, Gen. Supt.  
HENDERSON, IOWA, Oct. 29.

### NOTICES.

To the Saints of the Northeast Texas and Choctaw district, Greeting: As the end of the current year is drawing near, I beg to say that the work in our district, on the whole, is in a very favorable condition, there having been about fifty baptized since January 1st, mostly in western Arkansas, where the work is in a most encouraging condition; all the conference appointees being actively engaged in the work, and the local force is doing well. Also the missionary in charge, Bro. H. O. Smith, has been laboring for several weeks in our district, with excellent results.

Now, Saints, we hope you will not forget the temporal arm of God's work, as much is now depending upon the manner in which His law is honored and observed. The families of the missionaries must not be left without food and raiment, while the husband and father—on whom they depend—is expected, by the church, to go forward and unfold to the people the great, restored gospel, so grand, so elevating, so marvelous, but yet somewhat unpopular.

God requires of us one-tenth of all our net gains annually. Will we honor His law and thereby loosen the hands of His servants? Courage, brethren, and on to the victory!

Bro. E. A. Erwin will receive and forward all tithes in the branches in the Texas portion of our district, Brn. Newton and Bailey in Arkansas, and Bro. Peter Adamson in the Territory. Invoking God's blessing upon you, I am,  
Your brother,  
ELLIS SHORT,  
Bishop N. E. Tex. and Choctaw Dist.  
INDEPENDENCE, MO., Nov. 1.

### A Card of Thanks.

To the dear friends who in the dark hours of our misfortune so nobly assisted us when our beloved daughter passed from this earth life to her home in the paradise of God we tender our heartfelt thanks. May our God greatly multiply his blessings to youward. May He deal as lovingly, kindly and tenderly by you as you have by us and our loved one that has gone on before, is the wish of your unworthy brother and sister,  
A. J. AND LURENA HEADLEE.  
INDEPENDENCE, MO., Nov. 1.

### Conference Notices.

The Oklahoma district conference will convene with the Canadian Center branch in Dewey county, Oklahoma, Friday evening, November 30, 1900, at 7:30.

It is expected that each branch will send statistical report; please do not fail. Also, as per resolution, each elder, priest, teacher and deacon is required to report. We kindly urge that this provision be complied with, that the conference may know what labor is being performed. Many of the Saints in the district have not as yet visited the Canadian Center branch or the favored spot of Oklahoma—Dewey county—hence this will be a favorable opportunity, therefore we earnestly invite the Saints to attend the conference. It will benefit you, strengthen you in the faith, enliven your spirituality and help you to bless others.

The place of meeting will be at the Guy school-house (so far as is now known), seven miles northeast of Taloga. The busy season will be over and we hope the Saints will make an effort, an EXTRA effort to attend.  
R. M. MALONEY, Dist. Pres.  
SEILING, Okla., Oct. 29.

### Convention Notices.

Notice is hereby given that the Sunday School convention of the Far West, Missouri, district will be held in St. Joseph, Friday, December 14, 1900, beginning at 10 a. m. Owing to the rainy weather there was no convention held at the Delano branch one month ago, therefore the program that was to have been rendered there will be rendered at the next convention. Parties assigned duties at that time will please take notice and come prepared that we may have a profitable time.

Notice is further given that Sr. Grace Constance of Cameron, Missouri, has been appointed secretary of the district to fill the vacancy caused by Sr. Blair moving out of the district, therefore all reports may be sent to her at Cameron, Missouri.

C. J. CRAVEN,  
Supt. Far West Dist.  
KINGSTON, MO., Oct. 31.

### MARRIED.

BILLINGS-GALLUP.—At Independence, Missouri, November 2, 1900, Mr. Richard Billings and Sarah Gallup, Elder J. C. Foss officiating.

HUGHES-FERGUSON.—At the home of the bride's parents, Hardin, Missouri, October 31, 1900, Mr. Ansy A. Hughes and Sr. Laura Ferguson, Priest Walter W. Smith, officiating.

### DIED.

HANSON.—At Appleton, Kent county, Ontario, October 24, 1900, Sr. Leah Hanson, who was born in Virginia in 1815 and was baptized by Elder J. E. Lake. For years she bore a faithful testimony to the truthfulness of the restored gospel and died peacefully, leaving a daughter, grandchildren and great-grandchildren to mourn their loss. The funeral services was conducted by Elder Geo. Green in the Saints' church, Lindsey branch. The funeral was largely attended and marked respect was paid to the departed.

# Crouching



In every cough there lurks, like a crouching tiger, the probabilities of consumption. The throat and lungs become rough and inflamed from coughing and the germs of consumption find an easy entrance. Take no chances with the dangerous foe. For 60 years there has been a perfect cure. What a record! Sixty years of cures.

# Ayer's Cherry Pectoral

soothes and heals the wounded throat and lungs. You escape an attack of consumption with all its terrible suffering and uncertain results. There is nothing so bad for the throat and lungs as coughing. A 25c. bottle will cure an ordinary cough; harder coughs will need a 50c. size; the dollar bottle is "one of the longest in the long run."

"One of my sons was splitting blood with a high fever and was very ill. We could hardly see any signs of life in him. The doctors said him no good. But one bottle of your Cherry Pectoral cured and saved his life." G. G. ANDERSON, Nov. 10, 1898. Pukwana, S. Dak.

Write the Doctor. If you have any complaint whatever, and need the best medical advice, write the Doctor freely.  
Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 15, 1900

NUMBER 46.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the bank.

Letters should be addressed, and orders and drafts made payable to  
ENSIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## CHARITY.

One of the most consistent and effective traits of character a child of God can possess is the beautiful and kindly grace of charity. No one can be a true disciple of the Christ without exercising this beneficent characteristic, blessing as it does every one with whom it comes in contact. And while mercy may not rob justice, charity may legitimately, and often does, mitigate the severity of the judgment, passed at the demands of justice, leaving sweet hope to blossom and bloom in the burdened heart, that when justice has been satisfied, mercy shall claim its own, and bless the repentant and converted sufferer.

Charity, like all other good qualities, is susceptible of being misapplied and misused. One very striking proof of this fact is found in the position assumed by popular teachers—ministers—of the popular sects of the day, in that the distinctive doctrines of their belief must seldom be a subject for sermonizing, lest offense be given to others who differ in their interpretation and comprehension of what constitutes the church of Jesus Christ. A few items, such as faith, repentance, temperance work, etc. may be very freely commented upon, and in some cases even baptism may be dwelt upon; but any energetic effort as to the mode, must be carefully avoided lest others who hold opposite views should be led to antagonize that effort, and thus cause a division and strife among the churches. Hence to abstain from this investigation, to refrain from reasoning upon the subject, is deemed to be the exercise of charity and forbearance in love.

This procedure may, and apparently does, satisfy some minds; but it is a mistake to call

it charity. It cannot possibly be true that two different understandings of one subject, diametrically opposite to each other, can be correct. It is possible that both may be incorrect, but it is certain that but one of them can be true. It is evident that truth alone is saving in its effects, hence if one party holds wrong or erroneous views of that which is essential to salvation, it is not charity in any sense to permit him to continue in that way, or to refrain from at least making the effort to enlighten him as to the truth of the matter as the word of God teaches it. At the same time due consideration must be given to the fact that he has rights with regard to his views which the spirit of charity will always respect. This spirit will never cause one, no matter how correct his position, to speak slightly or contemptuously of another's belief, nor will it permit railing accusations or slanderous references to be indulged in. On the contrary it will incite candor of speech, and gentleness of demeanor, soothing and calming to a perturbed spirit, carrying a weight of conviction, that will continue to do its work long after the interview has terminated.

Charity is an influence of love; while it hesitates to wound, yet it insists upon manifesting true friendship and brotherly regard by telling a brother of that which is harmful to his best interests, if occasion demands; warning him against an insidious enemy that may deprive him of what he has previously merited by sacrifice and earnest work, if continued; but it will also seek to present the matter in the gentlest manner possible so that it may be shown that love, not harsh criticism, is the basis of the effort at warning.

The Apostle Paul seemed to comprehend the significance and scope of this grace of charity, and his explanation found in 1 Corinthians 13, has been the inspiration, the instruction, that has, all along the ages, wherever it has been known, borne rich fruit, and blessed those influenced thereby, "CHARITY SUFFERETH LONG, AND IS KIND." It is not under circumstances most complacent and pleasant that we are often called upon to exercise charity. We may sometimes congratulate ourselves that we are exercising a good degree of charity when we have patience with others' failings, when our equanimity is not particularly ruffled; but it is quite a different matter, a more difficult thing, to control our thoughts and feelings, when we are innocently made the target for unjust, unmerited and uncalled for aspersions, when, under such circumstances, the charity exercised is

of the suffering character. It requires a good degree of self-control and Christian fortitude, when our motives are misconstrued and impugned, to bear patiently an unjust estimate of our character, to which circumstances, over which we may have no control, may seem to give strength until, as the truth will sooner or later be revealed, it shall sweep away the false, and clear us of misrepresentation and wrong accusation.

But, difficult as it may be to attain to that charity which "suffereth long, and is [still] kind," it is a virtue to which every child of God should attain—and the sooner the better—before that degree of perfection in character is reached, which will commend us to God, because it is like Him. His blessings fall upon the just and the unjust; He bears long with the wickedness and folly of the rebellious and stiff-necked. He withholds not the rain, the heat, nor the light from the fields of the ungodly, more than others. He bears long and patiently with their waywardness. Why should not His children emulate, so holy an example, and "let all things have their perfect work." Perfection is not reached in a day, a month, in some regards, in years; we must bear patiently until her work is perfected, then shall we have reward that shall place us among the blessed.

"Charity envieth not." "O, but none of us will so far forget ourselves as to envy another. Have we not been taught from our youth, 'Thou shalt not covet'." True, indeed; and yet we sometimes hear it remarked, "Why don't the Lord prosper me as He does Bro. Aye? I am trying to do the best I can to serve the Lord, and I am as good as that brother." No answer comes to the inquiry, but plainly the charity that "envieth not" is lacking there, and any inclination to make comparisons, showing ourselves as being the victims of discrimination, is proof of the presence of a spirit of envy; for charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, THINKETH NO EVIL." (v. 5).

A close examination of our "profits and losses" occasionally, would, if we were wise as children of the light, as are the children of this world, probably be beneficial to our spiritual growth and development. We have before us always the one perfect pattern, the Lord Jesus Christ; how much of an assimilation to that example has been made in our characters during a certain period? Wherein are we lacking? And this examination, if candidly made, ought to show us some things wherein it would be profitable for us to "add to

our faith" certain virtues in which we may find our character deficient, and to eliminate certain traits that are destructive of peace and progress.

Let all who truly love the Lord seek for a broader exercise of this precious and lovely grace, charity; then will unity abound more and more, and the Holy Spirit, acknowledging His own, flow as a river, to the comfort, blessing and salvation of the faithful in Christ Jesus.

## EDITORIAL ITEMS.

BRO. JOHN R. RANK, Knox, Indiana, has been holding some good meetings at Seaford, Indiana, and at several school-houses south and east from Knox, having good interest. He anticipates increased attendance since the close of the political campaign, and hopes more good may result.

ELDER W. M. AYLOE, of Independence, Missouri, who is doing missionary work in Oklahoma territory, recently baptized two at Pond Creek, and others are believing. He has had good liberty and good attention. He was to start for Okatche, his former home, seventy miles south of Pond Creek, on the 6th.

SR. SARAH A. SNODGRASS, 257 North Myers street, Tucson, Arizona, has recently moved from Eldorado Springs, Missouri, to Tucson, in the hopes of benefiting her son's health, he being consumptive. She asks that the Saints pray for him that he may be spared to obey the gospel. She would be glad to have any of the Saints who may be living in the city, to call upon her.

ELDER F. C. KECK, Sherwin, Kansas, is feeling well and is diligently about the Master's business. He baptized two at Angola, Kansas, Monday, November 5th, and two at Sherwin on the 11th. He finds the branch at Sherwin in fine condition under the supervision of Bro. W. S. Taylor. He has enjoyed the Spirit in all his work to a marked degree and says he is in the conflict for life. He reports the brethren all at work.

BRO. J. R. MCKINNEY, Winthrop, Arkansas, thinks that prejudice is gradually giving way in that region, and hopes the time is near when the people will be anxious to read sound literature and be ready unto all good works. His family is the only one belonging to the church in that neighborhood, and he is seeking to walk and live consistently that others may see there is a reality in this latter day gospel, worthy of their consideration and acceptance. He believes some are near obedience, and he never lets an opportunity

pass unimproved, to speak for the advancement of the gospel influence and power. May our brother be aided as he desires that his life and testimony may be effective witnesses for the truth as it is in the Lord Jesus Christ, and as revealed and restored in these last days.

WE were saddened last week at the receipt of intelligence of the death of Sr. Anna Nielsen, of Nebraska City, Nebraska, which occurred after an illness of but a few hours, October 21st. She was a very zealous, earnest Saint, hating shams but admiring faithfulness and integrity. She believed the latter day work with all her soul, and worked diligently in her sphere for its advancement. The appointments of the Lord's house were ever a delight to her, and none were more pleased at the progress of the gospel work than she. The church militant has lost a faithful member, but the church triumphant has gained one more, who hath been redeemed by the Lord Jesus Christ, to be with Him at His coming. Peace to her memory.

THE Coquille City (Ore.) Herald, October 16th, gives Bro. D. L. Harris the following kindly notices:

A PROTRACTED MEETING. Elder D. L. Harris of the Reorganized Church of Jesus Christ of Latter Day Saints will begin a protracted meeting at the little church next Saturday night. Be sure to hear the first service.

Elder D. L. Harris, who preaches at the little church Saturday night represents the church which is erroneously called Mormons. Come out and hear what he has to say.

Remember the meeting of Elder Harris to begin Saturday night at the little church. Come out to the first meeting and decide whether or not you wish to hear the whole services.

Elder D. L. Harris, of San Bernardino, California, representing the Reorganized Church of Jesus Christ of Latter Day Saints, who has been holding meetings at Bandon, passed through town yesterday on his way homeward. He is making fairly good progress in this county, having some thirty members within its limits. C. E. Crumley, a minister of this faith, will be at Bandon soon to look after the interests of their organization. This is the church which is constantly being confounded with the Mormon church, but which is a distinct organization with headquarters at Lamoni, Iowa.

This is pretty good for one issue. The editor shows a surprisingly liberal spirit in these notices.

ELDER W. S. MACRAE, Blendsville, Missouri:

Closed a meeting at Gordon Hollow, Saturday, November 3d, and will preach in Saints' church here next Sunday, the 11th; have one name for baptism on that date, making fifteen since beginning services here, September 9th. Expect to start for Arkansas next Tuesday (13th). Joplin presents an unlimited field for missionary labor. A General Conference appointee should be located in the city.

ALL PRAYER UNIONS are requested to meet Thursday November 22d in fasting and prayer in behalf of Sr. W. A. Smith, of Persia, Iowa, for the removal of an affliction from which she has been suffering the past eight months.

#### GENERAL CHURCH NEWS.

##### INDEPENDENCE.

The weather is quite cool, some little freezing, though it has been clear for the most part.

Bro. Burr Loar is selling tickets at the electric line station during Mr. Groesbeck's absence in the south.

Sr. Anna Flower has been ailing for some time past, and lately confined to her home: is contemplating a trip to St. Louis and other points as soon as she is able to stand the travel.

Bro. Wm. Roberts commenced the work preparatory to the erection of a new house for Sr. Letitia Crick on the lot between Sr. Walter Weeks and Bro. Robt. Kemp on Clark St. Wednesday morning.

Mr. Ralph Justice, son of Bro. and Sr. John Justice, died at the home of his brother on Lexington road Wednesday night, of consumption, and was buried Friday, Bro. H. H. Robinson conducting the exercises.

Bro. W. T. Bozarth will be the speaker at the Saints' church next Sunday morning, and Bro. G. H. Hilliard in the evening. The furnace men promise to have one of the furnaces ready for next Sunday, and say it will be of ample force to make the main auditorium comfortable this kind of weather, and services can therefore be held there as usual.

Bro. R. May has been making some extensive improvements in his mill machinery recently, substituting his old engine for a twenty horse power Weber gasoline engine, adding a new mill for grinding corn, and changing his elevators materially. Bro. May is up to the times, and always arranges to meet demands upon him in his increasing business.

Bro. Alfred White was the speaker last Sunday morning at the Saints' church, and Bro. Jos. Luff at night, Bro. Hilliard having gone to St. Joseph. The afternoon service was also quite well attended and was a good meeting. The lower auditorium was occupied for all services as the furnace work was still incomplete, and it was too cool in the main auditorium for safety to health.

Bro. and Sr. H. H. Robinson have decided to move to Lee's Summit for a time, in the interests of the work there. Bro. Robinson's health is such as to make it impracticable for him to be from home any length of time, and there being opportunity for good work at Lee's Summit, with the consent of those in charge, he has concluded to locate there and try to build up the cause in that vicinity. We regret his removal, but are confident that what we may lose, our brethren in our neighboring town will gain, and we trust abundant success may attend his

labors. Sr. Robinson will also be missed from the work here, but we are assured that her earnest work in her new home will tell for good.

Next Sunday, being the third in this month, the young people are requested to attend prayer meeting at 6:15 p. m., fasting and praying for a deeper consecration of every power in the service of God; that a fuller, more spiritual and self-sacrificing devotion may be given, thus preparing themselves for the greater blessings promised. There should be a full attendance, and so far as possible, all should comply with the request to come fasting for this purpose.

Bro. and Sr. L. N. Totty's home is having a siege of sickness that calls for sympathy. The two little children of their daughter, Sr. Adam Tignor, and one little boy of Sr. Chas. Tignor are all sick with pneumonia, the latter having a succession of spasms Monday. The little girl of Sr. Adam Tignor was pronounced past human skill last Monday, but notwithstanding this, hopes are entertained that she will yet recover. We trust that all may speedily be restored though they are very ill.

At a meeting of the officers of the branch, the Sunday School and the Religio, Monday evening, the advisability of instituting a weekly young people's prayer meeting was considered. Sixteen were present and a general discussion was held, the unanimous expression being in favor of the movement. Time and place were factors considered, all but one or two being of the opinion that the regular night set apart for prayer—Wednesday—should be designated as the time. It was finally decided to leave the matter in the hands of the officers of the branch to arrange details. The branch officials also have in contemplation the re-establishing of prayer meeting Wednesday evening on the South Side, during the winter months at least, if satisfactory arrangements can be made, the opinion being that the prayer service is one of great importance to the welfare and progress of the Saints. We trust these efforts for advancement, "coming up higher," will meet with the earnest and united support of the Saints.

##### LAMONI, IOWA.

"Blow, blow, thou winter wind,  
Thou art not so unkind  
As man's ingratitude;"

A cold wave reached here last week which made us feel that winter was upon us. The heavy, leaden clouds obscuring the sunshine, made us think how cheerless our lives would be if the glorious sunshine of God's love, as manifested in the gospel, was still obscured by the "doctrines and commandments of men." So may we each day breathe a spirit of gratitude to our heavenly Father for his great love toward us.

At Sunday School yesterday, there were present three hundred and thirty-three. Only four teachers absent, three being out of town. Elder Fred A. Smith preached at 11 o'clock, a very profitable sermon, we judge,

from the comments we have heard. Good reports come from the afternoon prayer and testimony meeting. Twenty-two testimonies were given, bringing out some fine thoughts. Bishop Ellis Short, of Independence, preached in the evening, subject "The Straight Gate and Narrow Way." He also touched upon the educational results of the gospel in some localities where he had been. Elder H. A. Stebbins preached at Saints' Home Sunday evening.

Elder R. M. Elvin has gone to Ellston, Iowa, to look after the work there.

Bishop Short and wife are visiting Sr. Short's parents, Bro. and Sr. S. V. Bailey.

The Religio was divided into eight classes last Friday night, and the prospects for a thorough study of the Book of Mormon are very encouraging. They voted to take up a penny collection at each meeting.

At the branch business meeting Tuesday evening, it was decided by vote to take up a collection to assist the Second Kansas City branch in their effort to prepare their church building for the winter.

The Daughters of Zion held another very interesting meeting on last Friday afternoon, the largest attendance for some time.

Sr. Lewis, at Saints' Home, had the misfortune to fall and sprain her arm quite badly; she is getting along nicely with it now.

Mr. Clayton Frisbee, of Ovid, Michigan, Mr. Charles Harp, of Evergreen, Iowa, Miss Flora Salisbury, of Fountain Green, Illinois, Miss Grace Badham, of Henderson, Iowa, and Miss Ida Oliver, of Malvern, Iowa, were enrolled in Graceland College last week.

Elder John Smith spoke twice at the Surprise school-house yesterday.

The sad news of the death of Bro. M. P. Hansen, at Arendal, Norway, October 25th, reached us this morning. Bro. Hansen was appointed to the Scandinavian mission at last General Conference, and he, with Bro. N. C. Engle, sailed on September 9th. We regret to have his missionary work brought to an end so suddenly, yet we feel that He that "marks the sparrow's fall" doeth all things well.

G. L. K.

November 12.

##### CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 341 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 746 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

The morning sermon at the mission was by Bro. Earl, on the gospel of reconciliation in the hands of a mediator. Attendance good, also the sermon.

We were pleased to form the acquaintance of Bro. R. T. Cooper, formerly of Mount Ayr, Iowa, now in the employ of a railroad, having a run from Chicago to Los Angeles, California, spending every alternate Sunday in these two cities. We told him of the branch, and residence of Bro. T. W. W. there.

He enjoyed our social sacrament meeting very much.

Bro. J. W. Morris has returned to Chicago for the winter. We welcome him.

Four papers will be read at our next priesthood meeting to be held November 26th next, "How Can the Priesthood Add to the Spirituality and Interest of the Social Meetings," "What Constitutes a Good Elder," "What Can a Good Deacon do for the Work," "What is 'Wisdom,' How Does it Effect Our Conduct, Especially in Social Meetings." An interesting meeting is expected.

Our sacrament service yesterday was of a very high order. In point of wisdom displayed it surpassed any meeting we have attended for a long time. An aged brother, 88 years old, while not of our number, arose and testified that there was present the Spirit of Christ, for he felt it. O, that such could be in the fold; but the Good Shepherd will provide a goodly place for such. The meeting was in charge of Bro. S. C. Good and W. H. Deam, assisted in the service by Bro. J. F. Keir and Wm. J. Cochran.

Among the scores of expressions of gladness at our recovery, we note especially the kind words and proffered assistance of Mr. Logan, who, while not of our number, yet is of a broad, charitable heart, trying to live by the Golden Rule. We would love to see him on the other side of the church door—within the fold.

Sr. Sloan has passed another siege of sickness. She was so far recovered as to be able to attend the service at the mission yesterday.

Bro. E. E. Johnson still lingers in about the same condition, probably some better.

Bro. F. M. Pitt occupied at headquarters last night, comparing former times with the present, making some good points.

The wedding of Sr. Emma L. Little to Bro. P. Rogers passed off pleasantly, Bro. E. J. Lang officiating.

Bro. F. M. Cooper remained in DeKalb yesterday, and we learn with joy of the revival of the work at that place.

Zion and the Gathering is a subject welling up in the minds of many of our Saints. It seems to come by intuition of the Spirit—one that it is agitated by anyone—this is proper.

In hope of an inheritance, I am your convalescing brother,

J. M. TERRY.

395 Ogden Ave., Nov. 11.

##### FIRST KANSAS CITY BRANCH.

2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine.

The attendance at Sunday School was better than usual. Quite a number of visitors were present, and the review by Sr. D. H. Blair was splendid.

As previously announced, the morning sermon was by Elder M. F. Gowell, showing the different dispensations, with an illustrated chart. The discourse was very interesting.

In the evening the attendance was unusually good. The announcement in the papers of Elder Warnky's subject, no

doubt brought some out who otherwise would not have attended. As far as is possible the presiding elder intends to publish the announcement of the speakers and their subjects in the future. We are informed that Bro. Geo. H. Hulmes is to be the speaker on next Sunday evening. Bro. Hulmes is a pleasing speaker and we hope the attendance will be good.

The time of the social meeting has again been changed and, until further announcement, will be held at 12:15, as it is the choice opinion that meetings held at that time have been better attended and more spiritual than at any other time.

We noticed in last week's Independence, items mention was made of the Oratorio and the Independence Saints who formed a part of it. There was a few of the Saints from the consolidated cities who took part, namely: Bro. W. H. Pease, E. C. Harrington and Arthur Gillen; Srs. Russell Etzenhouser, Ida Pearson, and Mary, Mabel and Myrtle Warnky, which shows that we have some musical talent among our number. One or two with excellent voices were not members of the Oratorio.

Bro. Frank Rudd is at present connected with the Kansas City Commercial Agency, and we trust will move into our midst.

R. E. PORTEER.

November 13th.

##### ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street; services: Wednesday evening, prayer service; Sunday, Sabbath School 9:30 a. m., preaching 11 o'clock a. m., social service 2:30 p. m., preaching at 8 p. m.; Cheltenham, 5731 Manchester Ave., services, Sunday School, 10 a. m., social meeting 2:30 p. m., preaching 7:30 p. m.; Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Our Sunday School wore an enlivening look yesterday; the attendance was noticeably increased, and the review conducted by Bro. Trowbridge, was brief and good.

Sr. Whiting has been sojourning in Denver, and while there hunted up the Saints.

We understand the Religio session of last Friday night was especially good, and judging from the program for next Friday night a very pleasant and instructive evening may be expected.

Sickness is in our midst, causing us anxiety; Bro. Gordon Smith's daughter, Emma, is quite sick, also Sr. Sethena Ashton; others are somewhat afflicted.

Business meeting of last Tuesday evening was fairly well attended, Bro. Allen and Christenson, presiding. Reports were given by a number of the priesthood, of which there was a good showing present. The deacon and financial clerk's report showed balance of nearly \$30.00. A number of items were talked over, and taken altogether, we think the meeting was a splendid one, because of the desire to improve and do all for the best, manifested by those present.

We are expecting Bro. E. L. Kelley some time during the month, and, of course, when he comes, he may expect to be called upon to preach a goodly number of times.

A Thanksgiving prayer meeting will be held in the auditorium of the church, at half past ten o'clock November 20th.

Bro. Barraclough visited and preached at O'Fallon, Illinois, yesterday; Bro. Ivor Davis, Belleville, Illinois; Bro. Cole occupied the pulpit at Cheltenham in the afternoon, Bro. Henry Roberts, evening service, Bro. Jno. Parrish being the speaker at Oak Hill mission.

The Cheltenham folks will give a song service Sunday evening, November 25th.

Bro. Arthur Allen left for O'Fallon, Illinois, today, intending to hold a week's meetings there, endeavoring to arouse an interest, and comfort the Saints scattered in that region.

Practices for the song service of December 2d are now in order, here.

Bro. John Billinsky visited the Cheltenham school yesterday morning.

Bro. Allen was our speaker twice upon yesterday, Brn. Smith and Noah Cook assisting him.

Sr. Mary McDonald was one of our visitors; quite a number of strangers Sunday evenings, also two of the Utah brethren have been dropping in for the evening service.

The heating service of the church was in fine condition last evening, and it was pleasant and enjoyable to have the privilege of being so comfortable within, while outside was the wailing, wind of dreary November.

Sr. Grace Johnson, little son Lyman, and Sr. Walron's little daughter made a brief visit with Kansas City friends and relatives over Sunday.

Bro. Allen was in charge of the afternoon social service; we have record of several prayers, and fourteen testimonies; a splendid time was had, and the joy in the hearts of the Saints, found frequent vent in songs of praise.

ETTA.

November 13.

SAN FRANCISCO, CALIFORNIA. Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

There is a great deal of sameness to our course of services here every Sunday. Sr. Ella Lytle still superintends the Sunday School, which holds its sessions regularly at 10 a. m., and its interest never lags.

At 11 a. m. Elder Albert Haws was the speaker. At 7:30 p. m. your correspondent had the honor of filling the pulpit. The Saints seemed to be satisfied with both addresses. Priest Balschan was the speaker at Berkeley at the morning hour, and J. M. Saxe followed him in the evening.

Fred B. Blair was at Stockton Sunday. J. H. Anthony went to Santa Rosa. It was quite a busy day with our locals. Chas. A. Parkin was at Oakland administering to the sick.

There was good attendance at our Wednesday evening prayer meeting. Bro. Saxe's rooms were well filled. A peaceful quiet spirit prevailed throughout.

Friday night was prayer meeting night at the Religio. They had a full house, and several strangers were among those present, and they seemed to enjoy the evening as well as the members did.

There is not much sickness among the Saints here now, all are comparatively well.

GEO. S. LINCOLN.

November 2.

LETTER DEPARTMENT.

SOUTH GOULDSBORO, Maine, November 8.

Dear Ensign:—Maine is all right. Cunningham, Ames, Blanchard, Foss, Rich and myself all at work in the missionary field, local men not idle. Several new openings made and prospects good for lots of good work to be done this fall and winter all along the line. Maine is not dead by any means, neither is she going to die. There is a whole state full of as good material for Saints as there is in the world, and about as easy to reach as any where that I know, and we're going to reach some of them too.

Some six or seven weeks ago I left Oxford county, where, in company with Bro. C. H. Rich, we spent a few weeks in blowing the gospel horn in six places in and around Dixfield. The most of the Saints are alive and well, standing by us nobly in our efforts, by their presence and interest, and to even those who are not members, we are indebted for encouragement and favors, as well as financial aid. And what shall I say more for the time would fail me to tell of the Holmans, and Blanchards, and Tools, and Kidders, and Andrews, and Tainters, and Ventons also, who through faith, fed us on honey and sweet corn, loaned us horses and ferry boats, gave us good homes, and in many ways made us feel that there are many pleasing features in the missionary life.

W. W. Blanchard's work is well spoken of in that section. There are some noble young souls who will surely accept the faith before long.

From here I went alone into Aroostook county, Bro. Rich taking Hancock county for a while. My experience in Aroostook was varied. In one place opposition ran so strong that I was even stoned at, but I guess they had some Spanish blood in them for none "hit." However, after holding two more meetings, thus showing them that we did not care anything for their stones (that did not hit), we left them to think over the matter, and struck into other neighborhoods, where we left a number of fair minded people seriously thinking and investigating our claims. Only one, out of several who knew they ought to obey, and would have but for hindering causes, was baptized, but he is a good man, and, if faithful, is destined to do a good work.

The meetings in the pretty village of Washburn increased in size and interest to the last, some of the most influential people of the place standing right by us. May the Lord bless them.

My permanent home was at the residence of Sr. Foote, who, in more than one way, is proving herself a great support to the work, yet it will not be detracting anything from her to say that the Saints in Aroostook, as a rule, are only behind to the extent that their opportunities differ. Dear Saints and friends, I appreciate your kindness to me and am glad to know that your love for the work is at the bottom of it. I could mention the Nortons, Philbrieks, Greenlaws, Scotts, Duncans, Ballard's, Stoddards, HERSHEYs, HARRISes and many others with pleasure, but space forbids. Why did I leave? Just because it seemed to be more necessary that I should be somewhere else. "Don't forget the assembling of yourselves together as the manner of some is."

I stopped over two nights at Bangor where Elder G. I. Cunningham is spending a day or two getting the work before the people after the cottage meeting order. Election tide

running too high for greater effort just then. Some nice people investigating.

Leaving Bangor I arrived here yesterday, where Bro. Rich has several places all ready for several weeks meetings; will begin this evening if all goes well. May the good Lord bless our efforts, give us wisdom, heal our bodies, forgive our sins, and crown us in His kingdom.

I have this to say, whatever failures I may make, or what even others may do that is wrong, I am convinced that God is in this work, and the man or woman that is not engaged in it is making an awful mistake. Another thing, I have some convincing evidences that "hot drinks" in Word of Wisdom means hot drinks in every sense of the word. How much evidence? Ten pounds avaricious, and feel better. Stop growling about your stomachs and try it six months before you say "crank."

I could tell you something else, but I won't this time.

Yours in the work,

H. J. DAVISON.

P. S.—Bro. Haw's book on the Sabbath is a good thing, give it a chance and it will go itself.

H. J. D.

FALL RIVER, Mass., Oct. 20.

Editor Ensign:—We are trying to "keep up with the procession" in the Massachusetts district, and with as creditable show as circumstances will permit. Glad of the weekly visits of the Ensign, and sorry that news furnished from this part of the country seem to be so scarce. The progress of work in the church is of interest to all, in all parts of the country, and I have tried to urge upon many of our young and capable brethren or sisters the duty of correspondence, or of furnishing to you items of interest to all. But it seems a hard matter to persuade people to exercise and develop inherent talent and ability in this direction, or to awaken a sense of obligation, privilege or duty to enlarge upon ones talent in church service and along these lines.

Matters in Providence and Fall River over which we have charge, are moving up towards better conditions, we believe; slowly, to be sure, but we trust permanently. At least we are desirous of laying foundation for future building, so solidly in alignment with God's law, that whether superstructure built thereupon by whomsoever maybe in the future—to stand or to fall, because of relative strength or weakness of material employed—or in manner of construction, that if it shall fall or fail, be or they who shall or may be obliged to clear away the debris or ruin of an unstable building, may find the old foundation and basis still intact, not laid in untempered mortar, or out of alignment or harmony with the directions of the Master Builder Himself.

The grand, consolidated, aggregative (aggravation) and mis-representative force from Utah are no more with us or to be seen upon our streets, or heard from anywhere, but, like the Arab have

"Folded their tent

And silently stole away."

Neither carrying with them anywhere near the capture their loud advertisements and boasts gave us assurance of.

We agree with President Cannon of the Utah church, when in his speech at their late conference in Salt Lake City, he deprecated the policy of keeping "a great number of elders in the field, at large expense to the church, with small rewards so to speak" (italics mine); and that "they should transfer their work to countries where no preaching had been done." And if we are permitted to add a little to this advice—"Where Josephites are not to be found."

The hall on Westminster street in Providence, has been abandoned by them for some time. We see or hear nothing of them any more at all, and believe they have left this part of the country, and for good also, taking with them (some of them) a better knowledge of the true history of the church they are commissioned to represent, than they had before coming

in contact with ministers of the Reorganized Church; but still leaving behind them however, the mal-odorous influence of the admixture of Brighamism with its puzzling and derogatory combination of truth and error, for us to battle with and overcome.

One or two of their "converts" have applied to us for baptism, having got their eyes open, or out into daylight, and among people who are given to the discussion of both or all sides of a religious question.

The work of the Religio is progressing in Providence, Fall River, Boston, and increasing interest being manifest throughout the district in this work of the young people, and old also, as we think we may properly add, unless too old to learn new things or better method in the study of God's word, especially the Book of Mormon and the ever increasing evidence of its truth and divinity.

The church is without doubt, increasing not only in members, but usefulness, influence and power in the world. Silently though it may be, the leaving process is going on, that was inaugurated through the angel's visit to the boy seer. Clearer and more vivid from day to day, are evidences of the dealings of Almighty God, even the God of the ancient prophets and the apostles of Jesus Christ, with this young man.

If the foundations of the religious work laid years ago through the instrumentality of Joseph Smith Jr. are not true, then there are for me no religious certainties in this great world of ours. But in the spirit of what I conscientiously believe to be a true worship, I many, many times am gratefully led to exclaim and repeat—"Praise to the Lord! for the great restoration,

Brought by the angel, to Joseph the Seer."

In the faith,  
MYRON H. BOND.

FULTON, Kentucky, Nov. 6.

Editor Ensign:—The conference and reunion of the Tennessee and Kentucky district was held October 27th to November 4th. The attendance was not near so large as we would have liked to see by the Saints, nor were we favored with an over quantity of preachers, the writer being the only preacher from outside the district, and Brn. D. W. Cook, C. L. Snow and J. H. Adair being the only ones of the home elders who put in an appearance. However, a good spirit prevailed and from the meetings a good influence went out in all directions.

The reunion was held in the new church recently erected near Swan, Kentucky. The church is not completed yet, but by dint of strong efforts on the part of Bro. Jeff Meyers who was chief carpenter, with some aid from others, it was near enough completed to be comfortable for the conference and reunion. The house is 22x34, with arched ceiling and floor inclined so that back seats are higher than front ones, and is strongly and substantially built, and when completed will be quite a creditable place in which to worship.

The burden of caring for visitors was cheerfully borne by Brn. J. H. and S. B. Adair, A. S. Snow, D. W. Cook, Jasper Jones, Jeff Myers, each did by their better half (and in fact the better half did most of the work). Half brother Thomas Snow and his sister, Alice McFadden, and also brother-in-law and Sister Bennett Sanders, are entitled to credit for their share in the same good work. The preacher enjoyed eating of the good things furnished by these good Saints and others whose names we may have left out unintentionally, and he hopes they enjoyed partaking of the spiritual food with which he tried to feed them. We heard a number say they never before enjoyed a meeting so much.

Bro. Snow gave excellent satisfaction Thursday night preaching on the laying on of hands. The Spirit's power was felt in the prayer service; outsiders were visibly affected by it. The young were spoken to by way of caution and exhortation and the old by way of encouragement and promise. All were so much pleased with

the meetings that another reunion for 1901 was voted without a dissenting voice. The idea is to make it larger and better than this one if possible. All Saints please take notice.

This scribe favors district reunions, but not too many "general" reunions. General reunions are costly in both time and money. District reunions need not be. Some one of the general authorities could arrange to be at one or more of the district reunions with no more expense than would be necessary in reaching the same territory for other work. No missionary should go far out of his field to attend reunions even though they be known by the high sounding title of "general." No member should go long distances at great expense in attending reunions just because some noted preacher—of whatever quorum—is expected to commit the folly of leaving his field and spending sacred dollars of church money in attending the same reunion, when there was plenty of work just as laudable and just as necessary to be done in his own field and which he could do without needless expense.

But I did not set out to write a lecture nor preach a sermon. My mission address till further notice will be: Garland, Alabama. Correspondents please take notice.

In bonds,  
T. C. KELLEY.

HAMBURG, Iowa, Nov. 6.

Editor Ensign:—The news that your welcome little visitor brings to us weekly cheers our hearts, and is an incentive inspiring us to move forward in this noble, and grand work, "the redemption of the race of mankind." We are still in the faith, working as best we can, to bring souls unto God, such as may be eternally saved in his kingdom; also endeavoring to build up and encourage the "rock of God" under our care, to press onward and gain the crown, and obtain the victory, through Him who has triumphed over death, hell and the grave.

The rainy weather has hindered us some of late, but we must not complain. Since leaving home I have preached in the Tabor branch, attended our district conference, and Sunday School convention held with the Saints of Thurman, preached in McPaul, and at Bartlett, and one week in this place, making in all seven weeks, and feel that our work has not been altogether in vain.

Bro. Charles Fry was our co-laborer in Bartlett. He is alive in the interest of the work, is doing well, and is beloved by all the Saints and friends. We have enjoyed a goodly degree of the Spirit, and had excellent liberty in presenting the word. We leave here tomorrow for Mill Creek, thence on to Shenandoah, and the last of this month to Carson, to meet with the brethren of the Potawatamie conference, after which we expect to be in some work in that district. I think most of the Saints are feeling well in the work, and are strong in the faith. Quite a number of non-members attend our meetings, and we hope to reap a plentiful harvest in the near future.

We have the same opposing powers to contend with, as all the people of God have ever had, but the watch word is "Push on, fear not," "He that has promised, is abundantly able to perform."

Now Bro. Editor, may God bless you in your labors of love for His cause, and help you in the arduous task imposed upon you as the presiding officer of the branch, and make you abundantly able to perform all the labor required of you as a servant of God. My health has not been the best for the last month, but is improving, and I hope for the best, and shall strive for the right, God being my helper, while life shall be granted me on this earth.

With best regards to all lovers of truth, I am yours in bonds,  
HENRY KEMR.

FORMOSA, Kans., Oct. 21.

Dear Ensign: I thought perhaps a letter from this part of the vineyard would be acceptable. We had Bro. J. A. Davis, one of the northwestern Kansas missionaries, visiting us and while he was here, we got the Rockdale school-house for him to preach in. He had a large and attentive audience, who assisted in the singing. Bro. Davis had good liberty in setting forth the truths of the gospel. The people in the neighborhood are all busy again and we hope he will come again soon.

We are enjoying life in our Kansas home where the Ensign is a welcome visitor.

Yours in the faith,  
EVALYN A. RAMSEY.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## CHARITY.

Sermon by President Joseph Smith, April 8th, 1860, at Lamoni, Ia.

[REPORTED BY SR. M. EUNICE WINN.]

We call your attention this morning to the reading of a portion of one of Paul's letters, that to the Corinthian brethren, the first letter: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things. For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know, even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. 13.

While I present the thoughts that may be presented to me, I want this congregation to think and decide, if they possibly can, what charity is, and let this run through every thread of the discourse, and your consideration of it.

I am reading from what is called the two records, the conjuncture of the Book of Mormon, commonly understood to be the stick of Ephraim, and the New Testament scriptures, supposed to be the stick of Joseph. The two records made by the Lord Jesus Christ, and his disciples, one upon the olden continent, the other upon this. I choose to read this from this record because of that which has come to us as a commandment by direct revelation, in which the church was charged to take these things which are written in the Bible, in the Book of Mormon and in the Commandments of the church, to be the things which they should teach. And as an individual I believe that if there is a people upon the face of the earth in civilized lands that have been compelled by the position

occupied by them, to give an apology to the people, to the state, to the national government, of their fidelity to that which is for the best interests of the human race, a part of that people is assembled before me this morning. Hence, while I do not regard the language of the Apostle Paul as the language of God, nor yet the language of Jesus Christ, I do regard it as being of that character spoken of in prophecy, in which it is said; "To the law and to the testimony, if they speak not according to this word there is no light in them." The writings of the Apostle Paul are his testimony, they are to be regarded in this light, as his testimony, the history of his life, so far as it is written; the delineation of his character, so far as it appears from his writing; the hope that he had, and the expression of his kindly regard unto mankind—the kindest gentleman writer of the New Testament.

Events that are transpiring persistently present to us this thought that there is not that advancement in Christian ethics, the observance of Christian deportment, the performance of Christian conduct as it is taught in the New Testament scriptures, as it is impressed upon us in the Book of Mormon, as it comes home to us by direct revelation of Jesus Christ to the church itself. And as we have sung, and talked, and have uttered treatises in regard to that wonderful invitation that God has given us to "Come up higher," it seems to me that one of the reasons why we do not respond in directness and in fullness to this invitation to "Come up higher" is because we have failed to lay the sure foundation, upon which we can build, and make an establishment in our own hearts and minds to govern and control our thoughts and our actions, based upon the charity which Jesus Christ taught and exhibited to the world.

I guarantee that if I were to ask this congregation separately, to announce to this people what they understood the word charity to mean, they would say "The love of God." But would they mean the love that God has for humanity, or would they mean that reflected love in the human heart which it must have for its own kind, and respect for God? The love of God is an indefinite quantity. As I consider the history of the past, as I look out upon the present, as I look forward to the future, I can but accept to myself the thought that I can not comprehend the height, or the depth or the breadth of the love that God has exhibited for man. I can not place myself in the position of that Man of Calvary, and look upon things as he looked upon things, regard men as he must have regarded them, see the future of nationalities as he saw them, and comprehend the largeness of the heart that under all these conditions could patiently take that which had come to him of sorrow and grief, and looking up unto God in the merest pathos of humility, say unto him, "I commend my spirit unto thee, but

do thou forgive these, they know not what they do."

As I understand charity, it is a principle. I would like to think it to be ingrain in human nature; I know it is ingrain in the divine nature. I would like to think that it was the one grain of life, subtle and latent, that God implanted in all human kind. But my experiences, my observations, my dealings with myself, my dealings with my fellow-men, all of these point to the consideration that if it be ingrain, it has become sorely overcharged with that which is selfish; that as man has lived upon the earth, he has gone out from the presence of his God in more senses than one, and—to his extreme detriment—in no other direction so far, as in this departure from that which should take into consideration the love of man.

I know that it is well for us to talk of the sacrifices that we make, and of the sacrifices that we are willing to make for our fellow men. I honor those men who have taken their Bibles in their hands, and have gone out into the field, into the stubble field, into the wild and barren field, where man has never reaped before, in the sense that they go out that they may reap. I honor them for the sturdy integrity of their natures and their persistency in preaching the love of God to men; but while I honor them I can see a failure in growth in that which should mark them in every condition of life; the exercise of that peculiar quality that I believe and recognize as charity. I find there is a field that is being left uncultivated in their own hearts; and as I regard myself, the conditions and things that have surrounded me from my youth until now, and look forward on days before me and see all the difficulties upon the right and upon the left with which I must meet and contend, I am sadly aware that for me, as well as for them, there is a failure to cultivate that finer quality that God has intended men should exercise towards their fellow men; and hence I call your attention to the reading of this epistle of the Apostle Paul, this morning, found in the 13th chapter, and representing the statement of the apostle as being true, that faith, hope and charity, these three endure, but the greatest of these is charity.

Faith is a trust in God. Faith is a quality in the human mind, a confidence and hope in the human heart that, looking forward, sees that which has not yet transpired, in contemplation, and works under the difficulties that may surround, and under all the disparities that conditions may have imposed, and, without faltering, pursues that steadfast course to reach the goal that must finally give the triumph. That faith that can not be turned to the right or to the left by fears; that faith that regards not death, but feels an assurance of life unshaken under all conditions, if the soul be but subservient unto that which the Master has commanded; such faith as that is sublime. It is

not confined to the Master, nature, God. It is not confined to the high and the haughty, it is not confined to the learned or to those who live in grandeur; but it finds its best development in those who are humble, in those who are both poor in goods and poor in spirit; it finds its rest in the home, on the highways, in every condition where the soul is intent upon doing that which God has commanded. I will not stop to attempt to describe my understanding of the different kinds of faith, it is unnecessary; suffice to say that that faith which Paul is writing about here, is that which endureth, and if you know what endurance means, you may comprehend what that faith is.

Hope endureth to the end. We, who have grown gray, my fellow-laborers, upon whose heads and faces I see, as upon my own, the blossoming hairs that indicate that life's fitful fever is almost over, and that they are standing just a step this side of the place where all must cease to labor, can remember the scenes along life's pathway, when we began this battle, side by side—strong and hearty—knowing no ache and no pain, recognizing no fear, being exercised by no doubt, and I ask myself the question, "When hope was then in my heart, and in their hearts, does not that same prospect now make us greet each other as boys, and young men in the field, hoping and hoping on forever? It endureth. It is the conjoint work of desire and expectation. He who hath hope desireth to rest; he expects it. He dare not desire it and expect it unless he is willing to work and suffer for it, and he that doeth this, his hope shall endure forever.

I turn now and ask myself the question, "What is the nature of the work of charity in my heart?" And it strikes my heart with all the apostle says, "It knoweth no evil." Under the discipline of this principle in me, I am compelled, by virtue of my christian education, by virtue of my faith in God, by virtue of my desire and expectation, I am compelled to believe my brother and sister innocent of wrong, innocent of evil, until my spirit and my heart and my brain are compelled to accept the untoward influence of evidence which proved them to have been guilty. If I am wronged in any sense, either as an officer or as a man, I must look at him who has done me wrong, not seeking to find an evil motive for what he has done growing in his heart, with an intention to do me injury; I must measure him by his environments, by virtue of this resident charity in my soul. I must find, if I can, a proper motive for his action. I must not lay his act at his feet and say, "You have done me evil, because your heart is evil." I have no right to judge the outside world in such a spirit as that, how much less have I a right to judge my fellow men of like faith with myself, who are joined together in an effort to present Jesus Christ, the lover of mankind, the one whom my

brother so excellently painted before us last night, as having taken this warfare into His own heart, and going down into the confines of the pit, wrested from him who held rule over death and hell, the keys of his power, and won the right to set the captives free. I am obliged then, in the interests of this Man, when I teach, I am obliged by my christian education and my hope, to find motives of good for the acts of my fellow men, and to refuse to believe them evil until they have been proven to have been evil by intention. I know in this I strike at the popular opinion that the act is the indication of the motive, and that the only measure for the intention is the act itself.

We are enjoined to be careful how we judge our fellow men because for the things which we condemn, we ourselves do them; and before I get through, I shall weave this moral into my effort, and emphasize this principle by a few statements of every day life, coming within my own observation and at work in my own experience, circumstances in my own life; then you cannot blame me if I, by this example, emphasize the virtue of the principle before you. The indwelling of this peculiar spirit, the operation of the principle, closes the ear to the tongue of scandal, it closes the ear against the insinuations of evil. It absolutely refuses to take within itself the cankering weight that results from the consideration that my brother or sister has done wrong, or is evil.

It refuses to stoop to the repeating of that which they may have heard that is injurious to the reputation of a brother or sister. One of the first questions which it asks the mind is, "Is that which is stated of this man or woman like the man or woman?" And if the mind says, "No," there is a refusal to entertain that thought. The next question is, "Is it probable?" And from the consideration of the individual and his or her surroundings, there must come an answer, and the mind must take cognizance of the consideration of the charge and refuse to give credence to the evil charged; and the next, and last question to be determined is, "Is that which is stated true?" If not, this charity refuses to be governed by it.

"Charity vaunteth not itself." Charity vaunteth not its own goodness, its own acquirements, its own hopes, but carries itself seemly before its fellows. And now let me inquire how far reaching is this charity? How far is this work carried? "Doth not behave itself unseemly." What is the meaning of that? As I regard it, in the expression of this principle, it is that if, in any of my goings hither or thither, I betray a sense, or the lack of a sense, of due propriety of the occasion in which I am engaged; if I am careless of the proprieties, no matter what they may be, I am behaving myself unseemly. Whether in the public highway, in the home, in the pulpit or in the pew, it matters not what may be the character of the conduct that disturbs the peace, and the dignity of the oc-

casian upon which I may be called to act, or participate in, if it disturbs or annoys, then it is an unseemly act, and disregardful of this peculiar quality called charity. And again; if there is that which takes place in the character or conduct of an individual which is the result of some peculiar disability, charity refuses to take cognizance of that particular act, charity refuses to recognize that there is anything out of the ordinary in that individual's conduct.

I want to call your attention to a circumstance that will, in a sense, emphasize this teaching of the apostle; two of them.

I was, at one time, in the leading church, in the city of Washington. I was near the door of the pew—they had those old fashioned pews where the doors swing open—it was the fashionable church of the national metropolis. I had listened to the sermon and to the singing. I had tried with all my powers to engage in the worship in the spirit thereof, and I confess that I was pleased to think that I might, in a strange city, in a strange house, and among a strange people, mingle my worship with the theirs, in such a satisfactory manner. But this condition of mind was disturbed. The cause of the disturbance was this. Right near to the pulpit there were two ladies meeting, one in the aisle, the other in the door of the pew, but beyond them and nearer the pulpit, and in a seat like these, a woman had sat during the service, and at the close she arose and started to go through the aisle occupied by one of the two women—and I must tell you that they wore hoops at that time, and this woman's skirts were so extended that it was impossible for anyone to pass her as she then stood. This woman who wanted to pass was dressed in calico, she had a faded shawl over her shoulders. Her bonnet was not like some of these bonnets that I see before me today, but was like herself, characteristic of want or decent poverty. As she came to this woman standing in the aisle, she said, "Will you please allow me to pass." The woman in the aisle looked over her shoulder and never moved. I thought that poor woman looked like she would faint, and with quivering lips she repeated the request, "Will you please allow me to pass;" the haughty woman looked around her, gathered her skirts up and stepped into her pew, holding her dress carefully lest the other should touch her. All the influence of that sermon, of the singing, everything that made me think that possibly there might have been a place where men might worship in spirit, all that passed out of my heart, was overcome, and the question that arose in my mind was, "Is this the house of God, and do these have the faith as enjoined by the Apostle James, who, reproving that peculiar lack of charity in those who profess christianity, charged them that if one came in their midst, "in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to

him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool: are ye not then partial in yourselves and are ye become judges of evil thought?" Note, he says to them, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."

The Apostle Peter gave utterance to that which points this charity that "God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." Hence we who are Latter Day Saints today, we who are congratulating ourselves upon the thought that we have a system of religion that brings us near to God, we ought to have at work in every breast not only the consciousness that we are followers of faith and hope and charity, but that we have the principle within ourselves, that it may be called the love of God for man; it may be called the reflected love in the human heart which it has for its own kind and for God. But it is a never failing principle that when it becomes ingrain in the man it makes him as near like his Master as he can be, until he is disrobed of the environments of the flesh and exemplifies the teachings of the Master in every word, in every act.

Now my brethren and sisters, can we not possibly grow in this particular? Can we not respond to that inquiry and that beautiful, helpful invitation to "Come up higher," to assimilate to ourselves these things that enable us to so live and be, that when sinned against we can take into recognition the things written of Him who in his love for man left His high estate, took upon Him our nature, put Himself in touch with fallen humanity, became our example and help, and who bore our sorrows, and by whose stripes we are healed? and who said of those who had sinned against Him, "Father, forgive them, they know not what they do."

The other illustration is this: An aged sister, one who had obeyed the gospel in the days of the Martyr, had retained a portion of her youthful spirit, and, when fast approaching the age of eighty years (she had been very careful in her wardrobe and had preserved a number of garments worn in her youthful days), one day took a fancy to dress herself in some of the habiliments that she wore fifty years ago, when the fashions were different from what they are now. And dressed in the peculiarly old garments that they wore at that time she entered the church, walked up the aisle and was observed of all the observers; and some who are so lacking in the principle that should take cognizance of the individual rather than her clothing, were so rude as to laugh, and even go so far as to say that she was lacking in brain and mental power, when, if they had only taken into account all the feelings of the old sister, they would have been

pleased to recognize the peculiar conditions that took her back to the days of her youth, and thus enabled her when mingling with the Saints of God, even in her youthful habiliments, to partake of the spirit of love and of her Master. Now in both of these instances there was an unseemliness of behavior, but not in the individual who may have lost her mental powers; if it were so, so much more should there have been that long suffering that could take cognizance of that, and feel pity rather than contempt, or a recognition of it as vanity.

Charity will not permit us to take, I might say, observant notice of the shortcomings of our fellow men, of the deformities either of mind or body of our fellow men. The right kind of charity is of that sort that if we meet a man or woman who may have become deficient by accident of any member of his body that we never see the shortcoming; the missing fingers of the hand or disfigured face or feature. True charity never sees these things in an observing way, never calls it to the mind of the individual who may be suffering mental distress because of consciousness of his deformity. The same principle applies to those who may be of oblique vision mentally as well as of oblique vision physically. Those who because of their surroundings may have taken a different view of human kind and conditions than we, why should we not express for them a charity that we would demand from them? Christ taught his disciples to say, "Forgive us our trespasses as we forgive those who trespass against us," and may God pity us, if we never learn to say this prayer in the blessed recognition of what we should mean when we say, "Forgive us our trespasses as we forgive those who trespass against us." Brethren and sisters, never use that prayer in public or private in this form, "Father, forgive us our trespasses for we forgive those who trespass against us" in the spirit of self-justification, making a plea that because our forgiveness has gone out to another we are entitled to forgiveness, but remember instead that we are commanded to forgive all men. Why? Because with the shortness of the human intellect we cannot see that which lies hidden beyond the human sight in the heart and the brain, that which moves the individual; and hence we cannot give that righteous judgment that we should; and God saves us from the consequence of making a bad judgment by telling us to forgive all men, and He will forgive whom He will, it is His right to reserve forgiveness if He will. I want to illustrate this, and shall do so at my own expense.

You who are acquainted with the history of the church remember quite well the character represented and known as Thomas C. Sharp of the Warsaw Signal. After the driving out of the Saints from Illinois he became an active and able lawyer. It was never my opportunity or privilege to meet him—or my misfortune—until after he had

served the county as county judge. One day I met him in the bar of the court house. I was passing through the bar to speak to Judge Edmonds, and this gentleman started from his seat and met me nearly at the opening of the bar. I stopped and looked him squarely in his face and I thought the man would drop. I stepped to one side to allow him to pass, but just in that brief glance I saw that peculiar self-consciousness that made me pity him. Afterwards I saw this judge of the county court seated upon a wheeled chair, having the power to think and see, but unable to utter a word that could be recognized, a helpless paralytic. In the impulse of the moment I shook his hand and introduced Bro. Kelley who was with me. Afterwards I received two or three letters from some of those people who had been in Hancock county, because, as they wrote, they learned that I was shaking hands with murderers. But I thought down in my heart, "I would not change places with that man for all that this earth has, and if God could bear with him I surely could." The cherishing of enmity toward the man who may have slain my father was not in keeping with my profession of faith in Him who lifted His face to the Father and said, "Father, forgive them, they know not what they do," saying it of those who were slaying the Lord of life and glory. I tell you that in that particular moment I felt within myself what I thought to be a reflection of that principle of charity which I believe that the Apostle Paul intended to teach should be one of the chief characteristics of the christian.

I hope you will pardon me for the little emotion I may have shown, but I feel the importance of this subject. I feel the necessity within myself for this charity. I feel the necessity impressed upon me by the things that are surrounding me. I see it reflected in the faces of those with whom I am speaking and meeting in this conference. I feel it within myself that we must understand the full meaning of this christian charity and give it acceptance in our lives. It is not needful that we have it in principle only, but it must be in practice. It must become the chief keynote of our development of character. Am I asking too much of you? Elders, members, delegates, men holding public positions, men and women holding private positions, am I asking too much that you take this sermon into account?

Answering what is charity, let me read this eloquent disquisition of the apostle and leave the subject with you.

"Charity suffereth long." How long? Listen to the prayer of those under the altar, "How long, O Lord, dost thou not judge and avenge our blood on them that dwell on the earth?" White robes were given to every one of them and they were told to rest for a little season; so also shall white robes be given us, and we are bidden to wait. White robes signify the righteousness of the Saints, pure and white, bleached

under the dews of loving kindness and the sunlight and warmth of God's love, bleached by his kindly administrations; and if we shall continue it will not be long until our souls shall be whiter than fuller's soap could make them, and ere long we shall be redeemed and sanctified if we will.

"Charity suffereth long, is kind." "This kind to man, 'tis kind to beast, it has the impulses of kindness, restraining that which does injury or harm.

"Charity envieth not." I know something about the influence of envy. I have had its baneful influence exercised upon me once for about three-fourths of an hour and I never want to pass through an ordeal more trying than this. Envy and covetousness had for a brief period possession of me. I was walking along the road between the broad acres of a man who could stand in his door and looking out upon his domain, say, "This is mine;" and I was traveling the streets a poor man—I envied the man, I coveted his possessions, and for an unfortunate three-quarters of an hour I was suffering the torments of this command, "Thou shalt not covet;" therefore I can emphasize this language of the apostle, "Charity envieth not."

"Charity vaunteth not itself, is not puffed up, seeketh not her own." How frequently do we injure our own interests and those of others by unduly seeking and contending for that which is our own or that which we seem to recognize as our own.

"Is not easily provoked, long suffering, patient, thinketh no evil," can weep for the downfall of an enemy as well as a friend.

I heard on yesterday, it seems to me, that Dr. Lamb who wrote his book called the "Golden Bible," was suffering the darkness of blindness. I felt moved to pity that the man who wrote the "Golden Bible" to destroy the work I was trying to build up had been deprived of the blessed boon of sight.

"Bewareth all things." That is a characteristic of charity. We have borne some things, but as we look back over the sixty years of the past we are assured that we have not begun to bear as much as some of those who presided here in the confines of the land called by us the "regions round about" were compelled to bear.

"Charity believeth all things, hopeth all things, endureth all things, never faileth." Now, my friends, go out from this house with the understanding that your charity shall never fail you, let it become that particular part of your being that shall never wear out. Walk safely the ways of this life that in His divine wisdom He has fitted for you, and never use carelessly the gifts and attributes for doing good with which God has so wondrously endowed us all. "I am thankful that there is a God on high who judges righteously." I have heard men use that expression when arraigned before human courts, yet they were rejoicing that by and by they would stand before a Judge who would judge justly. Do not use it carelessly. I thank you for the kindness with which you have listened to me.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and its moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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ANY one knowing of a bright little girl, about eleven or twelve years of age (in the church or out), who needs a home, please correspond with the editor of this department.

[Many who read the following know and love the gentle singer. Though forced to be separated from those she loves, yet her heart ever turns to that one dear spot—home. We trust that God in His mercy will soon restore her to health and loved ones.]

### "HOME, AND LOVED ONES."

"I can never forget the loved ones  
Around our social hearth;  
The sunny smiles of gladness,  
The songs of artless mirth;  
Though for my health I'll woo me  
In other lands to roam,  
I can never forget the dear ones,  
Who cluster 'round our home.

"Ah, I know those hearts are turning  
To me, when far away;  
That their loveso pure and tender,  
Was with me on my way;  
And wherever I may wander,  
Wherever I may roam,  
I can never forget the dear ones,  
Who cluster 'round our home.

"I can never forget my father,  
Who so cheerily toils for me;  
And mother's tender loving care;  
Her loving child I'll be;  
My sisters and my brothers,  
They will long for me to come,  
And cheer them with my presence,  
As they cluster 'round our home.

"But, by and by there I will be,  
Then no more to roam;  
Come back to my friends and loved ones,  
Back to my old quiet home;  
And then we all together,  
Will happy be once more  
And live to meet our Savior  
Upon the other shore.

"There no more grief nor sickness  
Will mar our peacefulness;  
But with our blessed Savior,  
We'll all find peace and rest.  
There we'll all be God's children  
And know as we are known,  
And together in our Savior  
We'll cluster 'round His home."  
—"RENA."

SOME have written to me and asked, "What shall I write about?" For the benefit of all I will reply here.

The desire of those who were instrumental in securing this space, was for mutual improvement and enlightenment along those lines in which we, as daughters of Israel, most need assistance. It is, therefore, not necessary that an article be an exhaustive exhibition of rhetoric or learning. Aim to express, as simply as the English language will permit, some truth of which you have learned the full significance, and all will re-

## THE SACRAMENT.

Then said Jesus unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, there is no life in you."—John 6:53.

Painful observation guarantees safety in saying that many of the Saints do not fully realize the infinite importance attaching to this scripture. The life here spoken of can not be the three score years and ten, but life for eternity. From these words of Jesus it is evident, that partaking of the emblems of the body and blood of the Son of Man, is as essential to the obtaining of everlasting life, as is the birth of the water and the Spirit.

It is then the positive duty of every servant of Christ, baptizing repentant believers, to see to it, that they have the opportunity of receiving these emblems at once; also to instruct them of such necessity, as well as "to expound all things concerning the church of Christ to their understanding," as set forth in Doctrine and Covenants, sec. 17, par. 18. In fact, this subject should closely follow the preaching of the first principles of the gospel, that each one presenting him or herself for baptism, may already anticipate this most sacred duty and privilege.

If those entering the fold of Christ are living in the immediate vicinity of a branch of the church, and the next regular sacrament meeting day is near, and the official who has inducted these converts to the kingdom is assured that they can and will be present, it may possibly do so trust to such opportunity, changing only a few days of life. Otherwise an opportunity should be made at once. It is not supposed that any person coming into the church with full purpose of heart, will be in such a condition of mind, as to render them unworthy, nor that they will have any reluctance in observing this part of the covenant with the Lord. Then the subsequent life, hope and reward, rests with the individual, so far as the ordinances and their effect are concerned. True, the enduring to the end may depend largely upon the instruction, admonition and encouragement given by the ministry in charge, as well as the missionaries to whom they may listen; but the responsibility of continuing in the exercise and enjoyment of church privileges, or means of grace, each one must assume for himself.

On the other hand, if the official bringing souls into the fold, is neglectful relative to this ordinance, as also the recording of names, the scripture found in Ezekiel 33:7-8 would somewhat depict the situation. "Though the one obeying so far as instruction was given, might suffer loss, the neglectful servant will certainly be held responsible. The writer of this article is moved to thus write by having met persons, who have been into, and out of the church, who never partook of the bread and wine in a single instance; and others

who have been members for years and have never partaken. Such a course is dangerous, and can not be overlooked by Him who said, "If ye love me, keep my commandments."

There is another feature of this subject, which is equally important with the foregoing. We have met a still greater number, who entered the church in good faith, observing all these ordinances, partaking of the emblems once or more, who have not sat around the festal board for years; apparently forgetting that while baptism and the laying on of hands are required but once for life—on conditions of having received them at the hands of one having the authority of Christ, and enduring to the end—it is not so with the ordinance of the sacrament of the Lord's supper. Jesus said, (Luke 22:19), "This do in remembrance of me." Paul also wrote (1 Cor. 11:26), "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Not once only; not at the stated times for one year nor five, but "Till He come."

Another thought. If any person in the church of Christ suffer himself to get into such a state of mind, either as a consequence of unchristian conduct, or hardness of heart, or thinking that someone else holds aught against him, that he will not attend the sacrament meetings; or, being present, refuses the emblems, gives Satan vantage ground which it will require a struggle to regain, and continuing in this spiritual condition through life, is just as sure to lose all he has, and meet with disappointment, as he dares to risk it. Such a position is more unsafe than to never have started in the service of Christ.

What is my duty if such is the situation with me? First of all, repentance. I must so correct my life as to be worthy. Second, I must make reconciliation, whether I am the offender or the offended. But says one, Suppose that I was in a sacrament meeting, having a desire to receive the blessing attending the Lord's supper, and there remember that my brother has aught against me? Jesus said (Matt. 5:23) "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

"But," you say, "He is so far away that I cannot do so and get a blessing today." A bit of experience of the writer, here, may serve to show our possibilities in such cases. This was just our position at a certain time some thirty years since, with these exceptions; the meeting was only for prayer and testimony. Besides this, the offense was not simply remembered on the occasion, but a knowledge of it was carried there, with no thought that the offended brother might not be present. The reading aloud, before the hour of meeting, to the Saints gathered, a sublime poem in the *Herald*, written by Sr. Braby, long since gone to her rest, completely melted the stubborn heart,

## "INCURABLE" HEART DISEASE SOON CURED.

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The eminent Rev. W. Bell, D. D., of Dayton, Ohio, General Secretary of Foreign Missions, and formerly in the State Sunday School Union: "We desire to state that from personal acquaintance we know Dr. Miles to be a most skillful specialist, a man who has spared neither labor nor money to keep himself abreast of the great advancement of medical science."

A thousand references to, and testimonials from, Bishops, Clergymen, Bankers, Farmers, and their wives, will be sent free on request. These include many who have been cured after from five to fifteen physicians and professors had pronounced them "incurable." Among them are H. A. Groce, 504 Mountain St., Elgin, Ill.; Mrs. Sophia Snowberg, No. 282 21st Ave., S. Minneapolis, Minn.; Mrs. A. B. Colburn, Blessing, Ia.; Mrs. M. B. Moran, Chicago, Ill., and the presidents of two medical colleges, etc.

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which, during the opening prayer of the meeting, by another, asked the Lord, in deep contrition, for a blessing today. The above scripture flashed into our memory. To comply with it, and get a blessing today was impossible. A fervent promise was instantly made to the Lord, that reconciliation should be quickly made upon returning home. No sooner was the promise made than accepted. There instantly followed one of the choicest blessings of thirty years of a weak and feeble service. "This needless to say that the promise was promptly kept in the humblest manner.

On the other hand it is possible for the offended one to so rise above the offense, as to resolve before God, in silence, to so fully and freely forgive the offender, as, never to harbor nor mention it again, and get a blessing there and then. Such a resolution carried out will be a victory over Satan and self, which will be a long step toward the final triumph.

The saddest thought in all the work of redemption is forcibly portrayed in the parable found in Matthew 25:1-13, "And five of them were wise, and five were foolish." This cannot be applied to the world, for He said, "The kingdom of heaven shall be likened unto ten virgins." The thought that half shall fall away, or at least be overtaken without oil (the Holy Spirit), would be unbearable indeed, if the doctrine of "popular theology" were true, which would consign

all the unfaithful ones, as well as the unrepentant world, to eternal damnation, with no release when "the uttermost farthing" shall have been paid. The statement found in the vision, Doctrine and Covenants, section 76, that those who deny the Holy Spirit after having received it, are the only ones on whom the second death shall have any power, affords great comfort; but it is still sad to contemplate that so many who have taken upon them the name of Christ, will fall short of the celestial glory; some having to "pay all that is due" (Matt. 18: 34, 35), before obtaining any reward, only because they will not forgive, every man his brother his trespasses.

Those who willfully neglect the means of grace, forgetting "the assembling themselves together," and purposely disregarding the repeated witness unto "God the eternal Father," that they do take the name of Christ upon them, keeping His commandments, that they may always have His Spirit to be with them, must certainly come under condemnation.

Again: If Satan can make a Saint think he or she is unworthy to eat the bread and drink the wine, and keep them away from the sacrament in that way, he has effected his purpose just as surely as if really unworthy, and he doesn't care how he accomplishes his design. Don't let him cheat you that way.

Awake, Saints, awake,  
No time now for resting.  
O. B. THOMAS.

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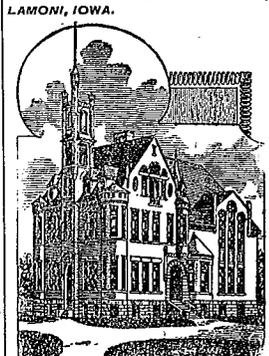
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MEDITATIONS.

I have thought at times when arising from prayer, and wondered if my prayer was intelligent, after asking the Lord to help me to think right that I may speak right and act right. Is it according to the idea of free agency to ask God to think for us? Must we not of our own free will and accord, so think, write, talk and make efforts to do right that we way thus please the Lord and be enlightened and strengthened by Him?

Should we not observe strictly the Word of Wisdom, though it is not a command of God? Are we not commanded to live by every word of God? If the Word of Wisdom is one of the words that proceeded from God, and as we are commanded to live by every word, then in that sense are we not commanded to keep the Word of Wisdom, the same as that word with promise in Matthew 24: 39, Inspired Translation, "Whoso treasureth up my word shall not be deceived?"

A LAMONIAN.

When the Child "Plays Hookey."

Children sometimes pretend to be ill to escape going to school. Feigning illness to escape duty is called in the army malingering and is always punished when detected. A child who habitually complains of headache just before school time should be put on a sofa in a darkened room, not permitted to read, nor look at pictures, and have a hotwater bag placed at his feet. If the ailment is real this is the best treatment for the early stages; if it is feigned the silence and solitude soon become so irksome that the culprit is glad to do anything to escape from them. Other affected pains should be treated as if they were real, and it should be distinctly understood in the family that the child who is too ill to go to school, and to learn his lessons, is too ill to be out of bed. If a child play truant the lessons he loses should be made up at home in his play-time, and the mother should take pains to see that this is done, so that he may find truancy unprofitable. He may be put to bed as soon as he returns home on the assumption that he must be ill, because nothing but illness should keep him from going to school.—November Ladies' Home Journal.

It is all Over.

What is all over? Why, the presidential election that has been attracting the attention of the people, causing them to forget or neglect my earnest appeal in behalf of our Graceland. But, dear Saints, do not deceive yourselves, by any means, that I have gone to sleep on duty, or in anywise forgot the responsibility put upon the trustees by the action of last General Conference.

We, your servants, do not propose to leave a stone unturned that will contribute to the success of Graceland; the attendance was never larger this time of year, and we expect an increased attendance for the winter term.

Now, dear Saints, I once more appeal to you for needed financial aid, to meet the running expenses.

May the grace of God move upon your souls, that with a liberal hand your duty to Graceland shall be dis-

charged, and then I will cease from troubling you. Still upon the watch-tower.

ROBT. M. ELVIN.  
Box 224, Lamoni, Iowa, Nov. 9.

CONFERENCE MINUTES.

The conference of the Southern Nebraska district was held with the Hebron branch September 9-10, 1900. Preaching by Elders C. H. Porter, Caleb Blodgett and W. M. Self. One baptized and one child blessed.

Business session was called to order by the president, J. W. Waldsmith. C. H. Porter was chosen secretary pro tem.

Reports from official members were received, showing 291 meetings attended, 127 services held, 143 sermons preached, 2 funerals conducted, 3 baptisms, 8 children blessed, 4 marriages solemnized, 38 sick administered to. J. W. Waldsmith and M. H. Forsent of the high priests; C. H. Porter, Seventy; Elders W. M. Self, A. J. Myers, James Thomas and C. E. Blodgett; Priests R. O. Self, H. W. Belville and E. Robertson reported.

Branch reports were received from Blue River and Nebraska City branches, giving a membership of 386, gain 12; Elmwood branch report received after conference adjourned.

Bishop's agent reported total receipts \$364.84; paid out \$359.64; balance on hand \$4.90.

The District Sunday School Association was reported by Superintendent W. M. Self as being well carried on, everything considered.

Elder C. E. Blodgett was granted a license; the one he had was worn out.

On motion the following resolutions were adopted:

That this conference does hereby endorse the action of our missionary in charge, Elder James Caffall, in the proposed annexation to the Southern Nebraska district of so much of Hall and Buffalo counties as heretofore belonged to the Central Nebraska district.

That we favor the action as suggested by petition from the Northern Nebraska district relative to boundary lines and that we present the same to the branches of the district for their ratification and approval with instructions to them to report their action to the next district conference.

That we request the secretary of the district to report the action of this conference to the several branches relative to the proposed change in boundary lines.

The present district officers were all sustained and conference adjourned to meet in Wilber in January, 1901, at call of district president.

E. D. BRIGGS, Dist. Sec.

The London, Ontario, district conference convened at Toronto, Ontario, October 6-8, 1900; Elder R. C. Evans, president of Canada mission, president, assisted by the district president, R. C. Longhurst and vice-president John H. Taylor; John L. Burger and John Shields secretaries. By resolution of conference the presidency appointed the following committees: Credential committee, Jno. McKenzie, N. Overholt and Jas. L. Mortimer; auditing committee, Geo. Buschlen, R. B. Howlett and Thos. Seaton; administering committee, S. Tomlinson, G. C. Tomlinson, B. W. Tarzwell, A. C. Barnore and Charles Neal.

Reports were received from seventeen branches in the district, showing a gain in membership of 41 for the past three months. There were still fifteen branches in the district who had not reported. Secretary's report of district from October 1899 to June 1900 was as follows: Last report, 1911; present number, 1932; gain by baptism, 81; by letter, 29; loss by letters of removal, 23; by death, 15; expulsion, 1. Not gain 71. Ministry: 1 apostle, 1 high priest, 3 seventies, 40 elders, 34 priests, 27 teachers, 25 deacons; 10 new ordinations and 6 marriages; 18 branches reported to June conference. John L. Burger secretary.

A resolution was passed for an order on the treasury to the amount of \$7.93 due secretary for postage, stationery, etc. The treasurer's report showed a balance in treasury of \$45.43. A rule now on the books in regard to

Saints paying 5 cents each meal during conferences was rescinded.

Resolved, That next conference convene at Arthur, Ontario, the second Saturday and Sunday in June 1901.

Resolved, That Elder R. C. Evans be our delegate to General Conference and that he have power to choose any who may be going from the district to act with him.

Resolved, That we request the First Presidency of the church to return Elder R. C. Evans to the Canada mission.

Bishop's agent's books were audited and found correct.

Officers for the ensuing term were then elected as follows: President, R. C. Longhurst; vice-president, John H. Taylor; secretary, John L. Burger; treasurer, Sam'l Pope; bishop's agent, R. C. Evans. Speakers for conference were as follows: A. C. Barnore, John A. Robinson and R. C. Evans. Prayer and sacrament meeting was held Sunday from 8 to 11 a. m. The Saints met again Monday 8 a. m. for business meeting.

Resolved, That hereafter branch secretaries make out their statistical reports and send them to district secretary one month before each conference so as to save time in correcting mistakes in reports at conferences.

Resolved, That railroad rates be published in the church papers one month before each conference.

Resolved, That the Grand Valley branch be disorganized and that the district secretary call in the branch records and furnish letters of removal to those who wish them to the Garafra branch.

Conference collections amounted to \$38.83. Conference expenses were \$2.65 and the balance, \$36.18, was paid over to the Toronto branch to go on their church building fund.

The ordinance of baptism was administered to four persons by Elder R. C. Evans and confirmed by G. C. Tomlinson, S. Tomlinson, R. B. Howlett and Geo. Buschlen.

Resolved, That we tender Toronto branch a hearty vote of thanks for the kindness and hospitality shown to Saints attending conference.

JOHN L. BURGER, Dist. Sec.  
ST. THOMAS, ONT., NOV. 3.

Convention Minutes.

The semi-annual Sunday School convention of the Chatham district, met with the Chatham Saints on Friday, October 12, 1900, Sr. Jessie A. Hackett, district superintendent, presiding, Bro. J. H. Tyrrell, assistant, Sr. Mary M. Green secretary, with Sr. Annie Kettlewell as her assistant. Elder B. St. John, Sr. E. A. Levertson, Sr. Nellie Burr chosen as credential committee, Elder A. E. Mortimer and Bro. Moroni Traxler chosen as auditing committee.

Visiting Saints were granted all the rights and privileges of the convention. The following reports were then read: Longwood, Lindsay, Chatham, Cumorah, Wallaceburg or Zion, Zone, Pine Grove, Prince Albert, Ridgeton, Wabashi and Buxton, giving a total enrollment of 374 persons.

The report of the treasurer, Bro. Geo. A. McPadden, was read, audited and found correct. The report from Bro. J. H. Tyrrell in regard to the library fund, was read. Have received from schools and individuals \$12.50, also two books donated; it was moved and seconded that it be a traveling library and that the committee be continued. The superintendent was given an order on the treasurer for \$1.20 for expenses such as postage, etc.

The selection of officers for the ensuing term was as follows: Sr. Jessie A. Hackett, district superintendent; Elder James J. Williamson, first assistant superintendent; Elder J. H. Tyrrell, second assistant superintendent; Sr. Mary M. Green, secretary; Bro. Geo. A. McPadden, sustained as treasurer; Elder B. H. Tyrrell, district librarian; Elder B. St. John, appointed delegate to the general Sunday School Convention. All present were then invited to take part in the evening entertainment. The evening session was devoted to entertainment. The program consisted of speeches, music and singing, reading and recitation, drafting, also Elder Tyrrell gave several selections from a phonograph. All seemed to enjoy themselves. The prizes for drawing the most correct map of Palestine were a Book of Mormon neatly bound, a Hymnal, and History of Joseph the Seer; those who did the best were Frank Shippy, Sr. Annie Kettlewell and Bro. Levi Tyrrell. All did remarkably well. Saturday morning session was opened by singing and prayer, then responsive reading from 1 Corinthians, 13th chapter. Bro. Williamson was then chosen to take charge of the Bible class which brought out some very interesting answers.

The following resolutions carried: That we meet at 2 o'clock on Friday afternoon, prior to the meeting of our next conference. That the auditing and credential committees be released. That a vote of thanks be tendered Sr. Maggie Edder, our retiring secretary. That a vote of thanks be given to the Chatham Saints for their hospitality. That Bro. Tyrrell, Sr. Hackett and Bro. Williamson see after the drafting for the next convention.

MARY M. GREEN, Sec.  
CHATHAM, ONT., NOV. 1.

Convention of the Clinton Sunday School district association convened at Rich Hill, Missouri, Friday, October 5, 1900.

Prayer meeting at 9 a. m., in charge of Brn. Stephensen and Swensen. At 10 a. m., after the usual opening exercises, Sr. Kearney, district superintendent, took charge, Sr. A. C. Silvers was chosen assistant secretary pro tem.

Reports of officers, Sr. Mina Kearney, district superintendent; Warren McElwain, secretary and treasurer, Sr. M. J. Phipps, librarian, were read.

The following schools reported: Rich Hill, Coal Hill, Veve, Walker and Nevada. The report of the latter school was given verbally by Sr. Kearney, also verbal report was given of the Kennicott home school by Sr. Maude Kennicott. A large per cent of the officers and teachers of the schools of the district reported, showing a better interest in Sunday School work in this district.

Blank reports will be sent out early this time and superintendents of schools will see that all such reports are made out and sent in to next convention.

A talk was given by Bro. I. N. White, followed by a short talk by Bro. Warren McElwain, Teachers' consecration to duty in Sunday School work. Talk by Bro. G. W. Beebe, Sen., The great aim of Sunday School work as viewed by a teacher. Good. Then followed a talk by district superintendent after which the "round table discussion" was taken up, and the "pros" and "cons" of ten important questions relating to Sunday School work were discussed effectively.

The next convention will be held at Coal Hill chapel, six miles east of Eldorado Springs, the day before quarterly conference. An interesting entertainment was enjoyed at night, given principally by Rich Hill Sunday School.

WARREN McELWAIN, Sec.  
ELDORADO SPRINGS, MO., OCT. 29.

Sunday School association of the Philadelphia district, convened at Philadelphia, Pennsylvania, November 3d and 4th, O. T. Christy, superintendent, in the chair, E. B. Hull clerk. Report of Philadelphia school as follows: enrollment 51, average attendance 44. Treasurer reported on hand at last report \$5.02, collected since \$5.40, expended \$5.04, balance on hand \$4.67. A bill of \$1.50 was presented and ordered paid.

The following officers were elected for the ensuing term: superintendent, H. H. Bacon; associate superintendent, Willard Hettrick; secretary and treasurer, E. B. Hull.

The following delegates were chosen to represent this district at General Convention, F. G. Pitt, Sr. C. Pitt and G. W. Robley. Motion made instructing the delegates to use their influence toward having the delegate system corrected, as small districts

are severely hampered by the present system.

In the evening an entertainment was held, which was enjoyed by all; those who strove to make this part of the program a success, need to be complimented upon the success they achieved.

As this was also the yearly anniversary of the Philadelphia school, presents of Bibles and other books were given to meritorious scholars.

Sunday morning F. G. Pitt spoke to the children on the necessity of remembering our great Creator in the days of their youth, followed by sacramental service and preaching in the evening by Geo. W. Robley.

Adjourned to meet at Baldwin, Maryland, about six months from date.

E. B. HULL, Dist. Sec.  
1248 Harold St., Philadelphia, Pa.  
November 8.

Conference Notices.

The New Hope district conference will convene at Richmond, Virginia, at Keare's hall on Orleans street, in Fulton, on Saturday, December 8, 1900, at 10 o'clock a. m. A week's reunion will be held in connection with this conference. All the Saints in the district who can be expected to attend. Those coming on Friday please give notice, and they will be met at the depot. Resides the elders in the district, W. H. Coley, apostle in charge, is invited to attend.

J. L. GOODRICH,  
3820 4th St., Fulton, Richmond, Va.  
November 5.

DIED.

NIELSEN.—At her home in Nebraska City, Nebraska, October 21, 1900, Sr. Anna Nielsen, after an illness of eighteen hours. She was born in Norway, November 18, 1852, came to America and to Nebraska City in 1866, and has since resided here. Was married December 1, 1870, to Mr. Niels Nielsen, who departed this life April 3, 1889. She was baptized April 21, 1872, by P. G. Bergstien and was ever devoted to the service of God, and was an earnest worker in the Sunday School. A brother, John Dahl, is the only surviving relative. A funeral sermon by Elder Mark H. Forscutt, text Revelation 14: 13. Burial was largely attended, her body being laid to rest beside that of her husband in Wynka cemetery.

THROAT REST  
You can cough yourself into bronchitis, pneumonia, and consumption. Bandaging and bundling your throat will do no good. You must give your throat and lungs rest and allow the cough wounds to heal. There is nothing so bad for a cough as coughing. Stop it by using  
AYER'S Cherry Pectoral  
Even the cough of early consumption is cured. And, later on, when the disease is firmly fixed, you can bring rest and comfort in every case. A 25 cent bottle will cure new coughs and colds; the 50 cent size is better for settled coughs of bronchitis and weak lungs; the one dollar size is more economical for chronic cases and consumption. It's the size you should keep on hand. All that is to be done to watch for sudden attacks of croup or acute lung troubles. Every country home in the land should keep Ayer's Cherry Pectoral constantly on hand to provide against an emergency. Sold by G. W. Holland, Mich. Dec. 14, 1888.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 22, 1900

NUMBER 47.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of racial, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are an entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the bank. Letters should be addressed, and orders and drafts made payable to ENSIGN PUBLISHING HOUSE, Independence, Mo.

Box B.

## COMING TO ZION.

The Kansas City, Missouri, dailies of Friday, November 16th, contained a lengthy article purporting to be a sermon by President Lorenzo Snow, of the Utah church, in which the statement was made that they (the members of the Utah church) would soon go to Jackson county and build the temple which it was predicted by Joseph Smith, the martyr, would be built upon the Temple Lot at Independence. The papers commenting upon that declaration locally, say that although it has been known for years that Independence is regarded by all who acknowledge belief in the mission of Joseph Smith as Zion, no appreciable rise in the price of real estate has resulted.

While, doubtless, the Brighamites are sincere in their hope to take up their residence in this land, and that hope is used by the leaders of that church as a means to incite a payment of tithing, which it would seem is a little slow in coming, yet the fact remains that the Lord has decreed that the "wicked and the rebellious shall NOT inherit the land," and it is patent to others, if not to themselves, that the conditions prevailing among the members of the dominant church in Utah at this time are such that a very radical change will have to take place among them before their hopes in this direction will be possible of realization. Those conversant with the manner of life among the rank and file of that people know that it is not of a spiritual character as the word of God indicates the meaning of spirituality; and until repentance and correction in deportment towards the Almighty is manifest, it is a mere idle boast to talk of doing any work appointed of the Lord.

There can be no question of the right of these people to come to Jackson county, Missouri, or any other place, so long as they are law abiding, and so long as the "appointment by lot" is not in force. But it is a very different matter to essay to build the temple, or to occupy on consecrated grounds where direct guidance of the Lord is an essential to the work. The Lord has intimated that His Spirit would not dwell in unholy temples, and those who are called and chosen to do His work must possess a willing and obedient heart; must possess those characteristics which made the Christ so eminent in His life, and which have made His example the perfect pattern for all ages and nations of mankind wherever it has become known. If the Utah people, by a change in their lives, conform to this inspiring example, they may be chosen; if the members of the Reorganized church attain that high standard to which many of its membership are approximating, they will be chosen; if our brethren of the Hedrickite and other folds come up to the conditions, they also will unite in the grand work now before the people of the Most High. It all depends upon the purity of life, the consecration of powers, and the most perfect obedience unto the revealed will of God as to who shall be favored of Him in doing the work He has designed for the happiness and salvation of the human family.

"Zion is the pure in heart." There can be no question as to the correctness of this statement. Long ages ago the Psalmist, in contemplation of this matter, propounded the question, "Who shall ascend into the hill of the Lord? or who shall stand upon the holy place?" and answers, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." (Ps. 24: 3-5). Every one, therefore, who entertains the hope of participating in the glories and blessings which are to be manifest at the completion of the temple and the redemption of Zion; who has a desire to assist in the work of the Lord in any way, must, absolutely MUST, bring with that service an humble, pure, consecrated life and purpose; must have a heart filled with love to God and His children; free from the spirit of jealousy or envy, delighting in seeing the Lord's work accomplished by the hands of those whom He has chosen to do it.

It really does not matter, therefore, so far as the purposes of our heavenly Father are con-

cerned, who occupies the land of Zion while the redemption is still unaccomplished. There is no room for uncertainty that when the gathering, according to the Lord's plan, is consummated, only those who are prepared to abide the law of Zion, the *pure in heart*, will have an inheritance there no matter by what name they are now known religiously. There will be a sifting—and we believe that process is now going on—by which those who are worthy to abide shall be made known; so that it behooves every man and woman who profess the name of Christ to be watchful, prayerful, diligent, lest our character should not be sufficiently broad and deep to withstand the measure of trial, and we should slip through the meshes of the sifter into the heap of the rejected.

In all reason, what can be more inspiring, more to be desired by a child of God, than the standard which He has set up, that of RIGHTEOUSNESS. It is His own character; and to be righteous is to be God-like. Righteousness is the passport into divine favor; into celestial glory, the highest type of life, everlasting life; an eternity of existence in which everything shall be harmoniously perfect; no wish beyond that which is enjoyed; perfect love abounding; no selfishness, no wounding; all serene, perfect bliss; and to attain this glorious condition we have only to sacrifice now those principles which are at enmity with this standard, and diligently strive to now build our characters in conformity with the rules which govern in the world to come in which we desire to dwell, and victory is assured. It requires a strong effort and a fierce battle with the powers which are from beneath; but we have the assurance in the conflict that we are on the side of right, and right will prevail. Do not be discouraged, though the strife be long and the engagement heavy. All heaven is interested in our welfare and rejoices in our successes. We can afford to be patient, to press steadily forward, for victory is at the end; already the end of the conflict draws nigh, and the result is presaged by the desperate efforts the adversary is making on every hand.

There need be, therefore, no uneasiness felt over the statement of President Snow that within the next twenty years many of their number "will return to Jackson county." As has been shown they, nor none others, can dwell here unless they comply with the conditions laid down by our heavenly Father—righteousness and purity of character; and to all who are willing to thus live, every Saint

will say Come, and "God speed the day," no matter from what place or party. Under those conditions it will be as the Apostle says, "All are one in Christ Jesus;" and may our Lord turn and overturn, govern, direct and inspire, until this happy and much longed for condition is attained, and the redeemed shall come to Zion with songs of everlasting joy.

## EDITORIAL ITEMS.

BRO. RUSSEL KENNEDY, West Wheeling, Ohio, calls attention to a typographical error in ENSIGN for November 1st, in Bro. Gregory's article, "A Popular Church Found Wanting," 4th column of 5th page, the reference to Psalms 57:1-5, should be Psalms 51:1-5.

BRO. HENRY YORK, Elk post-office, Chaves county, New Mexico, says he is going to do his best to have some of our elders come there and preach. He is confident of one or two openings besides his own private house. The Christian church has recently closed a protracted effort here, in which a number united with them, but Bro. York got to read the word of God to some of them, and has convinced them that the signs of the gospel should follow the believer as Mark records (16: 17, 18). Bro. York says any who can come will confer a favor by writing him at the above address.

## EXTRACTS FROM LETTERS.

SR. (MRS.) HELEN SHERWIN, Blendsville, Mo:

Our branch here is doing very well, eighteen new recruits lately, and we feel spiritually benefited.

ELDER J. W. WALDSMITH, Nebraska City, Nebraska:

We had two very excellent sermons yesterday and last night delivered by our worthy Presiding Bishop E. L. Kelley. The weather without was very gloomy, yet he had a fair hearing. I wish that he could make his visits to Nebraska City more frequent.

ELDER J. L. GOODRICH, 3829 4th, Fulton, Richmond, Virginia:

The way seems very much hedged up here just now, but may be the dawn of day will soon appear, as the darkest hour is said to be just before day. I have found the location of the Utah elders and some of the members, and expect to spend most of my time among them until conference, December 1st. There are six elders here and they hold Sunday School. They also have a number of members about twenty-five miles from here whom I want to visit.

BRO. WM. CHRISMAN, of South West City, Missouri, writing from Grove, Indian Territory, November 6th, says:

The debate is over and there is a better understanding of the gospel among the people. The debate was between Bro. W. H. Smart and J. A. Frazier, a Missionary Baptist preacher. Commenced November 2d and

continued four nights. It closed last night and I was baptized today. I acted as Bro. Smart's moderator. He also baptized two last week, one the ex-judge of McDonald county, Missouri, and his step-son. The judge is just one year younger than the church; born 1831; I hope and pray for the welfare of the church. We have eleven Saints within eight miles of each other, and hope it may be sometime in the near future that I may have the opportunity of meeting regularly with them. My desire is to labor on and on until the Lord comes.

ELDER J. B. ROUSH, 2942 California street, Denver, Colorado:

If any of the Saints have friends in Denver whom they would like to have visited in the interest of the gospel, and will send me their address, I will be glad to call on them. Sometimes a little introduction in this way enables us to increase our attendance at the church. I think conditions are improving in the Denver branch quite perceptibly. Meetings are better attended and more life manifested. The music being furnished by our choir, lately organized, is excellent. I think the Religion is doing better work now than at any time since my acquaintance with Denver. I hope any Saints coming this way will not fail to come to our church services on Sundays at 11 a. m. and 7:30 p. m., also Religion at 6 p. m. Our church is easily found on the corner of Twenty-second and Arapahoe streets.

ELDER JOSEPH WARD, Mountain Home, Arkansas:

I had a good meeting near Hardy, Arkansas, but my meeting at Raven-den Springs and Martin's Creek would have been a complete failure, as I was seized with an attack of the grippe, had it not been that Bro. D. R. Baldwin was with me. I baptized two at Martin's Creek this time and five when I was there in August. I have announced to begin meeting next Saturday near Henderson. This is a new opening, but there is no trouble to get a place to preach in this field; the difficulty is to get them to turn out to hear. I have preached in live new places in this, Baxter, county, but had very poor interest. I do not expect to altogether revolutionize Northern Arkansas this year, but will do all I can for the cause of our Master; the people must hear the sound of the angel's message so I will continue to preach it to them.

BRO. JOSEPH W. WHITEAKER, Belle Centre, Wisconsin:

We enjoy the sermons and letters in the ENSIGN from different parts of the world which shows that the latter day work is making commendable progress everywhere. The work in the Wheatville branch is on the upward move; nineteen have been added to our number by baptism in the last year and a half. We have no building in which to worship only as we meet at each other's houses for services, but are contemplating building a church next spring. Bro. Sawley and Houghton have done a good work here: they are men of energy and well qualified to make the gospel plain; they are held in great respect by all who become acquainted with them. Others of the ministry have also done good work here. Our branch is scattered over quite a territory but as a rule we are united and are blessed of the Lord in the enjoyment of a good degree of the Holy Spirit. We are trying to live in such a way that the gospel will have a good effect on our lives, making us pure and intelligent in the beautiful work of the Lord.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. H. H. Robinson moved his goods to Lee's Summit Tuesday.

The little Tignor children who were so ill a few days ago are all better and are playing around as usual.

The furnaces will be completed before next Sunday. The work of completion was begun Tuesday.

Leona Samantha, daughter of Geo. F. and Sr. Samantha Cheney Thompson, and grandchild of Bro. and Sr. Levi Cheney, was blessed Sunday, November 4th, Brn. W. H. Garrett and H. R. Mills officiating.

Religio Friday night, subject for discussion Parliamentary Practice, Book of Rules, chapter four. This will be a very valuable exercise. Be sure and attend it, and be prepared to make use of what you learn when the occasion arises. Every one should acquaint themselves with so useful a help.

Thanksgiving services, consisting of a thirty minutes sermon, and short talks by different members present, will be held at the Saints' church, Thursday morning of next week, at eleven o'clock. This is the plan followed heretofore and has been found most satisfactory. Every one should be present and join in these services. Let all do so as far as possible.

The weather has been variable the past few days, ranging from freezing to thawing, interspersed with considerable rain. Today, Thursday, is warm and spring-like but the indications are that this condition will be of short duration, and another change will soon come, to colder weather. The leaves on some of the trees are yet quite green, though the trees are mostly bare.

Our genial and faithful brother, A. L. Newton, of Cove, Arkansas, has been buying goods in Kansas City the past week, and worshipped with the Saints here last Sunday. He made the ENSIGN a brief visit Tuesday evening, before starting home on the 9.30 p. m. train. He looks much better than when he resided here, and with his estimable companion, has been instrumental in doing a splendid work at Cove and in the regions thereabouts. We are always glad to see Bro. "Bert."

Bro. W. T. Bozarth preached a fine discourse at the Saints' church Sunday morning upon the theme of "Man's Responsibility to His Creator as an Intelligent Being." At night Bishop Hilliard made a forcible, practical talk upon the duties of the Saints and the characters they should possess. Both services were held in the main auditorium, one of the furnaces being temporarily arranged so that the building was quite comfortable though not more than half the heat reached the auditorium. The afternoon service was well attended and a good, spiritual meeting was had. The young people's prayer meeting at 6:15 p. m. was a splendid one, Brn. Layton and Criley being in charge. At one time twelve

prayers were offered before arising. The prayer services are increasing in interest and attendance very encouragingly.

Sr. Anna Flower has gone to St. Louis visiting friends and will likely be away for some time.

Bro. Geo. H. Hulmes will preach next Sunday morning at the Saints church, and Bro. R. J. Parker at night. The furnaces will be completed and the temperature of the auditorium will be quite comfortable.

Bro. J. E. Lewis is laying a fine granitoid walk on West Electric street from Bro. T. C. Kelley's corner to Bro. M. T. Short's corner (Walnut to Short streets). We believe it is being done on the city's requirement.

And now for a pleasant and concerted pull in behalf of our furnace fund. The sisters, always ready for a good work, will give a supper in the lower rooms of the church next Tuesday evening, November 26th, under the auspices of the Building Committee, for the benefit of the furnace fund. In addition to this treat, Bro. Geo. Hayward, who is never behind any one when he can do anything for the cause we all love, will give a grand phonographic entertainment, in the main auditorium. Every one knows he has a splendid instrument and a very extensive collection of hymns, songs and instrumental pieces which are very entertaining. The admission to supper and entertainment has been fixed at the very moderate price of twenty-five cents; and to the concert alone, adults fifteen cents, children ten cents. Every one should attend and do their part in meeting this debt. It must be cleared up before the close of the year, which leaves but a short time before us. Be sure to give this effort your earnest support.

## LAMONI, IOWA.

At Saints' Home, November 13th, Sr. Mary Ann Seelye (aged 85 years) passed from this life into the great beyond. Sr. Seelye obeyed the gospel in 1837 at Savannah, New York, and was received into the Reorganization on her original baptism. Apostle W. H. Kelley, who has charge of her estate, was called home from Cleveland, Ohio, and accompanied the remains to Savannah, New York, where they will be interred beside the body of her husband. Beautiful tetter, thy work all done, Beautiful soul into glory gone, Beautiful life with its crown now won, God giveth thee rest.

Bro. Jones at Saints' Home is very low with consumption. He expresses a willingness to go when the Master calls. He requested the prayers of the Saints Sunday afternoon that he might be relieved from his sufferings.

Bishop E. L. Kelley left Monday evening for Plainview, Nebraska, to visit his brother, Mr. G. T. Kelley, who has been ill for some time. Bro. Kelley expects to visit Nebraska City, Independence and St. Louis before returning.

Sr. Alice Thorburn returned last week from a visit to Higbee, Missouri. The Sunday School

and Religio appreciate her return.

President and Sr. Joseph Smith welcomed a little son at their home on Sunday, the 18th inst.

Two excellent sermons were preached on Sunday by Apostles Heman C. Smith and J. W. Wight. Each chose the same text, "Ye are my friends if ye do whatsoever I command you." Bro. Smith brought out some fine thoughts on "friendship," Bro. Wight dwelt upon the "commandments."

GRACE L. KRAHL.

November 19.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; 444 Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Fullman branch, 748 189th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

A dense fog hangs over our great city this morning, representing the spiritual condition of the masses of the people. The sunlight of revealed truth is shut out by moral sins and spiritual blindness, yet there may be found a remnant who love the truth dearly, and are shining with electric brightness under the influence of the restored gospel. The Saints are growing in spiritual strength and the blessed dove of peace and good will spreads its wings over the Chicago branch.

Our investigator, R. Sena Nayaka, from Ceylon, who is taking a medical course at the Rush Medical College, gave a very interesting talk before the Religio, on Oriental history and Brahmanism and the "Vedas" (book of knowledge). Sena is a bright young man of twenty-four summers, small in stature, and very gentlemanly in demeanor. He received a vote of appreciation by the Religio.

Bro. F. M. Cooper, after spending a few days with his family, hied away to his field of work. We were pleased to learn of his success in his field.

A patriarch is a father to the whole church; the question is, why does not our father talk to his children a little more through the medium of the church papers. A word from him is always read with eagerness.

Two articles attracted our special attention, one on "Love," by Bro. Gowell, in *Herald* of the 7th, another the editorial in *ENSIGN* of the 8th. They are worthy of note.

Bro. Wm. Strange occupied the morning hour at the mission, assisted by the elder, Bro. Wm. Wainwright preached at night. Bro. S. C. Good preached "Truth" at headquarters, and Priest J. F. Keir gave us a good little sermon at night on "Spiritual Ethics." Bro. James is just commencing in this line—he possesses two points that us older ones would do well to follow—he does not indulge in repetitions, and when he gets done he takes his seat.

The Saints voted yesterday to hold a prayer and testimony meeting on Thanksgiving day, beginning at 10 o'clock; there will also be the usual prayer meeting at night.

Priesthood meeting Monday

night at 3411 Cottage Grove avenue. We hope for a very interesting and instructive meeting. Begin to prepare for the union service on December 2d. We want to have the best one ever held—why should we not? Let each one try to make it so.

In good cheer,

J. M. TERRY.

305 Ogden Ave., Nov. 19.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday Sabbath School, 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 3 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The busiest people around here now are members of the Mite Society we believe, as all are preparing for the bazaar and Thanksgiving dinner of next week.

There were but few at the Wednesday evening prayer service, but those present enjoyed a quiet, sweetly solemn hour, and went away refreshed and strengthened for the morrows and their demands.

Thursday evening we had the pleasure of visiting with the Cheltenham Religio. These young people though few in number are making strenuous efforts in the right direction, and we rejoice when we feel the enthusing influence of the Spirit of God. An especial program was rendered and the young folks then repaired to the home of Bro. and Sr. Remington for a social time.

Bro. Billinsky and wife, Bro. Trowbridge's family, including Mr. Caldwell, Bro. S. A. Burgess, were visitors at Cheltenham Religio Thursday evening.

Brn. C. J. Spurlock and G. W. Beebe came in Saturday evening and Sunday with the Saints.

Bro. A. Allen has been doing some preaching at O'Fallon, Ill., all of the past week.

The morning service was in charge of Brn. Christensen and Spurlock, Bro. Beebe being speaker.

Our Bro. Fred Johnson was accompanied to the church at the morning hour by his father, from Burlington, and a cousin, Bro. Christensen's brother was also among our visitors.

Friday evening we had occasion to admire the courage of a young sister and her escort who drove fourteen miles that they might have the privilege of attending the Religio at Belleville. A goodly number of others were in attendance, and our eyes were dimmed on our homeward way because of the interest being taken in the Book of Mormon. Surely it seems to us that the Lord is gathering 'out from among the honest hearted.

The evening session was fairly well attended, but we were unfortunate in that our choir was "the choir invisible" and we had no anthems. Bro. Spurlock addressed the waiting assembly; a few visitors.

Sr. Josie Billinsky, Sr. Cook and others are on the sick list. Mr. R. J. Crawford of Collinsville attended the afternoon service.

The Prayer Union this week

assembled at the home of Sr. S. Cooke, 2520 Slattery street.

Prayer service Thanksgiving morning, at 10:30 a. m. in the Auditorium.

Appointments yesterday: Oak Hill, Bro. Barraclough; Cheltenham, Bro. Davis afternoon, J. S. Parrish night service; at rock church, Bro. Beebe morning, Bro. Sparling night; Bro. T. J. Elliott, Belleville.

ETTA.

November 19.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

The Sunday School is enjoying a boom; there were about 125 present this morning and there are indications of a further increase.

Our deacon, Bro. Brown, addressed the branch this morning, elucidating the 2d chapter of 1 Peter. He was followed by Bro. Thomas Newton in exhortation and instruction. Altogether the meeting was edifying and productive of good.

The Saints are more active and take a more lively interest in the work since we have our own place of meeting. The possibilities for good have been greatly increased in this branch and much more could be done if we could have a series of revival meetings under the direction of Bro. I. N. White or some other missionary to stir us up. There are many outsiders attending the meetings who need the application of the Spirit of revelation to give them understanding.

The local Religio is preparing for a Thanksgiving supper at 6 and entertainment at 8 o'clock, Thursday, November 29. Adults 25 cents, children 15 cents. All are invited. Proceeds to benefit the church.

The afternoon prayer meeting was very spiritual and enjoyed by all present. Much good seed was sown and renewed courage and determination were given to overcome evil and do right.

Elder J. D. White occupied the stand in the evening.

Bro. Chas. Emmett and Miss Miriam Haldeman were married at the Methodist Episcopal church of Kansas City, Kansas, by Rev. Hancock. The young couple are living at 9th and Harrison, this city. We congratulate Charlie, and wish his young bride joy and happiness in their new state. Their voices in our choir Sunday evening were helpful. J. C. GRAINGER.

2124 East St., Nov. 19.

## SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m., preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Sunday at 11 a. m., we had the pleasure of having Bro. Fred B. Blair as our speaker. The hall was well filled, as it is at all our morning services of late. It is very encouraging to see the attendance increasing, and the attention so good. But the sweet, hallowed influence that attends the speaking is still more so.

At 12:15 we held our sacrament meeting, many prayers were offered and a number of testimonies given, and experi-

ences related. We had a real good meeting, enjoyed by all; two children were blessed by J. M. Saxe and the writer. J. H. Anthony held services at Irvington, Albert Haws occupied the pulpit at Santa Rosa. Evening preaching here by J. M. Saxe.

There was a good attendance Wednesday evening at 1911 Mission street, filling the rooms with interested Saints, anxious to speak in the Master's cause. The time was well spent in prayer and praise.

The sister's Prayer Union met as usual Thursday afternoon, and spent a profitable hour in prayer and praise.

Friday evening was Religio night, where the full attendance was encouraging to all, and the studies and program were interesting and instructive. The Religio has been very prosperous under the presidency of Sr. M. E. Saxe, and our place of meeting is growing almost too small to hold all who attend.

All generally well here.

GEORGE S. LINCOLN.

November 10.

LETTER DEPARTMENT.

DETROIT, Mich., Nov. 12.

*Editor Ensign*—A word from Detroit may not be unwise, and may work good in some way. Winter is drawing on and the sullen roar of the winds among the tops or the tall forests of Michigan contrast to us vividly with keen, relentless prairie sweepers of away out west, those northwesterners from the Dakotas. But in point of variety and brazenness the sweepers are preferable.

The work of the Lord in Detroit and vicinity, and in fact in all the Lake mission, seems to be upward and onward. A season of peace prevails among the Saints in the city; old and former troubles seem to be forgotten, and all are working harmoniously for advancement and victory in branch, Sunday School and Religio. The Religio is enlarging now at the rate of one to two members every meeting, and the interest is growing. A number of outsiders have joined, and the interest in the study of the Book of Mormon and the work from that standpoint is increasing. A goodly number of outsiders are also attending the preaching services and it is evident that the knowledge of the work is spreading here.

Sr. Condit, of Malta, Idaho, who is attending one of the special schools of the city for a brief term, has hunted up and is seen quite often at our Sunday and weekly prayer meetings, also at Sunday School and Religio, and usually brings some of the students with her. She is a worker for sixteen. An East Indian attended Religio recently and is getting intensely interested in the Book of Mormon.

I am urged to come to Toledo, Ohio, and also to Metamora, near Toledo, and do some preaching, as the work there stands greatly in need of attention. Some of the Toledo Saints are moving away because of neglect by the ministry of the word, so I hear. Cannot the missionary in charge in Ohio see to this call? When going to Metamora write to James Courson who resides near there. May the Master "send more laborers into His vineyard."

Brighamite elders are hardly ever seen at our services here any more. It was reported in papers that they had gathered fifty members in the city, but we are unable to find out who and where they are, or to confirm the report. It is said that when they thoroughly canvass a district and gather out all they can, they seal that district up to eternal woe; but for some reason they are succeeded by others who unseal the district, and re-canvass, and seal again. The ques-

tion naturally arises, How often do the Brighamite authorities have to seal those who reject their message to get them to stay sealed to endless woe? It does not look much like God's work; He has to change too often according to their theory. He, according to their theory, has to yield to their visionary caprices often, seems to find places to renew his points so often, and for improvement.

They once taught that the presidency of the church was vested in the prophet and seer, Joseph Smith, and his seed, and so they waited a long time for Joseph Smith, the son of the seer, to come to Utah and take the presidency; but because he would not go, then the second son of the seer, Alexander, would; but as he for good reasons would not go there, then they said it was little David's place to come and be inaugurated president at the hands of Brigham Young, but David would not, and so published to the world, and then they changed about, and gave the presidency of their church to a tribe of whom nothing was said, as relating to presidency over the church, in any of the revelations to the church. And so God changed in regard to this grave matter according to the Brighamites.

From 1835 to 1845 A. D., some of these Brighamite leaders said that polygamy was not a doctrine of the church, and their second president, John Taylor, denied it as late as 1850, and he and others denied that Joseph Smith ever taught or practiced it. But in 1852 at a special conference held at Salt Lake City, they took it all back and turned about face, and said Joseph Smith, before his death, in June, 1844, did teach polygamy as early as July 12, 1843, thus logically admitting that they falsified when denying that Joseph Smith taught it, or that it was a doctrine of the church prior to 1845. And some years after they put two of the lady members of their church on the stand to swear under oath that they (John Taylor, Brigham Young and others) were falsifying when they in *Times and Seasons*, prior to 1845 and 1850 denied that polygamy was a church tenet, or that Joseph had ever taught it.

Later along, under the presidency of Wilford Woodruff, a manifesto, or revelation ostensibly from God, was promulgated, releasing the Utah church from the further practice of polygamy, and they say it is not to be practiced any more by the Brighamite church; yet one of their elders tried to prove to me, just a few Sundays since, that Jesus teaches polygamy. Am unable to find the text however. Well, as they say they have given up the doctrine of polygamy will they not have to abandon the doctrine of "going by the angels and the gods to kingdoms which they created, before they ever went there?" And abandoning those ideas they will leave the angels and gods in the lead after all.

Now, all these old Brighamite ideas will have to be left in the background if these young elders now traveling around are sincere when they tell us they are now representing the new Utah—that is Utah church now reformed. Reform is to form anew or reorganize, you know. Men have now for over four hundred years been calling their reformed churches "The Reformation," and they keep the reformation rolling on by reorganizing. These fellows out in Utah change their base so often that we do not know where, very often, to find them. I hope they may be able some day to see their inconsistencies and forsake them, and come out of darkness into light.

I did not intend when beginning this letter to write so lengthily, but if a thought is dropped that will advance the cause of truth I will not regret having written.

C. SCOTT.

482 Scotten Ave.

WALNUT CREEK, Cal., Nov. 11.

*Editor Ensign*—My trip westward some months since with stops at Denver and Salt Lake City and with such pleasant companions as Bro. Elbert A. Smith and wife, and Bro. D. A. Anderson and wife, was enjoyable indeed. Theirs perhaps more so than

when they may be on gospel duty in single file.

Arriving at 4 p. m. at San Francisco and reporting that same evening for prayer service at Bro. J. A. Saxe's was close connection we fell. Installed as I was as a regular at Bro. and Sr. Anthony's made home-like feelings. The new arrivals were willing to be pardoned for a view of the ocean and other pleasant scenes the next day, Bro. Crumley and Sr. Roberts acting as guides.

I next spent pleasant days at San Jose visiting two of my sisters and aided Bro. Chase and Allen in tent work. The stay was an all around pleasant affair.

After these few brief days I reported to enter the tent campaign, but being not yet in the land "where changes never come" my first ocean voyage to Eureka, Humboldt county, occurred in the pleasant company of Bro. F. B. Blair. We fed the fish, etc. Had a pleasant visit with Bro. and Sr. L. T. Kinsey; were off next day for rural parts and work. Two pleasant months were spent, delivering about forty sermons each. Bro. Blair baptized two daughters of Bro. D. A. Robinson, who, if faithful, will be very useful. A Mrs. Wilson became deeply interested, as did also some others who may obey later. Bro. S. B. Robinson and family, Sr. Vedder and Alta, Bro. Worthington and family, with others, cared for us.

The reunion next engaged attention and was an enjoyable occasion. The cream of the feast was to me the experiences of Bro. Burton in his South Sea Islands mission, from which he had so recently returned. I believe it was so generally, while the whole quota of services were good. The services of the Patriarch and his scribe were in demand.

The whole business feature of the affair was directed and much of it executed by Bro. Blair in a commendable manner. He worked hard from start to close and after. Bro. Phillips and a host of good helpers made a success of the commissary department.

The celebration of the "Native Sons of the Golden West" was on in San Francisco. The parade was a thing of beauty and wonderment. Bro. Alexander remarked of it, "Seventy-five thousand dollars spent and not a thing in it to point men to the Savior of the world." Pleasure loving Californians do not trouble much with church matters within church hours on Sundays, to say nothing of other times. The parade represented the Red man in his day, the pioneer days, and all the material progress since; one float representing the fruit industry venerated as it was with the various fruits was certainly a thing of beauty. It was named, "The Pride of Santa Clara." The veneering of fruit was relieved and interspersed with bottles in rich profusion; had it all been catsup and pepper sauce, thought about the curse of drink might have been dispelled and how "The Pride of Santa Clara" brought misery as well as prosperity. Civilization? Are we civilized?

The Sacramento Saints made a commendable effort to warn the city, procuring a down town central place, fitting it up neatly and maintaining service there four full weeks at considerable expense and efforts in attendance and other ways. The attendance was not large, yet quite a number were reached. The preaching fell mainly to me; Bro. Griffiths spoke twice, Bro. Chase and Phillips once each. During this time the chapel was refitted nicely; another mark of credit to the Sacramento branch.

At Bro. Askew's solicitation tried my luck at Eldorado and like all my predecessors had a limited hearing. A pleasant visit, however, and splendid opportunity for study.

The desire of many years to visit the scenes of my childhood, where in my 4th year in 1860 we settled and from where in 1871 we removed to Missouri, was realized. Mr. T. E. Wilkison, who had married Miss Collista Dustin—one of my schoolmates, met me at Acumppo. I was soon installed in their pleasant home perfectly at home. I was furnished over one hundred miles of ride alter-

nately in buggy or surrey, Mr. W. and Collista alternating or both accompanying. Old time neighbors and schoolmates were met. Dustin, Carter, Connell, Kennefick, Peck, Smithson, Huntington, Smith, Presbury, Calaway, Shinn, being some of the names. All received a call or visit pleasantly and some with marked satisfaction to them as also myself. The happenings of other days of the long ago were recounted pleasantly, when we boys and girls sang sometimes, "Hurrah for the school boys' happy lot; the school girls' sunny hours." The boys and girls of then had boys and girls at the same school-house now. We felt older, changed much of course, yet recognition was easy in numerous instances, much more so than I thought so many years would allow.

My father's old home was little changed, but few of the native forest trees remained, decking the farm for shade. The orchard and vineyard had given place to grow wheat. The buildings are as we left them, simply older.

Memory was stirred to its depths in many ways as we chatted on various topics. Here our family and several others had obeyed the restored gospel. While no opportunity to reach the public was at hand the issue came up and was considered, affording me much satisfaction to defend the cause I love above all others. The election was during my stay, in which my friend Wilkison and some others took a deeper interest than I. While memory endures, the visit will be cherished as one of the delightful experiences of life.

Mr. Wilkison first to greet me gave the parting hand last at the train and as I sped away my thoughts flowed back to his kindness and that of his household (my place of abode) being of large measure throughout. Others were as kind, but I was with them less. Some were Catholic, some rotastant of one sort and some of another, others not allied to any. In this the community was still as it used to be. Christ preached but one gospel, established but one church. The overthrow of it developed variations. The variations should be avoided; the original restored sought for. This I urged upon their attention. Wishing each other well we parted, hoping to meet soon again. In the faith and at work.

R. EISENHOWER.

HOLDEN, Mo., Oct. 30.

*Editor Ensign*—Sunday, Oct. 28th, was a day long to be remembered by the Saints of this place and by the visiting Saints, one sister remarking that the moment she stepped into the hall, she felt the presence of the Spirit, while others testified that from the beginning, through to the close, they enjoyed that blessed influence that lifts up the heart in praise and thankfulness to the Giver of all good. Others again told what the Spirit indicated to be to follow the faithfulness and upright living of the Saints. All who were present rejoiced.

Bro. James Moler, from Ohio, accompanied by his brother and sister-in-law (Bro. and Sr. Moneymaker, of Lee's Summit), and Bro. Essig, from near that place, came in while our meeting was in progress; they too partook of its life-giving power. The rain kept many from attending who otherwise would have been there; however, there was a goodly turnout. This was the fourth Lord's day the writer has sojourned in Holden, yet the first one that she was able to attend the exercises of the day. Although it poured down rain, she made ready to go, hoping Sr. Arthur Allen would come along with her surrey and take her to the hall, as she had done each evening the writer was well enough to go. Yes, she came with her interesting family all snugly housed in the surrey. She halted and found me ready, said she would take the children up two blocks away, then return for me, husband having gone on before, not thinking I would get there. The exercises were first Sabbath School, after a few minutes recess, prayer and testimony services, then at 6 p. m. Religio, at 7 preach-

ing. Bro. Devore has been preaching each night for a week, having good liberty. Though few of world's people were present, the Saints were edified and strengthened for further duties. Bro. Moler staying for a few days to look out, possibly, a location; those in charge thought it best for him to preach each evening he would be here. Then Bro. Devore would continue, in the which he will lecture for two evenings on the "Society Islands' mission." Political meetings in vogue have a tendency to keep people away, besides shows, lectures, and the inclemency of the weather.

There are not many young people here in this branch, but those who are seem, to an observer, to take a deep interest in the different exercises. The song services are sweet and attractive. In the Sabbath School Sr. Ruth Allen presides at the organ. At Religio and preaching Sr. Fannie Davis and F. Scarellif seem to each be mistress of the situation.

Bro. Resch and family will move back here in the near future; their worth to this good cause the Saints here know and appreciate. Bro. Fred Scarellif, our energetic president of the branch and superintendent of the Sunday School, is constantly looking out for the best good for both the branch and Sunday School, and has a smiling welcome for the aged and the youth, a kind word for all. This is as it should be. We greatly admired the beautifully arranged report of the Sunday School secretary, Bro. Frank Resch has charge of the Religio, an earnest, energetic brother.

By request of the superintendent, the writer is to take charge of the Intermediate class in the Sunday School. We preferred listening to Bro. Frank Resch teach them on this first time we were present, that we might get a little acquainted. While listening our heart went out toward those dear children, and we felt that nothing greater would we ask than to have health and the blessed Spirit to enable us to teach and instruct and be able to plant within their hearts the gospel truths, to win them to Christ. We breathed a sincere prayer for help both in body and mind, for that work, for surely we need it.

Several from elsewhere are talking of locating at Holden. We notice that many, in and out of the church, who have left Holden in the past, sooner or later return; it is a striking feature to the writer.

ELLA.

ALTON, Mo., Oct. 20.

*Dear Ensign*—Upon your arrival I lay all my other papers aside and give attention to the dear *Ensign* which has so many good sermons. Oh, how they do feed my soul, and when I read letters from Illinois it makes me homesick to see the Saints. I could not help shedding tears when I heard the news from their branches. My prayer is that the Lord will bless them. Pray for me, dear Saints, because I am so far away from you. I am so proud for Chicago, Plano and Sandwich; may the Lord bless them.

It would be a good opportunity to open up a branch on our place. Bro. Spurlock, Lon McGuire and Ward have sown some good seed here; Bro. McGuire came here every third Sunday whenever he could, but it seems that the care of his family prevents the him from doing much missionary work. I wish a good missionary with family would move in our branch and take the third Sunday and a meeting for a week. I think our Saints all would be very willing to keep a family. It needs a missionary to visit the branch and preach around. Bro. Ward, don't spend your time in Arkansas too long because we all need you and we would all be glad to have you here.

Bro. Chrestensen preached a few good sermons here, but the people abused him; however they got their pay for it. I am thankful that the Lord has power over all. I would be glad to see Bro. Chrestensen again for we think he is a good brother. I ask all the Saints to pray for me and my neighborhood that the Lord may open their eyes.

Your sister in the one faith,  
 THERESA GRAFF.  
 At Cave Spring.

## ZION'S ENSIGN.

Entered at the Post Office at Independence Mo., as Second Class Matter.

## THE POWER OF CHRIST.

Sermon by Elder R. C. Evans.

[REPORTED BY M. EUNICE WINN.]

The singing of the first hymn this evening has directed my mind to a train of thought upon which I shall invite your attention and consideration:

"Glory to God in full anthems of joy,  
The being he gave us, death cannot  
destroy.  
Sad were the life we must part with  
tomorrow  
If tears were our birthright, and death  
were our end;  
But Jesus hath cheered the dark  
valley of sorrow,  
We'll rise from the dead and immortal  
ascend.  
Lift, then your voices, in triumph on  
high  
For Jesus has risen, and man shall  
not die."

All our hopes depend on this unique figure, who is represented to us, in the volume called the Bible, as the Savior of the world.

Statisticians inform us that since the creation of Adam until now there has been over one hundred and forty-three billions of people upon the earth. The best information that we can gather informs us that less than one billion has ever worshipped in spirit and in truth. Today there is over one billion of heathens. It is estimated that the life of man is about thirty-three years and a third; if this is correct, it follows that this whole mass of heathens will have died within the next thirty-three years and four months; in other words thirty million die nearly every year, two million, five hundred thousand every month, 576,923 every week, 82,191 every day, 3,524 every hour, 58 every minute, I nearly every second. We narrow it down, and say that according to these figures one dies every pulsation of the human heart, every tick of the clock, and this dying has been going on until this present hour. This being the fact it proves that the great majority of these fearful billions, as represented by these figures, have gone down to the tongueless silence of the tomb, sunk into the vortex of despair, irretrievably lost, *if it be true*—as commonly asserted in the creeds which claim to represent the Christ of God—that in this life only there is hope, or, in other words, *death ends all*.

The word of God is the only source from which we may seek information as to the facts of God's purposes, and the ultimate result of these purposes regarding humanity. In this word of God we are told that Jesus Christ is to act, and has acted, and will act a very important part. We are told, in the first chapter of Paul's letter to the Colossian brethren, that all things were created by Jesus. Paul supplemented this statement when he wrote to the Hebrew brethren in the first chapter, saying: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." We

are told over here in the first chapter of the gospel as recorded by St. John, 10th verse, of Jesus that He was "in the world, and the world was made by him, and the world knew him not." Indeed, this chapter informs us that "all things were made by him, and without him was not any thing made that was made." We learn from these passages that Jesus Christ was the Creator of the world, that he made all things; now we ask, Why did He make them? What was the purpose in the mind of God in making the world and peopling it with the sons of men? This blessed volume gives us information upon this momentous question. We are told in the 4th chapter of the Book of Revelation, that God, who is the Lord worthy to receive glory, and honor and power, "created all things for His pleasure." Note this thought—the Lord created man for His pleasure. That same God revealed through his servant, Ezekiel, as we find recorded in the 33d chapter, "I have no pleasure in the death of the wicked." If he has no pleasure in the death of the wicked, and all things were made for His pleasure, shall we believe that God has made a successful rival to thwart the design of God? But, least I weary you, I appeal to God to answer this question, and turning to Isaiah 46th chapter, the golden tongued prophet is there made to say for his Creator in these words, "I will do all my pleasure." We are told in the Record, by that grand character, impetuous Peter, that God is not willing that any should perish; and because the Lord is not willing that any should perish, it seems fitting to us that He should provide ways and means for the rescue of men, as they sail out upon the dark, white-crested foam of human experiences, surrounded by the triune enemy, the world, the flesh and Satan; and hence, we look to this wonderful personage, whom we call Jesus the Christ, for help in the hour of humanity's extremity.

Turning to John's gospel 38th verse, 6th chapter, we read that Jesus came into this world to do the will of his Father. We have learned what that will was—that none should perish. Again Jesus informs us, "I came as it is written of me, in the volume of the book, to do thy will, oh God." The Master gives us a full conception of this thought, as we believe, when He told those pathetic stories recorded in St. Luke, as referred to in the 15th chapter. You remember that one of these stories says, The Kingdom of heaven is like unto a woman who lost a piece of silver, and she swept the house from cellar to garret, if you will allow me that expression; she did not weary in her search, but the Master tells us she swept the house, and searched *until she found it*. This Shepherd of the sheep, who, without any degree of egotism was able to say, "I am the good shepherd" in one of these pretty little stories, which he relates there, says that he would leave the ninety and nine and search for the lost

sheep how long, think you? He gives us to understand that he would wander through the forests, over the mountains, in the dells, in the darkest caverns of the universe *until he finds it*. And so we do not limit the power of God, the wisdom of God, or the love of God, but acknowledging that He is omnipotent in all His attributes, and has absolute power that cannot be described by the stammering tongue of man, we are led to believe that He will work His eternal purposes, until the ultimatum shall reveal the fact that the last wandering child shall have been rescued from the vortex into which sin and humanity's weaknesses have hurled him.

Now this cannot be accomplished in this probationary condition. It is admitted by all creeds and societies that if this was the object of God at the beginning, it has failed, so far as its having been accomplished in this life, is concerned. The record is quite prolific in statements that reveal this thought, that so far as this life is concerned the path is so narrow that very few there be that go in thereat. And so we have sometimes heard the choir sing,

All hail the power of Jesus name,  
Let Angels prostrate fall,  
Bring forth the royal diadem,  
And crown him Lord of all.

And as soon as the choir was seated, the parson, from his text, would begin to urge upon the people the fact that the devil was an eternal jailer, and a perpetual turnkey; God's great representatives, in the dark pit beneath, over which he presided throughout the eternal years, as prince of hell. Thus you discover the parson contradicts the choir, and not wishing to be guilty of such an offense tonight I have selected my text from that which the choir sung to us.

Is it a fact that the devil will be an eternal jailer? The Latter Day Saints have been accused of being narrow-minded, contracted in their theological views, but we are here to say tonight, that keeping in strict touch with the divine word, we can afford to be broader than those who accuse us of narrow-mindedness. We refuse to believe that God made a successful rival in the personage of Satan, or that he has a successful rival in this character; and so, turning to the record, we learn that it is the purpose of Jesus Christ to "destroy the works of the devil," 1 John 3: 8, while creedology gives him an everlasting situation as prince of the damned. If I can read this New Testament aright, it tells me this story of the hope that Jesus Christ was manifest for this purpose; that he might destroy the works of the devil and that he will rule, and govern and control until Satan, his enemy, is bound, imprisoned, and the kingdom, glorious and triumphant, is handed over to the Father who shall be all in all. See 1 Tim. 2: 6; John 12: 32; Rev. 1: 18; Col. 2: 15; Rev. 20: 1; 2 Tim. 1: 10; 1 Cor. 15: 25, 26, 54, 55; Heb. 2: 14; Phil. 2: 10; Rev. 5: 18.

Now we must look beyond the grave, as the place and time where Jesus shall accomplish much of this great work—the

redemption of man. He informs us, as we find recorded in the 16th of Matthew, "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Now I know that I must be brief tonight; I want to show you just one point in connection with this text. A large and respectably and worthy portion of the religious world takes the position upon this text, that therein Jesus made promise that no error would be permitted to creep into the church; that He would protect it, and that His representatives would never go astray as far as doctrine was concerned; and that He would so protect his church that it would never go into apostasy. I fail to see a single hint of such a promise in this text. Jesus in this text does not say that the powers of earth shall not overcome the church. He is talking about another country. He does not refer to what shall transpire upon the earth, he is referring to something that is going to be enacted in hell. He says after this wondrous truth that Jesus is the Christ, with all that it may mean—and I cannot go into that tonight—after this wonderful fact with all that is couched within it, "even the gates of hell shall not prevail against it." And so we may examine the scriptures with regard to the work that may be performed on the other side of the grave, or in hell, if you please, and see whether this prophecy has met or will meet with fulfillment.

It is a fact, demonstrated by every protestant sect, that there has been an apostasy from original christianity, else why the necessity for a reformation? To the protestant world let me appeal tonight; if Catholicism has remained pure in doctrine and church organization, you have no business in a protestant church. But what do the protestants say in regard to this matter? Taking up the book of "Homilies on Perils of Idolatry," p. 261, appointed to be read in the time of Queen Elizabeth, when the church of England was brought into existence by an act of Parliament, I read: "Laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women and children, of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices, most detested of God, and damnable to man, and that by the space of eight hundred years and more." I might occupy the time tonight and cull from protestants, such as Buck, Mosheim, Wesley, Bowers and others to prove there has been an apostasy upon the earth, that the gates of hell had prevailed. If that is what it means Jesus would have been made a false prophet; but it is too late in the day to try to prove the Son of Mary a false prophet. Our hope depends on His being all that He claimed to be, and so we look for a fulfillment. I hurriedly turn your attention to a few passages from the Old Testament relative to the subject. You may take these down and examine them at your

leisure. Isaiah 24th and 42d chapters, Zechariah 9th chapter, together with Ephesians 4th chapter, Ezekiel 32: 18-32, give us a little information with regard to those who pass from this stage of action to try the realities of that other world. We are told here of whole nations that have "gone down to hell," "to the sides of the pit," "to the netherly parts of the earth." We are told in these chapters that they are prisoners of hope; note this cheering thought, prisoners of hope. The reason for this hope is given in these chapters, in that it is said they are to be visited after many days. In the tenth chapter of Hebrews we are told who is going to make this visit—"He that is to shed His blood to seal the covenant." David, in describing this hero who is to make a triumphant march in hell, there describes Him as a personage that is to be free among the dead; the shackles of death shall not hold Him, the furies are powerless to stay Him in His triumphant, victorious march through hell—free among the dead. (Psalms 88: 5-11) Who was this character who shed His blood to seal the covenant? Every man, woman and almost every child in this audience who has been privileged to attend the Sabbath School, will tell us that this personage is none other than Jesus the Christ. Now, did He fulfill this prophecy? I hurriedly draw your attention to the New Testament upon this thought. Jesus, as recorded by John, 5: 25, informs us that the "dead are to hear His voice." Paul informs us in the fourth chapter of Ephesians, "He that ascended," and you will all say that was Jesus, "He that ascended was the same also that descended, first into the lower parts of the earth, that he might fill all things."

Now, let me draw your attention to this closing thought: He descended into the lower parts of the earth that He might fill all things. Allow me to digress a moment. In Chicago during the World's Fair, I heard an individual deliver a lecture in which he made use of this statement, that the "Sword of christianity has been bathed in blood, from Bethlehem's barn until this present hour, and I have no use for the one-horse God of the Jews," referring in this statement to Jesus the Christ. Why did this individual say that he had no use for the one-horse God of the Jews? Every one will acknowledge that a one-horse blacksmith shop, carpenter shop or grocery, is a business on a small scale. When I heard that man make that statement it caused me to think, Who taught that individual that Jesus was a one-horse God? The creeds that say that only the few who have been fortunate enough to hear Him or His message in this life, they only, and no other, will be saved; these creeds have taught that Jesus was a one-horse God. The statisticians tell us that less than one billion, out of the one hundred and forty-three, would be saved; and if that were true Jesus would only be a one-

horse God. So I took the privilege of contradicting the gentleman, and he treated me very kindly; being small he indulged me somewhat, and being nicely treated, I took up the two points referred to. First I tried to show that the creeds and parsons who had taught him that Jesus had only made provisions to save the few who, in this life, had the privilege of hearing the gospel, had misrepresented God's great plan regarding human redemption, and that the Fenny, Furness, Spurgeon, Wesley, Edwards, Moody, Benson, and in a word, the idea of the hell fire and blister doctrine, as taught by those men, and their followers, was as revolting to justice and mercy, as it was silly and unscriptural. Second, I took the position that the sword of christianity had never shed one drop of blood and offered evidence to support my claim.

While the old gentleman petted me, being a youth, and he drew it very mildly on me, he said, "My friend, if you had read the history of christianity, you would not have made a display of your dimnuitiveness on this occasion. Have you not read that John Calvin burned Servetus at the stake? Have you not read that John Knox burned the very monastery down in which he received much of his education? Have you not read that Henry the Eighth slew hundreds of Catholics, and that Catholicism has slain her thousands? Have you not read that over fifteen million men have been martyrs to the christian religion?" "Yes, sir," I answered, "I am aware of that, but I am not here as an apologist for John Knox, John Calvin, Queen Elizabeth or King Henry the Eighth. I am here in defense of the Man who said "love your enemies," and he that smites you on one cheek turn to him the other; the character that stands behind the christian religion never inspired His followers to shed a drop of blood, but rather to suffer."

Now, back to the thought. Jesus was the one that ascended, you all acknowledge that; if you do not I turn your attention to first chapter of the Acts of the apostles, where the men, gazing heavenward, saw two personages standing before them, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you, into heaven, shall so come in like manner as ye have seen him go into heaven." I quote this just to support the thought that He ascended, and Paul says, "He that ascended, is the same also that descended, first into the lower parts of the earth that he might fill all things." He is not a one-horse God then, but is going to "fill all things." He declared, "If I be lifted up, I will draw all men unto me." Did He descend into the lower parts of the earth? I take up the Church of England's Prayer Book and the Catholic Catechism and read: "As it is to be believed that Jesus rose from the dead, so also it is to be believed that He descended into hell." And I stop and ask the question, If he descended into

hell why did He go there? What was His purpose in descending into hell? The Bible says He did, your creed says He did, now why? If there is no hope beyond the grave, why did He go there? You would not tell me He went just merely to tantalize those who were suffering in Satan's dominion, and say, "I told you so." If He were to say that, millions would rise and say, "Who ever you are, sir, we never saw you or heard of you." Millions would rise and say, "Who ever you are, free among the dead as you seem to be, we do not recognize you." And that would be true. So that He could not say "you shunned my counsel upon the earth, and hence you are from this time forth turned from the sunny way that leads to the true life; you have chosen this part." No, He could not say that, because, it would not be true, they had no opportunity to hear Him, for the most part.

But what does the Scriptures say that He did do, when He went there and led captivity captive and gave gifts unto men. That is what the Psalmist said He would do. Peter throws some light on this (third chapter of 1 Peter), "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us." Of course you who believe that baptism does not save us will excuse me for quoting this.

This record informs us that He preached to the spirits in prison, that is what the prophets in the Old Testament said He would do, and they went back into their history, back to the ante-diluvian times, to the days of the flood and refers to the millions of earth's sons and daughters who were born in ignorance, lived in ignorance, and who had died in ignorance, from the flood to the time of Christ who had never heard the name or felt the power of the Christ in earth-life, yet they would hear Him in their prison home. These were the people referred to, and of whom we are told were prisoners of hope, to be visited after many days; so we found Him there speaking to the spirits in prison. Now why did he preach to them? The next chapter throws light on the thought and says that because He was the judge of the quick and the dead he preached to them that they might live according to God in the spirit but be judged according to man in the flesh. So we find Him preaching to spirits in prison that they might live according to God in the spirit and be judged according to man in the flesh.

A very pretty story is told in the Book of Nicodemus. You people will remember reading of Nicodemus, that wonderful char-

acter who came to Jesus by night, referred to in the 3d chapter of John. Well, there is a book in the world said to have been written by this character in which He describes Christ's visit to hell. The Book of Nicodemus is found in the work called "The Apocryphal New Testament." The story says that when the Master approached the prison house or hell, Satan and his angels knew and feared him. The prince of hell shouted, "Shut the brass gates of cruelty and make them fast with iron bars and fight courageously, lest we be taken captives." When the promised conqueror of death, hell and Satan arrived before those mighty "gates of hell" they flew wide ajar; entering, He displayed His omnipotence and commenced the work of preaching to the "prisoners of hope." Doubtless Satan endeavored to encourage his angels and they perhaps intended to be brave and obedient to their cruel leader. But when the voice of the meek and lowly yet mighty Christ was heard, it is said that they concealed themselves behind the sooty doors, and the conquering Christ approached them with these words, "Lift up your heads, oh ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in." (Psa. 24: 7-10). Now I draw your attention to this thought that in both of these passages in the Book of Nicodemus and also in the Psalms the word gate is referred to. Are they the gates referred to. Are they the Master when he said, "The gates of hell shall not prevail against it?" He had to go there or all these prophecies would have failed. He came to do the will of God, and the will of God was that man should be saved, and in order to reach the great majority of those who had never been reached before He came He had to go to hell, and the record said He should go, and the record said He did go. I fancy I see Him there, making strides towards those brass gates. I see Him there, grappling in deadly conflict with Apolyon, struggling for the supremacy of worlds and after that struggle was over and the victory won He arose triumphant over hell and the grave, giving to earth's burdened children, who were then feebly following Him, this wondrous promise, "Because I live you shall live also."

In closing let me draw your attention to the thought referred to in the 1st chapter of Revelation; there we are told that on a bright Sunday morning—"The Lord's day" it is called—John the beloved, yet the prisoner of Romish hatred, was exiled there on that rocky shore, and while he sat amid the shadows of the gray dawn of that Sunday morning a bright messenger appeared to him from glory and said, "I am he that liveth and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death." How did He have the keys of hell? He went there for them. He went there for that express purpose, to conquer that which was never conquered before and to destroy the works of the devil. He held

the keys and authority and power over hell, and so we find over hers in the 5th chapter what He is going to do. It is said in this 5th chapter of Revelation, "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." So then he recognizes that Jesus Christ is the hero of every struggle, the chief among ten thousand, the one altogether lovely, the hope of this world and every other.

Now how this is to be brought about, when it is all to be accomplished, I cannot say; but I have this to say, as I listened to the sweet voices behind me tonight, singing that wondrous song—"Jesus is risen, and man shall not die," I thought—clustering around that unique figure—that man without a shadow in the world was the hope of the universe, and so I present to you these scattered thoughts, praying that they may help you so that you may love Him more and serve Him better in this life. I thank you.

"INSTANT IN SEASON."

Dear Ensign:—Once more I want to use your columns to chat a while with the dear brothers and sisters of like precious faith; a privilege I highly prize, as the opportunity to chat face to face with even one or two, is so seldom mine. However I have been permitted, by the grace of God, to visit the few Saints at Newport News, seeing 'all of them but Sr. Harland; I went, in company with Srs. Rand and Taylor, to call on her, but she was absent from home. I regretted not seeing her very much; I had set so many times to go to Newport News and had been disappointed each time, and I often wonder if my disappointments were indeed His appointments in these cases. I believe all our disappointments are, and when I am disappointed, I like to "watch out," as the children say, for the why, for there always is a why to every thing God does, even to thwarting our little plans. And I wonder if the why in this case was that I might meet just the parties I did meet, and have just the conversation with them I did have; and I wonder too, if I said all God would have me to say, or if I kept back any part of the message He wished me to deliver.

One of the bluest blooded of the blue-blooded "F. F. Vs." [First Families Virginians] was the first lady with whom I had a conversation, and she was very pleasant and nice though she lost no time in letting me know her station in life. She is a noted lawyer's wife, and from appearances is quite wealthy. Gradually I turned the conversation into a religious channel, mentioning the Apostolic church, when she said she had often heard of Mr. D's church, and then I remarked how strange it was that there should be so many different churches and all claiming to be right, and all

finding or claiming to find their different and conflicting doctrines in the word of God. "Yes," she replied, "And I cannot see how any can help but see that all are wrong in one thing." What is that? I queried. "In keeping Sunday for the Sabbath." She was a Methodist, I believe she said, but had been attending the tent meetings of the Seventh Day Adventists, and said they had made the Bible so plain to her, and she felt they were right?

I gave her some reasons for not keeping Saturday, that she had never heard before; she argued that Christ was our example and he kept the seventh day Sabbath and so should we. He was circumcized, too and kept the passover, and other Jewish rites and feasts, BEFORE HIS RESURRECTION, and thus fulfilled all the law; and after his resurrection He instituted a new order of things, as He was Lord of the Sabbath, and had fulfilled the law concerning the old Sabbath under the old covenant; so in the new covenant He sets apart a new day even the first day of the week, and I could see the wisdom, and love of God in this? It would have been impossible for the early disciples to have met together, on the seventh day of the week, without breaking the Jewish law that they were under to some extent, the national laws I mean, which were in force among themselves even though they were under Roman government; and as they would ever be watching for something to accuse the early Christians of, how gladly would they have charged them with Sabbath breaking, had they rode on beasts of any kind or even walked farther than the allotted Sabbath day's journey. But they were at liberty on the first day of the week to celebrate it in any manner they chose; so we find them always coming together on the first day of the week and Christ meeting with them before His ascension, thus sanctioning their meeting together on that day; also sanctioning the same by the giving of the Holy Ghost on Pentecost, which was the first day of the week or "the morrow after the Sabbath." (See Lev. 23:15.) And by a careful, unprejudiced reading of the new Testament it is clearly seen that the early Christians did not keep any other day as the Lord's day, but the first day of the week. Before I left the boat I told what my faith was and she seemed never to have heard of the Latter Day Saints at all; I gave her some tracts and leaflets containing the epitome of our faith and she promised to read them. "What will the harvest be?"

Another young lady member of the same Christian Church that I was in Pennsylvania—not that branch of it known as Campbellite or disciple church—made my acquaintance, or I made hers, and found her an intelligent and earnest young woman. We were soon talking on the subject of churches and doctrines when I told her our faith, though I first gave her a tract "The Law of Life" to read, as it was raining,

and passengers were glad of something to pass away time. She said it was excellent and she would be glad to read more. She had heard some Utah elders preach once, and was not aware that there was another kind of "Mormon." She seemed to see the necessity of a restored gospel, as I pointed out to her how the early church lost its authority, when the "Man child was taken up to heaven," and admitted that the authority could only be restored again by the one who first gave it. It was good to see the lighting up of her countenance as a new (to her) truth was shown her. She gave me her name and address, that I might notify her when Bro. Goodrich would have meetings again, and said if she was back in the city then she would try to attend. She was going to the country for her health, and did not know when she would be back. I gave her several tracts and leaflets and told her I wanted to leave my testimony with her as to the truth of this gospel; that I had had many evidences of its truthfulness.

I know no one in Newport News, and as Sr. Taylor did not receive my last letter, telling her I was coming, I would have been in a bad predicament had not providence so ordered it that a gentleman whom I had met several years ago at his brother-in-law's house, a near neighbor of mine in the country, was on board, and having lived in Newport News until recently, was going there again with an elderly lady, his wife's sister, and two nieces from Tennessee; their route lay almost all the way in the direction I wished to go, and he directed me right to Sr. Taylor's door. Was it providence too, that made me forget my lunch and threw me on the mercy of these people for something to eat, which they kindly offered me, thus opening the way for our acquaintance, and for my finding out who this gentleman was, as I would not have recognized him? I found the lady was a Methodist, and yet she was not a Methodist. She was a reader and a thinker, and held many views I am sure would not be recognized as orthodox. She read the tract I gave the young lady, and was well pleased with it, so I gave her a little word glimpse of the kingdom, explaining a little of the differences between us and the Utah church, and gave her some tracts. So the seed of the kingdom may be quite widely scattered, and I can only trust that it will fall on good ground.

Expecting to come back Monday morning, I went to the wharf at the regular hour, and found the boat on which I came down was not going to return, and I would have to wait till the next morning, and return on another boat. This gave me an opportunity to explain the gospel to a young lady who lives in the house with Sr. Taylor, and I thanked God for the privilege, and hope He will open her eyes to see the truth as it is in Jesus. On board the next day I met a W. C. T. U. lady, a Methodist, and one in whom I felt an interest as soon

as I saw her; and I talked much with her, mostly sowing seed for thoughts, and stirring the soil a little at the same time, to prepare for future seed sowing let it be by whom it may. Oh may the Holy Spirit drive the ploughshare of truth through all their hearts and fit the soil for the reception of the good seed.

I attend the ladies' meeting for the study of the scriptures, and oh, how I wish the opportunity was mine that belongs to the leader of that meeting. Will I be condemned for coveting that, when I long so for just such an opportunity? However I do drop a thought now and then but it is not as well received as I could hope, but all things come to those who wait and trust. Speaking of the Galveston horror, the leader told of a certain Dr. Buchanan, who prophesied the fall of Galveston ten years ago I think it was, "prophesied it now," she said "prophesied it" with emphasis. "That is not strange," said I, "of course there were to be prophets in these latter days." "Yes." "Have you ever read any of Joseph Smith's prophecies concerning the things that should come to pass in the latter days?" "No, I never have read Joseph Smith, for I do not believe in Joseph Smith." "No?" "Well, I do. I believe he was a prophet sent of God. Then I told her how in one revelation he said, "Thus saith the Lord, \* \* \* and after your testimony cometh the testimony of thunders, lightnings and of earthquakes, and of the voice of the tempests, and of the sea heaving herself beyond her bounds," etc. And they admitted that these things were more often seen now than formerly. The lessons are on the second coming of Christ, and I marvel that people who get so much light will refuse to see more, unless they are so blinded by the sudden brightness that has shown around them that they cannot see any farther light present. Bro. D. preached on the healing of the blind man not long ago, and said when he saw, he knew it. While shaking hands with him I said, "Brother, I want to tell you that I see." "God bless you, sister, I'm glad you do all." "But, brother, I did not see all at once, and you know one man that Christ healed, after Christ had anointed him once with the clay, only saw men as trees walking, and it took another anointing too before he saw clearly." "Yes," said he, "and I presume there was quite a distance between where this blind man was and the pool of Siloam, and he did not receive his sight, or did not see clearly, till after he was washed." \* \* \* "That was the way with me, brother, I saw, but I see more clearly since I have been washed." Oh, I praise God for the gospel light.

I must tell you how wonderfully the Lord has dealt with me on the line of healing. After I had testified to His healing me I was attacked with rheumatism in the left half of my chest from my waist up, and it was agony even to breathe; I could hardly

endure the awful crushed-in sensation, as if I was between two millstones, and the burr being tightened; I can hardly describe it. I felt it was permitted as a test of my faith, and would not use any of the many remedies suggested by friends, for I had said I had taken God as my healer, and I did not intend to share the honor with another. One Sunday night while at prayer before retiring, and asking God to relieve me, if it was His will, that I might be able to do the work required of me, and as evidence that my work in the gospel, such as it is, was accepted of Him, something seemed to say, You need not ask for that any more, no use to pray for that any longer; and I felt as if I could not have asked again. I retired with the misery as severe as before, but left it in His hands who doeth all things well, and felt an assurance that I would be healed, and the next morning every vestige of the pain and soreness had disappeared, and has not troubled me much since. Having to get rid of my servant I sometimes find my shoulders aching from fatigue, but a little rest and they are all right again. I am so thankful.

Well, as usual, I have written a long letter and hope it will not be crowding out something better, for I do want to talk with you all. As ever,

Your sister in bonds,  
ALICE R. CORSON.

3830 4th St., FULTON,  
RICHMOND, VA., Nov. 1.

#### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

The Southern California conference, lately ended, was largely attended, the good Spirit attending in all its deliberations; the social meeting was exceptionally good and very encouraging. Uncle Alexander, Joseph Burton, T. W. Williams, Elbert A. Smith and the writer were the speakers. Sunday School convention and Religion were also well attended and a fine interest was manifested throughout all the sessions of both. Bro. D. A. Anderson gave valuable assistance, adding to the effectiveness of these auxiliaries in the district.

Bro. T. W. Williams was elected district president, which will give him "room that he may dwell" more conspicuously about the district, which will be greatly appreciated. Bro. Albert Carmichael, relieved, feels lightened from one of the many burdens imposed on his faithful head.

Bro. Anderson and the writer will try street preaching for a time in Riverside and Redlands.

Weather is hot and dry, the drouth is still on, many anxious faces are looking heavenward for a sign of welcome rains, those harbingers of beauty and plenty.

No where in the wide world do the rains typify more fully than in this climate, the coming morn of the resurrection. For months the earth has laid brown and bare, all the grasses upon the hillsides and fields are dead, as the physical man when he is laid away in his earthly sepulcher.

But as for man there is to come another morning of life and advancement, so, to this land with the expected winter rains, an awakening of life and of beautiful growth such as seems most marvelous to one who is not acquainted with the conditions of nature and rapidity of growth here. Two months hence, with abundant rain fall, southern California will look like another world, all the brownness of fields and hillsides will have vanished and they will be garmented with rich grasses, jeweled with multitudinous flowers, and we shall hear the voices of rushing waters, cheering the hearts of the husbandman, as they go rushing on to the sea, and the song of the waterfall as it leaps from hillside and mountain; clouds will sweep across these blue skies in angry battalions, giving their gushing rains to enliven the bubbling springs by the mountain sides, piercing the air with their silvery lances, bringing life and animation to millions of the slumbering vegetation; the sun will burst forth, flooding the world with warmth and glory, bringing growth, life, wealth and color, and the resurrection will be complete.

It is not the slow transition that comes with an eastern spring, but the exuberant, swift unfolding of life; today will be a soft mist of green, tomorrow millions of tiny blades are lifted above the sod, each miniature spear perfect in form and glorious in color; the skies will look more clear, and as if it never bore a cloud; the air takes on more telescopic powers, a new life of radiance and beauty is opening, for it's nature's resurrection morning.

No one thoughtfully watching this marvelous renewal of life in the material world, this quickening of the dead, but will gather from it the lesson of man's immortality. Who cannot hear the melody of hope in every springing blade of grass, in every unfolding flower? Man, the crowning glory of creation, is not to be left to unending death; when, year by year, new life comes to all nature, surely the highest of all created things is not to be left to perish, for the emblem of His resurrection is found in all growing things. There is a glorious tomorrow for these dead fields and brown hills; for the hushed rivers and sleeping streams. With man it's the glad tomorrow of a better life, the glory of a new being and the freshness of eternal day. His spring time will come we feel assured; after the wintry blasts, the hush and silence of the grave, will come his glorious resurrection.

We noticed an eulogistic letter of late from Tennessee in which ye jots man came in for a slight share in "that if we had never built wiser we had built larger than we knew." Wrong, brother, we "knew" of two in one district, each of which were larger and finished from foundation to belfry. We admit it looks rather large for a thirty day job from the stump, but we feel assured now, if we could be permitted thirty days more, with

#### HEART DISEASES TREATED FREE.

THE CELEBRATED CHICAGO HEART SPECIALIST, FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS NEW INDIVIDUAL TREATMENT FREE.

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Many hundreds of prominent people have testified to the almost miraculous results of this new treatment. The Doctor has for years been well and favorably known as a leading specialist in these diseases, and his offer should certainly be accepted by the afflicted reader.

Hundreds of so called "Incurable" cases have been cured by this new system of personal treatment by mail. A thousand references to and from Bishops, Clergymen, Physicians, Lawyers, Farmers, etc. testify to the fact. Mr. C. M. Buck, a prominent banker of Faribault, Minnesota, was cured after six eminent physicians of Chicago and elsewhere had failed. Mr. J. S. Zent, of Indianapolis, State Representative of the New York Life Insurance Co. was cured after failure of many physicians.

Dr. Miles has had twenty-five years of experience, and he is well and favorably known throughout the country. He has an able and extensive corps of assistants and investigators in his private offices. He has patients in every State, Territory, Canada, Mexico, South America, Alaska, Africa and New Zealand. He cordially invites the afflicted to write to him. Candid advice given without charge.

You may never have another such an opportunity. Do not fail to write for \$2.50 worth of free treatment. Address Dr. FRANKLIN MILES, 201 to 209 State Street, Chicago. Please mention this paper and carefully describe your case.

the same faithful force and energy, it would be fully completed, and from its tolling bell would be heard the pealing tones and sentiment of the inspiring words:

Ye slumbering nations, who've slept a long night.

My address until otherwise ordered will be Santa Ana, California.

SAN BERNARDINO, CAL., NOV. 13.

The Irl R. Hicks 1901 Almanac.

Whatever may be said of the scientific causes upon which the Rev. Irl R. Hicks bases his yearly forecasts of storm and weather, it is a remarkable fact that specific warnings of every great storm, flood, cold wave and drouth, have been plainly printed in his now famous Almanac for many years. The latest startling proof of this fact was the destruction of Galveston, Texas, on the very day named by Prof. Hicks in his 1900 Almanac, as one of disaster by storm along the gulf coasts. The 1901 Almanac, by far the finest, most complete and beautiful yet published, is now ready. This remarkable book of near 200 pages, splendidly illustrated with charts and half-tone engravings, goes as a premium to every subscriber who pays \$1.00 a year for Prof. Hicks' journal, *Word and Works*. The Almanac alone is sent prepaid for only 25 cents. Order from *Word and Works* Publishing Company, 2201 Locust Street, St. Louis, Missouri.

Look over our price list on page 7 and see if you cannot find something for Christmas presents. What would be more suitable than a copy of Elder Joseph Luff's *Autobiography* at 75 cents?

EXHORTATIONS.

Being desirous of discharging duty as a deacon in the church and not being an officer in a branch, I will endeavor to write a few words for the "silent preacher," ZION'S ENSIGN.

We are instructed to exhort each other as we see the day of the Lord approaching. We are evidenced by what is now transpiring and by what has been transpiring during the present century, that these are the latter days, and the times of the restitution of all things.

Then let us all try to so live that we may endure and not be overcome and destroyed by the tide of evil that is spreading and increasing in the world. Let us be prayerful and diligent, to add to our faith virtue, etc., that we may not fall or fail.

A DEACON.

Best Way to Treat a Sprain.

In treating a sprain wrap a folded flannel out of boiling water by laying it in a thick towel and twisting the ends in opposite directions; shake it to cool it a little, lay it on the painful part and cover it with a piece of dry flannel. Change the fomentations until six have been applied, being careful not to have them so hot as to burn the skin.

SAINTS who contemplate making Independence their home, or those already here, who desire to secure a lot in eligible, well situated property, would do well to see the Wilson Lawn addition, owned by Bro. Ellis Short and situated near Pacific Bridge, Independence.

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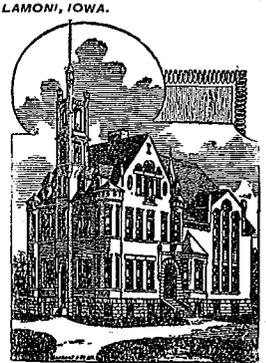
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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as molders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

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Editor's address, 3188 Olive St., St. Louis, Missouri.

**GIRLS** be gentle. In this exhortation lies the call to that higher, better womanhood, the like of which is not an every day sight.

By gentleness I mean, possessing love, charity, hope and good cheer; withholding the harsh or unkind word, but ready always to speak the word of encouragement.

How often do we hear that it is by the well doing of little things we are made strong. It is very seldom the great magnificent opportunities come our way. Like the birds we must build with bits of stick and straw, a few threads or a leaf or two, but in the end, lo, we have a habitation. Sound each note truly and your life will be a psalm.

I have learned that the secret of true gentleness lies in the genuine love of humankind. Not merely to say we love our brother, and have no charity for him, nor patience with his imperfections. We must feel that love in our heart.

If we but try to appreciate the wonderful patience of God towards us, we cannot fail to have patience and love for one who is like unto us in weakness and in strength. It needs the charity to think well of people, to attribute the best and not the most selfish motives to their acts, and to believe in the ultimate triumph of righteousness and truth, though the heavens fall. Learn to be so truly sorry for the wrong doer that patience and gentleness must follow.

Never for one moment lower your standard of womanhood, no matter how much the circumstances seem to make it allow able, and in the end you will be glad.

I once heard this remark, "I had rather be called Jack, or a good fellow by the men of my acquaintance, than be one of those little mousey girls, afraid to call my soul my own." Think, you girls, what kind of a Latter Day Saint wife would that girl make. A girl does not need to be bold to be attractive, nor "mousey" to be gentle. I like a girl with plenty of spirit,

but always showing in her acts the controlling power.

Do not renounce your throne nor queenship for the cap and bells of the court jester.

### KINDNESS.

Love thinketh no evil, imputes no motive, sees the bright side, puts the best construction on every action.—Henry Drummond.

Kindness should ever be our watchword. God was kind even to the unthankful and evil (Luke 6: 35), and are we greater than He? His mercy and kindness endureth forever.

There is no time for us to sit with folded hands. Are we not all workers in God's vineyard? Only by prayer and watchfulness can we overcome our faults and make our lives more Christ-like.

It seems such a small thing for us to speak a kind word, but often it will be the means of helping some fallen one to try and live a better life. Let us strive to "hold up the hands that hang down, and strengthen the feeble knees." If we are strong this is our duty, for be sure of this, we are weak in some points, and have need of that forbearance from God, which we should exercise toward our fellows. Make them truly feel that they are God's children and worthy of being saved. Though you may have to help them many times over hard places, the effort will bring happiness to them and contentment to yourself, in knowing you have endeavored to make one life better. Think always of how often God helps you, and is it because of your own worthiness?

We too often wrap ourselves up in the mantle of selfishness, deaf to all that does not concern us, passing by on the other side, not once heeding the efforts that are being made to attract our attention. If we should happen to hear, we only give a glance and say to ourselves, "Why should I stop, are they not beneath my notice?" They should be made to feel that some one was trying to lighten their burden and lead them up a step higher. It is step by step that we gain the heights of glory.

In the beginning God created all men equal, so why should we draw the line between ourselves and some less fortunate brother or sister? The cry for better, something higher, is all around us; we must not turn a deaf ear, for God will hold us accountable for all the deeds done in this life.

In our homes we should be kind and forbearing with each other's faults, not waiting until they have gone from us forever—then our pleading and promises are all in vain: death has no ears to hear our cries, and the grave sends it back to us—a mocking echo. The present is the time for us to be up and doing, so that when the dark and gloomy day of renunciation comes, we will have the memories of the past to help us bear the burden.

Christ, while upon earth,

taught us many lessons, always going about doing good, no matter what was said or done. He lived the right life and was ready to drink the cup, even to the bitter dregs, thinking only to do His Master's will!

Solely try, dear young Daughters of Zion, to live more like Him in everything, each day, to live that day, that hour, right, being determined to do the will of our Father so that not one of us will be left out when He comes. What a happy time it will be for all to meet and rejoice together.

It is my desire to be faithful and work for my Master, so when He calls me to lay down this life I may not be found wanting; that I may have so lived as to have led some one to a higher life, and that my small world here may have been made some better for my having lived in it.

MRS. J. M. BRAIDWOOD, CHICAGO, ILL.

### CONFERENCE MINUTES.

Northwest Kansas district conference convened at Idylwild, Kansas, November 3, 1900, Alma Kent in charge, Arthur Smith, secretary pro tem.

Elders reporting, T. E. Thompson, J. A. Davis, A. Kent and L. F. Johnson; Priest L. G. Gurwell.

Branches reporting, Idylwild and Blue Rapids.

Arthur Smith, bishop's agent, reported, amount on hand last report, August 10, 1900, \$109.75, tithes received \$76.75, paid out, \$25.10, amount on hand November 2, \$61.10. Bro. Smith also reported he had not received any money to pay for conveyance for district missionaries.

District treasurer, E. Sandy, reported, nothing received since last report, nothing expended, amount on hand \$1.53.

Resolved, That this conference grant the request of the Greenleaf Saints to be organized into a branch, and that we will assist and encourage them in their endeavors to build up the kingdom of God in that locality.

Resolution carried unanimously. Adjourned to meet first Saturday and Sunday before full moon in February 1901, at Blue Rapids.

ELLA M. LANDERS, Sec. STOKERTON, KANS., Nov. 15.

### NOTICES.

To the Scattered Saints of the Dakotas, Greeting:—I again essay the task which imperative duty urges upon me. As a companion in tribulation I may safely say I comprehend to the fullest extent the severe calamity that has befallen us financially the past season, and my heart goes out in prayerful solicitude that all these things may yet, in the providence of God, work out our highest good. Trying times are upon us, but the duty of the hour is, as of old, "Seek first to build up the kingdom of God." Great emergencies call for heroic remedies, and the gospel spirit is necessarily one of sacrifice. General Conference last spring promptly responded to our petition for more elders, and I am sorry to have to report that the district is already two months in arrears for their family allowances. Dear Saints, having confidence in your generosity and earnest desires for the success of the work which is dear to each one of us, I respectfully solicit your aid, that the demands of the bishop may be honorably met, and that finally we may all receive the divine commendation of our Master, even Jesus Christ.

Yours in the gospel covenant,  
WM. SPARLING,  
Bishop's Agent.  
CLIFFORD, N. D., Nov. 5.

### Conference Notices.

The Northeast Texas and Oketa Nation district will convene in district conference at Cove, Arkansas,

on the 1st of December (Saturday) at 10 a. m. The report has been circulated that it was to be later, but not so. The district Sunday School convention will meet here on Friday previous. All who are interested in Sunday School work should make it a point to be here on time. We expect a large attendance, so come and have a good time.

J. COLE MOXON, Dist. Sec. COVE, Ark., Nov. 15.

### CHANGE OF DATE.

The time of conference at Richmond has been changed from December 8th, as published in ENSIGN for November 15th, to December 1st. All interested please be governed accordingly.

J. L. GOODRICH, 2829 4th street, FULTON, Richmond, Virginia.

A conference will be held at Wilber, Saline county, Nebraska, December 30 and 31, 1900, in and for the Southern Nebraska district. By setting our conference for the above dates it will give us the benefit of moon-light nights, also the usual holiday reduction in railroad fare. Branch officials will please see to have their reports ready and forward in time. We would like a full report of all branches; also of the ministry. We hope for a good attendance of the members as well. Come all who can come and bring the good Spirit of the blessed Master with you, and let us have a season of rejoicing.

J. W. WALDSMITH, Dist. Pres.

### Convention Notices.

The Far West Missouri district Religion convention will convene at the brick church in St. Joseph, Missouri, December 14 at 7 p. m. Let all the locals report. Send reports to Miss Carrie Lewis, Stewartsville, Missouri. All ye Religians come and we will have a good time.

WALTER W. SMITH, Dist. Pres. STEWARTSVILLE, MO., Nov. 15.

### BLESSED.

EDGERTON.—Delbert Nelson, son of Mr. George and Sr. Frances Edgerton, blessed by Brn. James Comstock and Lewis C. Donaldson.

EDGERTON.—Ruba Alma, daughter of Mr. George and Sr. Francis Edgerton, blessed by Brn. James Comstock and Lewis C. Donaldson.

DONALDSON.—Lorenzo Clark, son of Bro. and Sr. N. B. and Emma Donaldson, born October 21, 1900, blessed by Brn. Henry Kemp and Nathan I. Mortimore.

### DIED.

PAUL.—At her home, near Clarkdale, Missouri, November 6, 1900, Sr. Catherine Paul. She was born in Kirchheim, Wurttemberg, Germany, 1829, baptized April 10, 1871, at Birmingham, Outagamie county, Wisconsin, by Elder G. Watson. She was married to Jacob Paul, and to them were born four children, three of whom preceded her—one child is left to mourn—our beloved Bro. Charles—well known in the church. Our beloved sister united with the church some twenty-nine years ago, and has ever sought to honor her profession faithfully until death. She was a member of the German branch and loved the work; always bore a firm testimony to the truth, was generous hearted, kind to the poor, a dutiful wife, and a kind and affectionate mother. Her greatest desire was to prepare her only son that was left, for the ministry. She met with a sad accident two weeks prior to her death in breaking her leg. She was a great sufferer, but patiently waited for the Master's call "Come home." Repeatedly she said, "I want to go home; what a joy it will be when I reach the other shore." Funeral services conducted by Elder Wm. Lewis. Burial in the cemetery of Elder T. T. Hinderiks to a large congregation. Her remains were laid to rest in the German cemetery waiting for the resurrection of the just.

AT PEACE. And I said: She is dead. I would not brook Again on that marvelous face to look. But they took my hand and they led me in. And I met alone with my nearest kin. Once again in that silent place My beautiful dead and I face to face.

And I could not speak and I could not breathe.  
With love and with rapture and with strange surprise  
I look on the lips and the close shut eyes.  
On the perfect rest and calm content  
And the happiness there in her features  
And the sweet white hands that had wrought so much  
Now carelessly to kisses of fevered touch.  
My beautiful dead who had known the strife  
The pain and the sorrow that we call life  
Who had never faltered beneath her cross,  
Nor murmured when loss followed swift on loss.  
And the smile that sweetened her lips  
Lay light on the blessed mouth that I  
starched from her hair a silver thread,  
And I wept, yet I could not think her dead.  
I felt with a wonder too deep for speech  
She could tell what only the angels  
stole.  
And over her mouth I leaned my ear,  
Lest there should be something I should not hear,  
Then out from silence between us  
A message that reached to my innermost soul,  
"Why weep you today who have wept before,  
That the road was rough I must journey o'er?"  
Why mourn that my lips can answer  
not  
When anguish and sorrow are both forgot?  
Behold all my life I have longed for rest,  
Yes, even when I held you on my breast,  
And now that I lie in breathless sleep  
Instead of rejoicing you sigh and weep.  
My dearest, I know that you would not break  
If you could, my slumber, and have not awoke,  
For though my life was full of things that bless,  
I have never, till now, known happiness.  
When I dried my tears, and with lifted head  
I left my mother, the beautiful dead.

# HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong. But there is a cure. 'Tis the old reliable



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years they have been the Standard Family Pills.

All Druggists. Price 25 cents. Buy regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years. S. E. WATKINS, July 13, 1899. Salem, Mass. Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. S. E. WATKINS, Dr. J. O. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, NOVEMBER 29, 1900

NUMBER 48.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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ENSIGN PUBLISHING HOUSE,  
Of the Reorganized Church of Jesus Christ of  
Latter Day Saints.

W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered otherwise.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send gold or stamps. Canadian stamps are at the rate of loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at the banks.

Letters should be addressed, and orders and drafts made payable to, ENSIGN PUBLISHING HOUSE, Independence, Mo.

Box B.

## CHOOSE THE BETTER PART

Responsibility is a quality which attaches to every intelligent individual; none can escape the accounting which will be demanded for the stewardship entrusted to them, it matters not how they may have wrought, diligently or slothfully, or whether they have neglected altogether to perform the duties involved. The fact that mankind is endowed with a high degree of the powers of reason, by which, through the revelation of the Creator, they may comprehend their position in the world, the purpose of their creation, and the ultimate end to be attained, establishes responsibility for the proper use of that gift, the account for which must inevitably be made. Teaching His disciples, in the Sermon on the Mount, our Lord said:

Ye are the salt of the earth: but if the salt hath lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt. 5: 13.

Probably no one will question that the Savior had reference to the capacity for good—the power to influence others to honor God in obeying His laws and commandments—resident in man by reason of the added intelligence and knowledge received through their adherence to the principles of truth-announced by the Savior. The ability to incite in others a desire for a higher and nobler life, the possessing of the savor of life for others, of having salt in oneself, can only be exercised because of the presence of and the indwelling of the Holy Spirit in the individual who walks with Christ; hence, as Christ is the savor of life unto all who are saved, those who follow in His steps closely, must, in so far as they attain to the standard He established, also exert a saving

influence upon all who love righteousness.

Now, if by reason of an acceptance of the doctrine of Christ, the ability to become a leavening force in the world, is received, it follows logically that if by reason of transgressing those commandments and falling away from the principles of truth, this influence is lost, and one again becomes subject to the workings of the powers of darkness, he is not fit to occupy in the kingdom of light, and, like the savorless salt, will be cast out. There will come a time when even the devil will have no use for him. When the arch enemy is bound he will certainly not be in a position to use any agency to work harm, and if those who fall away from the truth, after having a knowledge of it, continue in darkness until the binding of Satan, the Lord cannot use them in His work, so that if neither God nor Satan can use them, they must be as salt which has lost its savor and is good for no service, simply a useless material which, though it still exists, is entirely without glory.

But because one transgresses against God he does not thereby get rid of his responsibility. It is still his own, and he must answer before the great Judge of all as to why he abused his trust. A disposition to shirk the call of duty will not excuse the individual; the inclination to underestimate the importance of his stewardship and look to some one else to do his work, will not be approved. Jesus never did, never can, "do it all," "pay all the debt I owe," as is frequently asserted in song and in testimony in some quarters; for while a John stated that "God so loved the world that he sent his only begotten Son that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16), it was Jesus, that same Only Begotten, who said, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3: 5). There is, however, no conflict in the two statements; the trouble is in the unwarranted construction or interpretation placed upon the language of scripture. He who truly and rightly believes in Jesus Christ the Son of God, will feel constrained to obey and follow Him, which will assuredly lead him into the waters of baptism; Christ set the example for all others to follow when he was baptized by the authorized servant of God in Jordan river.

It will be apparent, therefore, to all who candidly consider the matter that it is a most desirable thing to be found working in harmony with the example and commands of the Savior, in exer-

cising a saving influence upon our fellowmen; then when the day of awards becomes a reality to us, we will stand justified because we have chosen the better part, and having continued in the doctrine of Christ, have the approval of the Father, Son and Holy Spirit.

## A SUGGESTION.

Our readers, as well as ourselves, greatly appreciate the many good letters our brethren of the ministry write us from time to time, from their respective fields. Everyone interested in the progress of the work never tires of reading of the experience of these earnest elders, and they cannot write too often when events transpiring in their experience influence them to inform their brethren, that they also may rejoice with them.

Some elders seldom, if ever, write letters, because they are fearful that some one will criticize them for desiring to see their names in print so often. This, we think, is a mistake; and we offer the suggestion that so uncharitable a statement, if made by any, which we doubt is most worthy of being passed without notice, as not being prompted by the right spirit. The editor probably can, in most cases, be depended upon to discriminate in this matter.

But there is one mistake some of our most valued correspondents occasionally make to which we desire to call attention and ask correction. Do not write the same letter to both the ENSIGN and the Herald. Write one of these papers as you may be led, alternately if you choose, but write to only one of them at a time, except on some special important occasion, when it is thought the news should reach every Saint, so far as possible, at once; there may be exceptions to any rule, you know.

Complaints have sometimes reached us along this line, from subscribers to ENSIGN and Herald, that they have the same letter from the same brethren in both papers. The Herald, at Lamoni, goes to press several days before the ENSIGN, and copies reach us Thursday morning, the ENSIGN press day. It will be readily seen that we have no means of knowing just what selections the Herald editors have made, and cannot therefore know that the same letters may appear in both papers in the issue for the same week.

We concede the thought that our brethren have acted in this manner from the best of motives to do good to the greatest number, for some take the ENSIGN who do not have the Herald and vice versa; and we appreciate their thoughtful consideration in

this regard when contributing to the columns of the ENSIGN. But we think that greater good will be accomplished by writing different letters to each paper, though it may require a little more effort on their part; the end will justify the means in this instance, we think, and greater benefit will accrue to all.

## EDITORIAL ITEMS.

ELDER ALMA C. BARMORE'S address is now 352 Lippincott street, Toronto, Ontario, care T. C. Hatley.

SR. SARAH HILL, West End, Saline county, Illinois, has been in the church about fifteen or twenty years but has had no opportunity to partake of the sacrament of the Lord's supper. She has a desire to do so when so favored. She was baptized by Bro. I. M. Smith and has tried to keep the faith, and still desires to live as near right as she can, knowing the time is short. She desires the prayers of the Saints that her lungs may be made well.

"THE MORE EXCELLENT WAY" by Elder T. C. Kelley is appreciated by all who desire a clear and forceful presentation of the subject to loan to those who are investigating or whom they may desire to become investigators. Sr. (Mrs.) M. Brearley of Gulliver, Michigan, in sending for five copies November 20th, says: "One of my friends (an old gentleman) has just finished reading the one I loaned him and today asked me if I could get any more of them and how much they are per copy. When I said 10 cents, he replied, 'Well, get me five copies. I want to send four away to my brother and cousins and keep one myself to refer to.' He also said it was a fine sermon, that no one could find fault with it. I am so happy to think it may reach some honest hearted ones and perhaps be the means of bringing them into the kingdom, with God's blessing."

Ten cents each, postage paid. Let us have your orders and we will fill promptly.

An evangelist of the society which accepts the philosophy of Alexander Campbell, has been making use of D. H. Bays' book, "Doctrine and Dogmas of Mormonism," in New South Wales, as a means of opposing the work of the Reorganization. This evangelist would not, however, accept a challenge to debate the issues between these churches, and Bro. W. J. Haworth, in two lectures at Hamilton, West, New South Wales, February 11th and 25th respectively, examines and answers Mr. Bay's assertions and arguments. These have been published in a pamphlet of 61 pages. Elder G. R. Wolls, Deer Lodge, Montana, is agent in this country for their sale, and will mail single copies to any address in the United States on receipt of 16 cents. Seven copies

for one dollar may be obtained from Elder W. J. Haworth, Wall-send, New South Wales, Australia, by sending an international money order for the amount. Proceeds above cost of pamphlet will be applied on the chapel fund. Bro. Haworth advises that chapels are an essential to success of the work in Australia. A chapel is one of the distinctive lines in the minds of the public there, dividing our work from that of the Brighamites. The Utah people never build chapels, but arrange for their converts to go to "Zion" as soon as possible. When our people erect a chapel the Australians say, "They are not like the Mormons, they have come to stay." We have only given the pamphlet a glance for lack of time, but it appears to be a very complete and forceful examination and reply, showing the unreliability of Mr. Bays' witnesses, and the falsity of his premises. The book should have a large sale in this country, and thus encourage the brethren in their efforts to establish the everlasting gospel in Australia.

## EXTRACTS FROM LETTERS.

MRS. D. C. GRANT, Vermontville, Michigan, November 20:

I am just going to write you a few words to let you know how I appreciate your paper, the "silent preacher," for indeed such it is, and I should miss it more than I can tell if I had to go without it, as I am one of the scattered ones. I hope we may all live in such a way that we will not cast even a shadow on the work we love so well; that we may not go empty-handed when called to leave this earthly dwelling place. Can say that I am more determined to be faithful than ever before.

BRO. G. W. SMITH, Lunsford, Arkansas, November 21:

I have not been able to do a day's work in twelve months, but have done as much as I possibly could in the way of gospel work this year. I believe we could have done a great deal of good here this year if we could have had an elder; the sects are all at a standstill in this country and the people are starving for the truth. I write this that some elder may see, and call this way. The chance yet remains for good to be done.

BRO. W. S. MACRAE is now in that mission and will probably answer the call of this brother. Lunsford is in Craighead county.

ELDER D. C. WHITE, Darlington, Missouri, Nov. 24th:

Just closed an eight days meeting at this place; spoke in the M. E. church, the first preaching of our people at this place. Bro. E. A. Bray is teacher here in the public school and through his and his lady's influence I obtained the use of the church. The Baptists were holding a protracted effort and detracted some from our crowd, but the few hearers we had were men and women of good minds—"thinkers." They spoke well of the preaching. The editor of the Darlington Record was out, postmaster and lady, professor of the public school, and the best of attention given. I spoke eight times, feeling well and the best of liberty.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Eunice Fay, infant daughter of Bro. James A. and Sr. Laura E. Trask, was blessed Sunday afternoon, Apostles Joseph Luff and I. N. White officiating.

The heaters are still incomplete, but did good service last Sunday, nevertheless. The floor gratings have not yet been supplied, nor some of the air ducts opened.

Sr. Elizabeth Christmas, of Chicago, is making her daughter, Sr. J. B. Smith, and family, a pleasant visit, and enjoying the services in the church with the Saints.

The distressing news comes from Grannis, Arkansas, Monday, of the death of two of our brethren there, by the explosion of a portable boiler, one a Bro. Harris, the name of the other we have not learned.

Sr. Corthell, mother of Bro. Earl, met with a severe accident Saturday night last. She got up during the night to close a window, and was suddenly seized with a dizzy or fainting spell and fell, injuring her spine so badly as to confine her since to the house. We hope to soon be able to chronicle her recovery.

Bro. A. W. Hidy, of Cheyenne, Wyoming, is visiting Bro. and Sr. G. H. Hidy, of Kansas City, and with them worshiped with the Independence Saints last Sunday. Bro. Hidy in recovering from an attack of typhoid fever found it necessary to get into a lower altitude for the benefit of his nervous system. He is improving.

Some very foolish person broke a light out of one of the lower auditorium windows at the church one evening last week, and gaining admission to the church broke a glass in the library case and forced the lock on one of the doors, hunting for some of the Sunday School money, we presume. They should have known that nothing of value to a thief is left in the church over night, and spared the branch the necessary expense of putting in new glass.

Sr. L. Shaver is making a commendable effort to care for her little family without becoming a charge upon any one. She has the past year canvassed from house to house selling articles needed in the household, but as she was unable to give her children proper attention, having to be away from home so much, she has decided to open up a little store in her house and keep staples for sale at regular prices. She is deserving of the assistance in this enterprise which any may be able to give her.

Bro. J. W. Layton is laid up and has been suffering severely from an injury received while shoeing a horse. The horse, though a gentle one, gave a sudden jerk of his foot, throwing Bro. Layton off his balance and striking him in his side with the hock, knocking the breath out of him momentarily, and, as subsequently ascertained, bruising him internally, so severely that Wednesday morning he could only move in his chair with difficulty. Bro. Layton, as presid-

ing priest of this branch, is a very useful man, universally esteemed for his integrity, and all the Saints will regret his accident. We trust that it is only temporary and that by the Father's blessing he may soon be able to resume his accustomed work.

Now, go over to Kansas City Thanksgiving evening and help out our good brethren and sisters of the 2d Kansas City branch in their energetic and enthusiastic efforts for a church home. The small amount from each necessary to cover the expense will not be missed, at the end of the year. Take 9th street cars to Washington street, transfer and go to 23d and Summit, and walk four blocks west, where the church is situated. Give them a generous support and rejoice with them in the good work they are doing.

Sunday was a fine day and the audiences at the services at the church were large and attentive. The morning sermon was by Bro. G. H. Hulmes; it was instructive and thought inciting. At night, Bro. R. J. Parker having kindly consented to occupy next Sunday, Bishop E. L. Kelley delivered the sermon, a good, practical discourse upon "justification by faith" which received close attention. The afternoon service in charge of Bro. I. N. White, H. R. Mills and B. J. Scott was very encouraging and enjoyable. A good sized audience participated.

The supper and entertainment at the church Tuesday evening for the benefit of the furnace fund, was largely attended, and while in the beginning the good sisters in charge were wondering if all the good things furnished for the occasion would be used, before eight o'clock, the hour for closing the supper, arrived, there was a famine, and some of the late comers supped on mashed potatoes and good water, without even a toothpick for dessert. A few minutes after 8, in the upper auditorium, Bro. Geo. Hayward got his wonderful phonograph in operation and gave the good audience a succession of vocal and instrumental pieces which were quite entertaining. An unpleasant feature was the moving about of some in the gallery. The entertainment closed at 9:30. The net proceeds were \$73.50. Much credit is due to all engaged in the affair for the enthusiasm displayed—to the young sisters in selling tickets, and to the Saints and friends for the generous support given. Bro. Hayward with his fine phonograph was a good drawing card, but what he presented on that occasion is hardly a good beginning of the number of selections he has yet on hand. Perhaps an opportunity to hear more may be given in the future.

LAMONI, IOWA.  
Yesterday was clear and bright and all services were well attended. A special collection was taken up at Sunday School for Christmas; the response was liberal indeed; amount collected \$16.12. President Joseph Smith addressed the Saints at eleven o'clock, subject, "Where there is

no vision the people perish." Elder M. F. Gowell commenced a lecture in the evening on "Restoration of the Gospel," using an illustrated chart. He will conclude next Sunday evening.

Teachers' meetings, held every Monday evening, continue interesting and instructive and are a commendable feature of the Sunday School work here.

Zion's Religio-Literary society has secured for the Religians and others interested, a course of lectures during the winter season. John R. Clarke, the renowned traveler, orator and vocalist, opened the course on Thursday evening with his very popular lecture, "To and Fro in London." The auditorium of brick church was well filled and the evening's entertainment was greatly enjoyed.

At the Religio last Friday evening Pres. J. A. Gansolley was in charge of the parliamentary lesson. Seven new members were enrolled. Four ushers were appointed for the usual duties of that office. Next Friday evening, there being no regular program, Elder H. A. Stebbins will deliver a lecture on the Book of Mormon.

On last Friday afternoon a "Matron's Meeting" was held at the East Side school-house. This is sometimes called the "Mother's Congress" and those participating in the exercises are chiefly the mothers, and the teachers of the schools. Papers upon topics relating to the school and home were read, and then followed discussions. Excellent papers were read by Srs. C. B. Kelley, Francis Davis, Roxanna Anderson, and other good ones by those not of the church, whose names we did not learn.

On Saturday morning Sr. Minnie Nicholson met with an accident which might have proved serious; as it is, she is quite painfully burned on her face and hand, by a small explosion of gun powder, which she accidentally threw into the stove.

Next Thursday evening Sr. Dr. Greer's Sunday School class will give a social. The proceeds will be given as the Christmas offering of the class.

Sr. Jennie Sprague and little daughter, of Carson City, Nevada, arrived in Lamoni last week, and will reside here in the future.

Elder J. C. Clapp has been holding services at Lucas, Iowa. President Gansolley announced yesterday that the Thanksgiving services would be as last year, all Saints being requested to fast and meet at the church at 10 o'clock for prayer service.

Elder F. E. Cochran and J. P. Anderson held services at Surprise school-house, and Elder R. M. Elvin spoke at the Greenville church.

GRACE L. KRAHL.

November 27.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lane Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 745 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Your last issue was read with pleasure by us from start to

finish. The "editorial" was good and safe. The general news and letters brought comfort and cheer, and that sermon—well, as "R. C." is so far away and under another flag, we will venture to say was "excellent." "Instant in season" was a pleasant chat, and showed Sr. Corson to be awake to the interest of the best and grandest work in the world.

We were pleased that "Jots" was "resurrected" again, and told us so nicely of his flowery experiences in sunny California. We have followed "Jots" to Kentucky and Tennessee and California, and feel a keen interest in his welfare. The short exhortation by "a deacon" was good, and we surmise it must have come from one of our short Chicago deacons. The "ads" we pass, and come to "Daughters of Zion," in which we feel a goodly interest, being personally acquainted with the editor and the principal contributor. Success, Sr. H. B.—give us something rich each week.

Bro. P. Pement gave us a strong defense of the Book of Mormon yesterday at our three o'clock meeting. He gave some pointed illustrations of the work easily to be understood. Bro. F. held a good service at the Lang mission in the morning.

Let all come to the union service next Sunday with a desire to add to the interest of the meeting. Place 3411 Cottage Grove avenue; time, three o'clock.

We are informed that Bro. R. N. Burwell has been removed by the R. R. Co. from West Pullman to Michigan City. We regret to lose Robert from our active, able force of local workers.

Bro. F. M. Pitt preached a good sermon last night on "Christian Graces" with liberty.

Bro. Johnson had a slight relapse, but has partially rallied from it, and is doing fairly well; has been bedfast for 151 days.

Hopefully and joyfully in the work.

J. M. TERRY.

365 Ogden Ave., Nov. 26.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Hickson street. Services: Wednesday evening prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The Mite meeting of this afternoon was very enthusiastic, and all are in great hopes of having a splendid time at our forthcoming bazaar and Thanksgiving dinner.

Bro. A. Allen reports very encouragingly of his late visit at O'Fallon, Illinois. Services at night, save Wednesday evening, which he spent with the few Saints at Alma; administered the sacrament Sunday, and blessed two children.

At our prayer service of last Wednesday evening sixteen were present; there should be more.

Lately we have had a number on the sick list; some are improving, but Bro. Gordon Smith's daughter, Emma, is very poorly.

Elder Allen was called to at-

tend to the funeral of Bro. James Wild's mother, Thursday afternoon, at Belleville.

We were informed that the priesthood meeting of Tuesday night was a very good one.

Bro. Spurlock and Beebe have gone on to other fields of labor.

The Sabbath School people are practicing for their sacred concert Sunday evening, December 2d.

The Friday night session of the Religio was most excellent; good attendance, and fine interest in the parliamentary program. However, we did not have time for any special drill work, and we hope this will come up in due time. From a paper written by Mrs. Burgess, and read by her son, Arthur, we quote just a few lines: "At the late Convention our sometime leader and pastor proposed this parliamentary drill in our Religio meetings because he understood how necessary it was that our young people should be educated along these lines. It is the young upon whom the burden of government must soon rest. The great trust now descends to new hands. Let us apply ourselves to that which is presented to us as our appropriate object. Our proper business is improvement and let our time be a time of improvement." The paper was well read, and we would like to give all of it.

Bro. Allen was speaker at both services yesterday. The night session was largely attended, a few visitors being in the congregation. The voluntary played by Mrs. Walron, and the anthem rendered by the choir were refreshing and freighted with the exquisite pleasure that music alone can bring.

We are expecting Bro. E. L. Kelley the latter part of this week; next week there will be preaching service every night.

Bro. Christenson, Oak Hill mission, last night; Bro. Parrish, Belleville, Illinois.

The Cheltenham Saints gave a sacred concert last evening.

Our social service yesterday was well attended; fifteen testimonies and five prayers were brought, as offerings to the Lord, during the sacred hour.

This week: Practice, Monday evening; Sunday School business meeting, Tuesday, 8 p. m.; bazaar and entertainment Wednesday evening; Thanksgiving dinner served November 29th, 12 to 3 p. m., supper 6 to 8, and an especial program Friday night by the Religio. We are busy people.

Thanksgiving morning at 10:30 a. m. prayer service. Come ye thankful people, come, Raise the song of harvest home.

ETRA.

November 27.

FIRST KANSAS CITY BRANCH.  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2300 Bellefontaine.

We were all anticipation last Sunday as we were informed during the week that Bishop Kelley had been seen passing through the city, and hoped that he would favor us with his presence on Sunday. We seem to be unfortunate in being too near Independence.

The morning sermon, by Elder Pickering, was very good as was also the evening sermon by President Winn.

President announces that Bro. Geo. Hicklin, of the Armstrong branch, will speak on the "Resurrection" next Sunday morning. Bro. Winn desires us to say that he will also be glad to have any of the elders who want to preach to call on us. They will be given an opportunity to do so and it will be appreciated by the congregation.

Sr. D. H. Blair visited St. Joseph last week, but was back with her class on Sunday morning. It is encouraging, both to superintendent and scholars, when the officers and teachers are promptly at their post when the time of opening arrives. It too often happens that persons will accept an office or a position as teacher, and are thereafter more noticeable for their absence than presence. Absence from the place of duty is sometimes unavoidable, but in many cases it seems to be premeditated.

Sr. Bruce Williams was circulating among the Saints on Sunday selling tickets to the Thanksgiving supper. We understand she met with fair success.

Sr. Ida Pierson has been quite sick for several days. We hope it is nothing serious.

Practicing for the Sunday School entertainment is going on and good progress is being made.

Elder F. C. Warnky is down at Rich Hill holding meetings, and, we understand, is meeting with good success.

We are pleased to note that Sr. Seifert and Sr. Peacock have again returned to the city. They are earnest and diligent workers, and will be quite an acquisition to the mission which has been established in the East Bottoms.

Our missionary, Bro. J. D. White, after quite an absence from our midst, made his appearance Sunday morning, the 18th, and Bro. Pickering gave way to him so that he was the speaker of the morning, and in the evening, as previously announced, Bro. G. H. Hulmes, of Independence, spoke to a fair audience. His sermon was very favorably commented upon.

R. E. PORTER.

November 26.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; preaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

C. A. Parkin was the speaker here Sunday at 11 a. m. He also spoke at Oakland at 2 p. m. At our morning service Bro. Edgar Smith was ordained a priest by Elders Parkin and Lincoln. J. B. Price preached here at 7:30 p. m. and your correspondent was the speaker at Oakland at 8 p. m.

The Oakland Religio gave an entertainment a few weeks ago to help remove the church debt. The consequence is that the debt has been paid off and the church is now free. It is a nice, comfortable building, well lighted, and a nice new stove to warm and cheer all who enter. The Saints may well be proud of

what they have accomplished, and the church may be congratulated on owning it.

John B. Saxe went to Irvington and preached there. J. H. Anthony was the speaker at Berkeley. A body of Russian Finns, who have a mission there, have kindly opened their doors and invited our people to preach at their place of meeting. Some of our people hold forth there every Sunday. Fred B. Blair speaks of holding a series of meetings there soon.

Albert Haws went to Stockton and held two services. He reports enjoying good liberty in presenting the word, although the congregations were small.

There was a good attendance at the prayer meeting Wednesday evening and a good spirit prevailed throughout. The members are awakening to the benefits to be received from attending the meetings regularly and they are doing their duty in this line better than ever now. They and our officers are to be congratulated on this line.

Friday evening it was very stormy; the rain came down in torrents, but there was a fair attendance at the Religio and a pleasant time was had. Bro. and Sr. Penfold from Santa Ana were there as visitors.

We still claim that we have the best and most energetic branch on the coast.

GEO. S. LINCOLN.

November 20.

We are now filling orders for Bro. T. C. Kelley's fine treatise on the "More Excellent Way." Sr. M. Brearley of Michigan, in ordering copies, says of it: "I have read it in the ENSIGN and desire it very much for some of my friends who are investigating our faith, and in booklet form it is just the thing." Send in your orders. Ten cents each.

LETTER DEPARTMENT.

TORONTO, Ont., Nov. 21.

Editor Ensign:—Concluding that a few lines from this section would be appreciated, these thoughts are penned. Missionary work is not very successful just now, from the standpoint of large audiences and baptisms; we trust, however, that seed is being sown which will, in time, redound to God's glory and honor.

We have been laboring in the region commanded by the Humber Bay branch for a month; we have also occupied in the new brick church in the city once each Sunday. Results among those without are not what we would like to see, but the Saints have done well. I am not as well satisfied to labor without positive success in proselyting as I used to be. I have become more anxious about seeing the effect of my work; however, we have no reason to complain if we have done our duty. When we have preached the gospel to the people our responsibility ends and theirs begins. That all may realize their obligations and do their best, is the prayer of, Your brother in Christ,

ALMA C. BARMORE.

352 Lippincott St., Toronto, Ont. Care of T. C. Hatley.

SPRINGFIELD, Mo., Nov. 19.

Editor Ensign:—The work on our new church is progressing very nicely. There seems to be a united effort of each to do all they can which we are glad to see. At no time have I seen all work together with a will as the Saints are doing here. Some are giving quite liberally in money, while others are quite as liberal with work, and thus the work is moving along. Bro. and Sr. Pickering and Bro. Short gave us a lift.

Bro. Thomas and Bro. Hoge are faithful with their teams; also others, not Saints, have assisted in team work. We are also receiving considerable help from others on the outside. May God bless all who thus help, is our prayer.

The smiling faces of Bro. and Sr. Pickering were quite a glad surprise to all of us when they put in an appearance Sunday week at the hour of preaching, and while their visit was a surprise I was glad that most every Saint was at his post, and I felt pleased that they could see by our increase in numbers that their past efforts were not in vain.

Our faithful band of Ladies' Aid Society has and is doing a noble work. To them is due the credit of making the first donation towards the new church and they also had the added honor of digging the first spadefuls of sod for the foundation. It was quite an interesting sight and caused quite a deal of speculation to many people when the ladies met at the church lot at 8 a. m. Saturday morning with picks and spades, ready to take out the first dirt, and to see them digging the writer could not help but just think what condition would the world be in if the ladies led in everything. I need not tell you that they did not finish the job, but left it in the hands of the brethren present and went home to wash the breakfast dishes up, feeling, no doubt, that they were more apt at that than with a pick or shovel.

As our building is getting to the point where it takes labor and there are several around in the district who promise to help, whose names I have forgotten, I will give a general invitation to all Saints who wish to help us with work, and if there should be any Saints (carpenters) who wish to see the land of big red apples, now is your time. We will promise to feed you well while you help us, and furnish you all the information on cheap homes, free of charge. As Sr. Nelson, who lives close by the church, has promised to take care of two or three, don't be afraid you will crowd us out. We have other doors of the same kind.

I wish the Saints to remember that the year is drawing to a close and our bishop's agent's book will close for this year the last of December. I would like to see all the Saints have their names on my books for some tithes before they are closed for the year. If you say you love the work let us see how much, and we are anxious to see how much the Lord has blessed you the past year. Trusting to hear from all,

In bonds,

HENRY SPARLING, 1862 Springfield Ave.

FREDERICKTOWN, Mo., Nov. 13.

Editor Ensign:—Bro. Beebe and I are now on our way from Stoddard county to the St. Louis, Missouri, district. We have passed through Ballinger county, and now we are in Madison. Thus far we have not found a Saint. We hardly expect to find any Saints till we get through to St. Louis, which place we expect to reach in a few weeks. We find the people quite clever.

We stopped and preached some in Ballinger county, scattered some tracts at the county seat and visited and tried to sell the Book of Mormon to the editor of the county paper. We expect to preach and bear testimony of this latter day work by the way, wherever we have opportunity to do so. Saints may address us at Acorn Ridge for the present.

Your brother in Christ, C. J. SPURLOCK.

MANCHESTER, Tex., Oct. 29.

Editor Ensign:—I am away down here on the lone Pine Hill battling away for the everlasting gospel restored in the last days to prepare a people for the coming of our Lord and Savior Jesus Christ, which is nearer than this generation anticipates. I have just returned from a two weeks' trip in the Choctaw Nation where I went to preach to the people in the mountains and valleys, and while I was preaching to a few on the edge of a mountain and amid the rocks, and as I was leading a

noble lady into the waters of baptism, I thought of what our Savior said, that He would send hunters to hunt them out of the rocks. We left others at this place near the kingdom.

Bro. P. B. Bussell was on the trip with me and rendered good service in preaching, singing, etc. He was just ordained to the eldership this summer. He is a noble man and bids fair to do a good work.

We feel to thank God for the progress and outlook for the gospel in this country. I think with care and good labor we will have quite an ingathering in this country in a few years; and let me say right here, dear Saints, if we would live up to the law and teachings of the church of Jesus Christ, it would be no trouble to get the gospel to the people. One disobedient Saint can tear down more in a month than an elder can build up in a year. So may God bless the Saints to live the commandments and be prepared to meet our Savior when He comes, for none but the pure in heart can see Him. I ask the prayers of all the Saints that I may do the work God has called me to do.

Your brother, E. A. ERWIN.

MOSCOW, Idaho, Oct. 29.

Editor Ensign:—As we have strayed away from the familiar surroundings of church and latter day teachings which we enjoyed at Condon, Oregon, to Moscow, Idaho, where we have been four months without hearing the gospel preached in the good old intelligent way so that we could understand it, we ask for a little space for these few lines hoping that it may catch the eye of some of our local missionary elders who may have the opportunity of hunting us up, where we live, on Main street, and giving us the pleasure of hearing the restored gospel preached and taught to some of our neighbors, which I have reason to believe would end with much good being done.

I have found out that some ignorant persons (also others maliciously) have been misrepresenting us, causing the majority of the people to class us as the Utah Mormons. I find so many people that used to live neighbors to Joseph Smith according to their say-so, but upon asking them the date of their birth nine cases out of ten they were born since July 30, 1844, which only proves the persistent efforts of Satan through his legions to down truth and right. Since coming here I have talked with some who are willing listeners and are searching for the truth and read our ENSIGNS; others I have mailed them some ENSIGNS at their request.

A goodly amount of literature could be placed here to good advantage so that any of the Saints, far or near, having literature to send out in the interest of truth will greatly oblige by mailing same to me for distribution. Winter is near at hand and everyone has time to read, which is the right time to do good work. I am enjoying better health, that proves to me that if we try to do right we will be rewarded openly. We ask the prayers of all the Saints in behalf of and the success of all earnest work being done by those interested in the welfare of Zion's land.

Yours in the work,

HENRY E. CUENDT.

[If our Bro. will write to Miss M. H. Clark, Box 4, Station A, Kansas City, Missouri, stating his needs in this line he will be freely supplied with back numbers of ENSIGNS, *Heralds*, etc.—Ed.]

LOS ANGELES, Cal., Nov. 5.

The semi-annual conference of the Southern California district convened at Garden Grove Friday, October 26th. It was the best conference I have ever attended in California. Peace reigned and love and good fellowship was everywhere apparent. Of the general ministry there was present, Patriarch A. H. Smith; Seventy T. W. Chatburn; High Priests, J. F. Burton, A. Carmichael, N. Van Fleet, T. W. Williams, A. E. Jones; Elders, D. A. Anderson, Elbert Smith, C. W. Karl, H. Hemingway, John Morris, Sparks, and Betts; Priests, Chas. Salter, Frank Burton, Geo. Wixom, Wm. Mills, and Prothero; Teacher S.

Penfold; Deacons Clark, N. Paulson, and H. Backer.

The following brethren preached in the order given: Elbert Smith, T. W. Chatburn, J. F. Burton, T. W. Williams, A. H. Smith. The prayer meetings were wholesome and replete with spiritual power.

The following officers were selected for the ensuing year: T. W. Williams, president; A. Carmichael, assistant; Maggie Pankey, secretary. Adjourned to meet in San Bernardino, March 1, 1900.

The Sunday School session, likewise the Religio meetings, were successfully conducted. Bro. George Wixom is district superintendent of Sunday School, and president of the district Religio.

The "Mormons" have been holding a mission conference in this city and Brigham Young, Jr., has been the prominent dignity present. Bro. Chatburn, Anderson and myself attended the afternoon meeting Sunday and listened to a lengthy talk from him. He recounted the experiences through which the work had passed, and placed special emphasis on the evidence of divine approval in that they had made such a phenomenal growth. Had a very pleasant chat with him after the close of the service.

Our discussion through the columns of the *Evening Express* is still continuing. Mr. Nye became very sarcastic in his last.

Bro. Alexander and Gould are in Garden Grove vicinity; likewise Bro. and Sr. Burton. Bro. Chatburn and Anderson are here for a few days. Bro. and Sr. Smith have returned to San Bernardino; Bro. Elbert is looking so much better than when he came out. His voice is stronger, he delivered a fine sermon at the conference. I think if he remains long enough in California he will become strong and well again.

Permit me to ask a special favor of the Saints generally: If any of you have relatives or friends in California, if you know of any one here who belongs to the church but have not united with any branch, if you know of any one who is coming out here to spend the winter, will you please send me their address or what their proposed address will be, and I will consider it a favor. Address T. W. Williams, 1322 Myrtle avenue, Los Angeles, California.

I copy the following from the Monday *Evening Express*, it is a correct report:

"ONE LITTLE NEST.

"Brigham Young, Jr., says that is all he has left of his big family. The husband of three wives, and father of thirty children. Brigham Young, Jr., spoke yesterday at a conference of the Latter Day Saints, at 245 1/2 South Spring street. The apostle is a strong advocate of the Mormon belief, and, although in an interview with an *Express* reporter a few days ago, he said, 'We are careful not to teach polygamy, now that the law forbids it,' his address yesterday could leave little doubt in the minds of his auditors as to his stand on the question. In touching upon the question he said, 'I was told to harmonize with the government. "How can I," I replied. They deprived me of my family and I yielded. Something else we believe to be right and which has been established by the gospel, will be declared wrong and done away with by the government.'

"I had a large family," he said gently, "and now I have a very small one. I was superlatively happy in the enjoyment of a large family, now I have but one little nest."

"Some day my son may say, 'Pa, you had more than one wife once, please explain about plural marriage.'"

"Then I can only say, 'My dear son, God revealed to us that it was to be done, the United States said that it was to be stopped.'"

"A statesman not long ago said to me, 'You were perfectly right at the time. Your country was sparsely settled, and you needed an increase in the population, now that need is over you must cut it off.'"

Yours, T. W. WILLIAMS.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

TURN ON THE LIGHT.

Sermon by Elder J. C. Foss.

I heard a minister say in the sacred desk one evening not long since, that the Reorganized Church of Christ had made the statement that no one had received revelation from God but Latter Day Saints who belonged to the church, and that the church would have to take that back. All who know what the church believes understands very well that the church never took such a position, but always claimed that God would bless the people so far as they walk in righteousness before Him. Many a Saint has testified that God had wonderfully blessed them long before they ever heard of the true gospel as we preach it; and I remember well when I was using tobacco, the angel voice that spoke to me while walking along the road, telling me to throw it away. I did so, and the craving taste I had for the filthy habit left me as I dropped it out of my mouth; that was a year before I heard the true gospel.

God always blesses the workmanship of His hands, so far as they live in harmony with truth as He has revealed it. "As your faith, so be it unto thee." But to those in the world the light is not turned on as it is to those in the kingdom of God. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—St. John 8: 12

"But," says one, "if Jesus is the light of the world, won't everybody then be enlightened who is born into the world?" The Master's word is very plain in answer to the above: "He that followeth me shall not walk in darkness." Then he must obey the truth in order to have the light turned on a little more, so that he may know God.

"Righteous Father, the world hath not known thee."—St. John 17: 25.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he know them, because they are spiritually discerned."—1 Cor. 2: 13, 14.

"For what man knoweth the things of a man save the spirit of man which is in him? even so the things of God knoweth no man except he has the Spirit of God."

"But," says one, "don't the Savior say in St. John 1: 9 that He lighteth every man who cometh into the world?" Yes; but read the fourth and fifth verses, Inspired Translation.

"In him was the gospel, and the gospel was the life, and the life was the light of men. But the light shineth in the world, and the world perceiveth it not."

God only enlightens as the people draw nigh unto Him, by obedience to the gospel. He said to the Jews:

"And ye will not come to me that ye might have life."—John 5: 41.

The words life and light are leading into the same thing. (See John 1: 4). Jesus don't force the light on any one; but when and wherever His gospel is preached there is the light, and the offer of life. Men may have natural abilities and seek from a worldly view of the matter to get gain.

"I wisdom dwell with prudence, and find out knowledge of witty inventions."—Prov. 8: 12.

"Lo, only this have I found, that God hath made man upright. But they have sought out many inventions."—Ecc. 7: 29.

This is the wisdom of man, and by that could not find out God.

"For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."—Rom. 1: 21.

Right here is the gospel light turned on to give the true light of God in a gospel sense.

For we have walked in darkness hitherto, And had but just a little ray of light; But now the blessings fall as morning dew. And truth is shining as the morning bright.

Adam had but just a little ray of light given him at the first, for when the angel appeared to him and asked him why he offered sacrifice unto the Lord, Adam said, "I know not, save the Lord commanded me." (Gen. 4: 6, I. T.). And after angels had come to Adam and preached to him the gospel, Adam asked the Lord why man must repent and be baptized in water. (Gen. 6: 54). The answer is given in verse 63:

"For by the water ye keep the commandment, by the Spirit ye are justified, and by the blood ye are sanctified."

This is the plan of salvation unto all men through the blood of Christ. And in verse 53 the Lord said by his own voice to Adam:

"If thou wilt, turn unto me, and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine only Begotten Son who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven whereby salvation shall come unto the children of men, and ye shall receive the gift of the Holy Ghost, asking all things in His name, and whatsoever ye shall ask it shall be given you."

There is a grand promise of God to Adam; on condition that he would obey the gospel, he would give to him more light than he already had, even the true light of life eternal; and the Holy Ghost fell on Adam, and God told him that "as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Gen. 4: 9). Thus we see if man will let God, according to his gospel, turn on His light by His Holy Spirit, man

can be enlightened as God wants him to be; even as many as will. So by Adam, accepting the gospel truth the Spirit fell on him. And he commenced "to prophesy concerning all the families of the earth."—Gen 4: 10.

Peter was once in the dark as touching the light of God. Notwithstanding, he could catch fish, and do many things after the manner of the world. Even after he had been baptized and chosen as one of the apostles of Christ, he denied his Master and said, "Woman, I know him not." (Luke 22: 57). Peter needed a little more light, and so the Master said:

"But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren."—Luke 22: 32.

Peter was something like myself; for several weeks after I was baptized and had been called and ordained a priest, I did not receive the Holy Spirit, and Bro. Emery C. Foss, then president of our branch, who, when the hands were taken from his head, after being confirmed, rose to his feet and spoke in prophecy, said to me several times, "Bro. John, you have not received the Holy Spirit yet."

"Oh," I would reply, "I have received all the Lord has for me." But he would say, "I know better." But one day in the Father's house, for the first time in my life, the Holy Spirit came upon me in power. I could then see as I had never seen before. As soon as the meeting was closed he got me by the hand and rejoiced over me, and said, "Oh, my brother what did I tell you, I knew God would pour out of His Spirit upon you, Bro. John, if you were only faithful in keeping the commands of God." Peter needed more light, and so the Master said again:

"For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts. 1: 5.

"And behold I send the promise of my Father upon you, but tarry ye in the city of Jerusalem until ye be endowed with power from on high."—Luke 24: 48.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it rested upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."—Acts 2: 1-4.

Here's the happy memorable day of Peter's conversion. Now, the true light, that lighteth every man that cometh into the world, who receives the truth, is manifest and they shall no longer walk in darkness, but shall have the light of life turned in upon them. Now, Peter is able to tell the old, old gospel story that was first preached by angels to father Adam. (Gen. 5: 44).

Now, after a few at Samaria had accepted of the word of God,

as taught them by Philip, the proper representative of the church and kingdom of God, Peter and John were sent for, who, when they were come down from Jerusalem, prayed that these who had been baptized might receive the Holy Ghost; and they laid their hands upon them, and they received the Holy Ghost. (Acts 8: 17). There was one man there who had been baptized with the rest, who was a sorcerer; and when he saw the power of God come upon some of those who had been obedient to the gospel, no doubt through the promised gifts by which God confirmed the gospel, this poor, blind fellow, still in the dark, not having received the Spirit which gives life and light, offered to give the apostles money if they would give to him this power. God blessed Peter, he being a converted man, and the light turned on him, could see, and so he exclaimed:

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity; thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

As the light had been turned on Peter, he was able to see the sad condition of Simon the sorcerer.

By and by the Lord speaks to Peter and bids him go and deliver the gospel message to the house of Cornelius. He had some difficulty in getting him to understand his duty in preaching to the gentiles, but when he saw that God had accepted the gentiles into His kingdom by obeying the gospel, the light was turned on Peter once more, and he said, "Of a truth I perceive, that God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him."—Acts 10: 34, 35.

Some think this was the date of Peter's conversion, because he said, "Now I perceive." Not so, for he perceived in Simon's case, just the same as he did in the case of Cornelius; but it was because on Pentecost day God had turned the gospel light on Peter, and thereby he could see, as he marched along with the gospel sword. The Scriptures were then open to Peter's vision, so he could, by the power of God's Holy Spirit, strengthen his brethren, and not before. It was, is, and always will be, by the light of God's Spirit put upon His servants that they will be made to know how to deliver the message sent, for it should be delivered in the Spirit of God, or it's not of him. (D. & C. 50: 5).

So by that power of light, men should be called to the ministry, and not by a mere show of hands. The Lord moves, when men will let Him, in a mysterious way, His wondrous work to perform, and makes choice of the weak ones of earth to carry on His work in the power of His light, and not in the wisdom of the world; therefore His gospel shines in the dark world, but the world don't perceive it; therefore, because the world will not come to the light of the gospel, they will do wickedly, and none of the wicked shall understand. (Dan.

12: 10). But the wise shall understand; why? Because they have taken the Holy Spirit for their guide, and hence they will not be deceived, and hewed down and cast into the fire, and there be awakened to the awful condition, or darkness, they stand in.

Then ye dear ones of earth, repent and believe the gospel, and be baptized for the remission of sins, and let God, our heavenly Father, turn on the heavenly light by the laying on of the hands of His servants, and be converted like Peter was, and then you can say like others have and do today, "We speak that we do know, and testify to what we have seen," by the true light that lighteth everyone that cometh to the light. Him God will not turn away empty, though we may have been like the blind man upon whom Jesus laid His hands, that after anointing his eyes he saw men as trees walking; but when he put his hands on him the second time, and he saw every man clearly (Mark 8: 23-26); thus, before we obeyed the gospel, we had but just a little ray of light, a mere first touch.

I advise all to obey the gospel, and let the Lord give to you the second touch, by sending down His Holy Spirit that will enlighten you in the things of His kingdom, and you will no longer walk in the dark; but you can have the light of life, and be brought forth in the first resurrection, and dwell with God, Christ, angels, and the Saints in light. God bless you all. Amen.

A DAY DREAM.

In October 1883, at Pittsburg, Pennsylvania, I met with an accident, and one Sunday afternoon, during my convalescence being weary, I dropped into a deep sleep. I am not aware that I dreamed while asleep, but upon awakening I sat upright on the side of the bed, and immediately the entire conception following, came to me; and so vivid was it, that I obtained paper and pencil and wrote it as rapidly as I could. When about half written, the door bell rang, and my wife came upstairs announcing that my mother had come to visit me. After conversing with her for some time, other visitors came, and not until late in the evening did I attempt to complete the writing; but at that time it had left my mind and I was absolutely unable to recall the remaining part, which fact troubled me greatly, for to me it seemed that the matter presented was an inspiration, and I did not want to lose it.

I waited until the following evening after the rest had retired before again attempting to finish the writing; but as before, I could not make an intelligent connection with what I had written. So anxious was I to receive what I had lost, that I engaged in earnest prayer, that inasmuch as the matter presented to my mind was inspired by a higher intelligence than my own, I should again receive the same vivid conception, instantaneously, and without hesitation I completed what is herewith republished from the *Saints Herald*, of February 16, 1884, completing the last word at a little after midnight—the only work done on it afterwards, was in correcting spelling and a few minor errors and rewriting.

As it came to me while awake, I entitled it "A Day Dream." Recently the advisability of republishing was suggested to me, with a statement of the facts concerning its conception and writing; and in the hope that it might be of some service, at least to some extent, I submit it to the editor of the *ENSIGN*. If thought by him advisable to republish, I hope the same spirit of light and peace may accompany its perusal, as I know to have been present in its conception and writing.

Geo. H. HULMES.  
INDEPENDENCE, Mo., Oct. 30, 1900.

It was morning. The earthly creations of God glistened with dew. Soft breezes from heaven

played about among the branches and the leaves, and over the soft velvet of vernal green that decked the plain. And the soft light of the celestial orb of day dispelled the veil of darkness from over the existent beauties of God's terrestrial creations.

Moved by the wings of fancy, I stood upon a wooded height overlooking the verdant plain. East, west, north, and south, beauty, peace, and verdure were seen, and the rich alluvial soil ready to respond to the touch of him who seeks for food. Blessed be the all provident power of God.

Yonder towards the west, my attention was directed toward a dense mist that seemed to be rising before the morning light. Beneath the mist I saw what seemed to be a multitude of people. I turned, and to my right I discovered a personage with thoughtful, earnest brow, yet with a sad and troubled look, also gazing earnestly at the multitude. I had seen him before. I knew him to be of high and noble birth. His name is Reason. I knew him to have a lofty mission from God. I asked him the meaning of the multitude. He told me they were striving to erect a building by the command of God. The foundations have been laid for ages. A proclamation had gone forth that upon the foundation laid, a building should be erected, to glitter with gold, silver, and precious stones. The plans and specifications were drawn up in the courts of heaven, and all the conditions were made very plain, and very exacting, so as to insure a perfect building; not one imperfect stone or imperfectly laid piece of material would be allowed to remain in place; as it was evident if it did, that all that would be built upon the imperfect work would have to be destroyed, to get back to the perfect symmetry of the perfect foundation. And besides, it was intended that the building should be everlasting in its character.

It was intended by the Architect, that all the workmen engaging to work upon the building, should be imbued with the loftiest, purest, and holiest motives, in the work. That love, gentleness, justice, and mercy, and charity, should fill their hearts. And indeed, except these principles do fill their hearts, they soon fail in the peculiar intelligence needed to do the work, and to select proper material, especially as imperfect material lies about in great abundance; for while it is true the Architect has placed close to the foundation, bright and proper material in abundance, there are about and in the midst of the multitude, many emissaries of an enemy, who desires to hinder and destroy his designs. Their names are—*Envy, Strife, Evil surmising, Jealousy, False pride, Prejudice, Wilful ignorance, False ambition, Zeal without humility.* These emissaries, and many others, have been very diligent in placing imperfect building material in the midst of that provided by the Architect for the use of His workmen. And it requires great wisdom to be

always able to distinguish the good from the bad. The last mentioned emissary of the enemy is one of the most dangerous, as he is always an enemy of the Architect; yet he often leads persons to suppose from the excess of zeal without humility, and therefore without knowledge—which he instills into those over whom he obtains influence, the opinion that he is an indispensable friend; and where careful, prayerful workmanship is most needed, this self-sufficient, arrogant zeal, often leads honest souls to neglect the simple perfect laws the Architect has given, and to thinking more of the laws of the creature than the Creator, thus becoming a law unto themselves, so that in supposed strength, but direct weakness, they zealously build that which must be destroyed. And the more thus built without humility, the greater the loss. I noticed some over whom this evil had gained sway, that with satisfaction they thought of the amount they had builded; and seemed lost to the fact that it was not gold, silver, and precious stones that had been used by them for material.

My guide continued—"I said the foundation had been laid for ages. Ages ago men built upon it. Some with proper material, but, alas, many with imperfect material, some even with wood, hay and stubble. Thus you see, though the foundation is still all there, but little of the superstructure has been completed; for all the work done with imperfect material has been destroyed, rejected. Then through the failure to follow the directions in regard to the work, the intelligence necessary to enable persons to learn the situation of the true foundation whereupon to build, has been lost; and multitudes, for ages, have been led here and there, by blind guides unauthorized by the Architect, and therefore uninstructed in regard to the true nature of the foundation. Hence they have arisen from time to time saying, Lo, here is the true foundation, and Lo, there. As a result of these blind guides, vast multitudes here and there over earth's fair domains, are building on shifting sands.

Thus for ages the foundation has been lost, and man through unbelief, has lost the glorious opportunity of working on the foundation, and thereby accomplishing, through the perfect law of God, the glorious result of earth's redemption from evil.

Here is a multitude of people, led by one authorized by the Architect, and instructed fully as to the whereabouts of the true foundation, and how and with what material to build. They have begun. Many have worked hard and passed beyond. Much work has been built of an enduring character, but alas, mingled with it is so much to be destroyed, that the remaining part seems very little."

I had watched with anxious eyes the people at work. "Let us approach nearer to the multitude."—"With my guide I came close to the foundation. Surely,

I thought, the Architect well said long ago, that if men builded hereon with proper material, that though wind and storms beat upon it, it would not fall. Powerful and strong it is as the pillars of heaven, broad and deep as infinity.

The first workman to demand our attention was a very aged, feeble old man; yet he was working with joy, at times in sorrow; for the enemy's emissaries had at times deceived him, and caused him to build differently from the instructions of the Architect whom he loved. Some of his work had not stood the test of the Architect's examination, as was evident from the wrecked fragments of work that lay at his feet. But he was building more carefully. I now noticed another very strange thing, that when any work was built on the foundation in strict accordance with the rules given by the Architect for the workmen, it emitted a glorious light. This did not appear in the imperfect work. My guide informed me that this was a distinctive trait of the work that would remain. If the work was not of an enduring character, it was dull and lifeless, even dark like night, in color.

My heart went out for the old man, for I saw his patience and humble zeal. I also saw with joy, that even though his strength did not seem greater than for his own task, yet he seemed ever ready to help with willing hand, others who were fainter and weaker than he. [At times I saw him take of the rare and precious stone, charity, of which there is abundant provision, but often hard to find by reason of the great amount of dark material mingled with the precious stones, I would see him, his hands filled with these precious stones; hasten to provide some weaker one with material, and kind encouragement, until, with empty hands, he would return to seek for more. Patiently he worked in love. The storms of passion, hate and sin found no resting place with him.

Yonder I see a woman at work. Weak and weary she seems, and yet upon her worn face there gleams a look of heavenly joy and radiant peace. Upon one of her weary arms she bears a babe. I approach closer to see her work. The stones with which she has builded are very small, but O, so bright (the widow's mite), and from the portion of the wall upon which she has toiled there comes a radiant light. Above her I think I hear a voice, sweet and low, like softest zephyr sounds. It seems to say, Eternal rest is near for thee, and joy, joy, joy.

Again I see a little child at work. She is laying little treasures of precious worth upon the walls. I ask my guide the name of some of them. They are so bright, and yet the hands that lay them are so weak and so small. He tells me that the names of the stones are obedience, love, study of useful things, charity, gentle words, true modesty, patience. And how they shine (and a little child shall lead them).

Yonder I see a youth, in the first flush of manhood, building; how strong, clear, and bright his work does look. May he continue carefully, prayerfully, for I see the influence of one of the emissaries of the enemy close to him, striving to place a dark, worthless stone in his hand, with which to build. But he has the precious stone of humility in his hand, which reflects back such a bright light that he sees by its reflection, the worthless nature of the stone offered, and takes the material of godly walk and conversation, sobriety and temperance, zeal with knowledge, zeal with patience, zeal with humility, soft answers that turn away wrath, and many other stones of like worth, seeking carefully with the light he is able to retain from the possession of the precious stone of humility. How strong, how glorious his work appears, worthy of the wonderful foundation. Yes, for the material, like that of the foundation, came from heaven ("all good comes from above, and all evil from beneath"); May God help him to continue in the possession of humility and truth, and help him to continue to reject all worthless material offered him, and build to the end of the work with gold, silver and precious stones.

I observed now a thing which gave much joy to the workers with the good material: and that was, that the work they did while they were humble and careful to follow the directions given them, not only reflected light back upon them, and enabled them to choose the proper material, but it also enabled others who had drawn near to the foundation to see the beauty, and to understand and admire the work; that they too desired and did begin to assist with the work. ("That others seeing your good works may glorify your Father which is in heaven"). And thus they continued rejoicing in the work. Many others I saw doing shining, eternal work, old and young. I felt to rejoice with great rejoicing. My guide also assumed a look of peaceful joy. Why, I ask him, was your brow so troubled and your look so sad when first I saw you gazing on the multitude. Look again, he said.

I now discovered that because of the reflected light upon the work we had been gazing upon, I had failed to notice multitudes around and among them also at work. I felt my heart go out to them also; but alas, in sadness and distress, and sad foreboding for the future of their work. From their work there came no reflection of light, no luster. It was dull, dead, dark, and would have to perish. No gold, no silver, no precious stones. Instead there was chaff, lusterless stones, material of no value. The more of this work done, the greater the fall. Poor souls, how earnestly some of them work. They are sure of the foundation. Yes, they have no doubt of that, but they have forgotten to take heed how they build thereon. My guide continued: "Some attempt to build with stones, and material which

we will name after the emissaries who introduce their dark stones among the Architect's material. Here is one who has built much with zeal without knowledge, and zeal without humility, and zeal without charity. These are very mischievous stones. All work done with them will have to be destroyed; for with zeal without knowledge they have the Architect's directions, "In vain do ye call Lord, Lord, and do not the things I say." Of zeal without humility, they have the instructions "That except ye become as a little child, ye can in no wise enter the kingdom of heaven." Also of zeal without charity, they have the instructions from one bearing authority from the Architect, that "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass or a tinkling cymbal. And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, I am nothing." "Charity suffereth long and is kind; charity envieth not, charity vaunteth not itself, is not puffed up." Each of these stones will have to come out of the wall.

O fatal error, with what satisfaction the deluded one vaunteth the work he hath done. Will not some good angel open the eyes of all such earnest workers ere it is too late? The law of the Architect is strict, but very plain; so plain that a wayfaring man need not err therein. Yet, "his just; no work can remain in the building that does not accord strictly with the plan; it must perish, else the building would be composed of the weakness of man, and not the perfection of God. Sad I felt as we advanced along the walls upon these perfect foundations, so much lusterless work is being built but to be destroyed.

As we advance, I see numbers who seem to be mingling with the workmen, and yet I look in vain for their work upon the foundation. I can discover none. I ask my guide, Are they not also workers? If not, why are they here in the midst of the dangers and discomforts that surround the building being erected? He answered, "They enlisted as workers, and made a covenant with the Architect that they would work in accordance with His directions. But thus far they have suffered the time to pass without even commencing to work. This is very sad, as they are to receive wages according to the work they do, and the manner in which they do it. If they do no work the reward of the unfaithful is theirs. Not only are they losing time, but the emissaries of the enemy are peculiarly successful with those who are not diligent. They are in great danger."

As we passed some portions of the walls I observed a thing strange and very sad. My guide's face assumed a stern aspect, and one of intense sadness. The cause was this: Some of the workmen who had been deceived into using the dark material for building, had become imbued with the intense dark-

ness that emanated from the work they had done with the dark, dull stones and worthless material. If a radiant influence and light proceeded from the good material, so an influence and effect opposite in its character came forth from the opposite material. As the effect of the good was to increase the intelligence of the persons so building, so the other increased the darkness. Thus they became at times so affected with an unreasonable dislike for the work of their fellows, that often they would tear down and destroy their work. Indeed, so darkened did they become, that they would wantonly destroy the work of years, simply through bitterness of spirit. I asked my guide if these persons who had built wisely, and thus had their work destroyed, would lose the reward of their labors. He answered: "Nay, the Architect has means whereby account is kept of all work done, by whom done and how done; and none shall lose their reward if their work is destroyed by no fault of their own."

O for wisdom to guide the workers, that all may build and none destroy. My guide also informed me that they who work according to the directions given, use a cement to connect the precious stones together. The cement is composed of truth and consistency—truth to connect the stones, that there be no wide seams, and consistency so that the cement may not become brittle, and so fail to hold properly.

My attention was also directed to two exceedingly dark kinds of stones that lay about in great abundance among the material about the foundation. I was informed that the names of these stones were envy and petty ambition. I observed with sorrow that many of those who had long been building successfully, unfortunately at times, by allowing themselves to gaze too long upon these fatal stones, would become imbued with their influence, when finally they would place one of them upon their shinning work. This always had a very fatal effect; the workman, no matter how useful he had been, would now become blind, and make use of much material that would necessitate the destruction of what he had builded; unless he would speedily discover his mistake, and remove the stones, his hours of useful work would be passed.

I also noticed that for the sake of order, and because it was a part of the plan, some of the workmen were appointed as overseers of different portions of the work, and to assist the people in their different duties. Many did their work nobly, and so long as they kept much of the precious stone of humility about them, and studied diligently to learn their duty, they did well, and great was their joy. But alas, some of these men often became a hindrance to the poor workmen whom they ought to be helping, by reason of two dark and fatal stones, which the enemy of the Architect would endeavor, by every means, to

place in the hands of these overseers and watchmen. These stones, my guide informed me, are called arrogance and presumption. And I saw that after they would possess one of these stones, and become influenced by the black darkness that came from it so dense, that like a fog it could be felt, these men lost their influence, and seldom again became efficient servants. My guide informed me that the Architect, having foreseen this peculiar danger that these men would fall into, had specially directed them to a very bright stone called meekness. ("Come learn of me, for I am meek and lowly of heart"). So the work went on, some paying strict attention to the plans and specifications, and some ignoring all except such portions as were agreeable to them.

At last, turning to my guide, I asked, What shall be the end, for the night is approaching? "Come with me," he said, "to yonder mountain, and we shall see." Attaining the mountain's height, he said: "Turn and look." A heavy darkness hung over all the plain. "Tis night now," he said, "when no man can work. The Architect, attended by the hosts of heaven, will come and finish the rest. The faithful laborers have ascended, the unfaithful have perished." Over the plain the fury of a great storm is gathering. The purifying lightnings of Omnipotence flash, the terrible thunders roll. Flame from above descends and laps with destroying tongue till nothing but that which stands the purifying trial by fire remains. The storm of fury at last ceases. All nature becomes calm, and darkness lies over all. With soul filled with awe, I turn to my guide, and ask again, What of the end? He answered, "The morning approaches, and that foreseen by John upon Patmos will soon be fulfilled, wherein he said: 'And I heard a great voice from heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them. And shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things, and I will be his God, and he shall be my Son.'—Rev. 21: 3-7.

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**BEING SUBMISSIVE.**

We often pray that God would help us to be submissive to His holy will. Ah, dear Saints, let us stop a moment and think, ask ourselves the question, What does that mean? To the mind of the writer it means very much; it means a full and complete giving up of self and of all of our own natural inclinations and desires, and being perfectly willing to be led by the Spirit of God, which leads us contrary to our own will and way. Let us remember that to be spiritually minded is life, but to be carnally (or natural) minded, is death. Now, how can we be spiritually minded and not be willing to submit to the will of our heavenly Father?

Whenever and wherever God has His church, he always speaks to His children, tells them what to do; now, if God tells us to do anything, it is our duty to do it, and leave the results with Him.

Now, while there are many, many things we might mention, there is one thing I wish to mention in brief, that is in regard to the will of God in behalf of His children when sick and afflicted. Listen to the word of the Lord given to us in this last dispensation; He says if we are sick to call for the elders of the church. "But," says one, "we do not all have faith." True, but listen further, "If any have not faith to be healed, let them call for the elders, two or more, let them pray over them, anointing them with oil in the name of the Lord; and if they live they live unto me, and if they die they die unto me; and they shall be nourished with herbs and mild food, and not by the hands of an enemy." Now, brothers and sisters, we are our own free agents: we can do the will of God in this, as well as other things, or we can do our own will; which will we do? I feel to say not my will but Thy will be done.

I beg leave to tell a little of my experience. Some time ago I took the chills and fever, called for the elders, was administered to, and after the administration the elder said he would send to the drug store and get so and so, it was good, etc. This had a tendency to weaken my faith, I got no better; the brethren and sisters would come to see me, and seemed to not like to see me suffer, and first one and then another would tell me what would cure me; some would tell me to go to the doctor and get a prescription. This still weakened me, so I got some medicine, took it for some time, got worse all the time. One day while lying on the bed burning with fever, I got to thinking of the promises of God and how little I had heeded His words, when all at once the Spirit of God came to me and I breathed a silent, earnest prayer to Him that if He would forgive me I would trust and serve Him better in the future; then a voice seemed to say, Let the medicine alone, heed My words, and you will get well, and have a testimony to bear of My goodness. Well did our Savior say, Man

shall not live by bread alone, but by every word of God. Brothers and sisters, I have not taken anything but consecrated oil as medicine since; am as stout as I ever was in my life, got well right away. Remember, God is no respecter of persons. I am in the work for life and to do all I can to help my brothers and sisters live nearer to God.

Your brother,  
G. W. HANCOCK.  
HOLDEN, Mo.

**MEDITATIONS.**

As children of God, who have yielded obedience to the gospel law in latter days, we are privileged to be blessed with good thoughts, inasmuch as we strive diligently to do the will of our heavenly Father. And I have thought that it is one of the duties we owe to our Master and to each other, that we impart such thoughts, in converse or by writing, to aid others to walk the narrow way that leads to eternal life. And I have also thought that if we can thus be a means to help others to endure the vicissitudes of the present life, we secure thereby spiritual strength, in keeping with the soul cheering promises of sacred writ, "Glorious are the fruit of good labors," "Good understanding gaineth favor," and "If a man's ways please the Lord, He will make even his enemies to be at peace with him."

A LAMONIAN.

**Our Overfurnished Homes.**

"More simplicity in our homes would make our lives simpler," writes Edward Bok in a plea for the exercise of better taste in furnishing our homes, in the November Ladies' Home Journal. "Many women would live fuller lives because they would have more time. As it is, hundreds of women of all positions in life are today the slaves of their homes and what they have crowded into them. Comfort is essential to our happiness. But with comfort we should stop. Then we are on the safe side. But we get on and over the danger line when we go beyond. Not one-tenth of the things that we think are essential to our happiest living are really so. In fact, we should be an infinitely happier and healthier people if the nine-tenths were taken out of our lives. It is astonishing how much we can do without and be a thousand times the better for it. And it does not require much to test this gospel of wisdom. We need only to be natural; to get back to our real, inner selves. Then we are simple. It is only because we have got away from the simple and the natural that so many of our homes are cluttered up as they are, and our lives full of little things that are not worth the while. We have bent the knee to show, to display, and we have lowered ourselves in doing it; surrounded ourselves with the trivial and the useless; and filling our lives with the poison of artificiality and the unnatural, we have pushed the Real; the Natural; the Simple; the Beautiful—the best and most lasting things out of our lives."

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Inferior Items.

We know that intelligent beings called man exist. We are evidenced that a higher power called God exists also; and that a cunning evil power called Satan, with many assistants, does likewise exist. We experience that as sure as we cultivate and practice good thoughts, words and deeds that God helps us; and as sure as we give way to wrong impressions and speak carelessly and ill of others, and do what we know is wrong, we are then taken advantage of by the evil one, and then downward is our course. Moral: Let us choose good and practice it to a final portion with the just in life beyond.

INFERIOR.

WHEN the chimney is cold it is often difficult to light a fire without making a great deal of smoke. To prevent this, burn a few pieces of paper in the chimney, or smoke flue, and thus start an upward current.—December Ladies' Home Journal.

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Mr. Major, the famous cement man, of New York, explains some very interesting facts about Major's Cement. The multitudes who use this standard article know that it is many hundred per cent better than other cements for which similar claims are made, but a great many do not know why. The simple reason is that Mr. Major uses the best materials ever discovered and other manufacturers do not use them, because they are too expensive and do not work large profits. Mr. Major tells us that one of the elements of his cement costs \$5.75 a pound, and another costs \$3.65 a gallon, while a large share of the so-called cements and liquid glue on the market are nothing more than sixteen-cent glue, dissolved in water or citric acid, and in some cases, altered slightly in color and odor by the addition of cheap and useless materials. Major's Cement retails at fifteen cents per twenty-five cents a bottle, and when a dealer tries to sell a substitute you can depend upon it that his only object is to make larger profit. The profit on Major's Cement is as much as any dealer ought to make on any cement. And this is doubly true in view of the fact that each dealer gets his share of the benefit of Major's advertising, which now amounts to over \$5,000 a month throughout the country. Established in 1876. Insist on having Major's. Don't accept any off-hand advice from a druggist. If you are at all handy (and you will be likely to find that you are a good deal more so than you imagine) you can repair your rubber boots and family shoes, and any other wet and leaky articles, with Major's Rubber Cement and Major's Leather Cement. And you will be surprised at how many dollars a year you will thus save. If your druggist cannot supply you, it will be forwarded by mail; either kind. Free of postage.

THEY ADMIT IT. Pro. Hull, Chaucery, Ohio, says we saved him \$12.00 on a \$13.40 suit. Bro. Farrell, West Sullivan, Maine, writes that we saved him \$5.00 on a \$7.00 suit. Youth's heavy three-piece suit, age 12 to 18, \$3.60. Goods are all sent prepaid. MEN'S SACK SUITS. Black, all wool worsted Men's Suits, four button, round or square cut. 14 ounce \$7.00; 16 ounce \$7.25; 18 ounce \$8.25; 20 ounce \$8.75. Extra line, strictly all wool Oxford steel gray, heavy; worth \$18.00, price \$13.00. PRINCE ALBERT SUITS. Same goods as above. 14 oz. \$9.50; 16 oz. \$10.00; 18 oz. \$11.00; 20 oz. \$11.50. 14 oz. French Twill Sacks, worth \$18.00, price \$9.00. Prince Alberts, worth \$25.00, \$13.50. SEASIDE SUITERS.—Give size of bust around chest just under arms with coat off, size of waist, length of in seam of pant leg, your height and weight. Make all drafts, express and money orders payable at Seymour, Mo. Send commands for your order, with orders and registered letters to Cumorah, Mo. THE B. T. ATWELL CO., Cumorah, Mo.

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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
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- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenbouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.

- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3188 Olive St., St. Louis, Missouri.

LET me say to my girls at this time, in the words of the sweet singer of ancient Israel, "O, magnify the Lord with me, and let us exalt his name together." It seems to me it must be very pleasing to God that one day in our year be set apart for thanksgiving and praise. Surely one day is too short in which to thank Him for all the mercies of which we are the recipients. Every day and every hour should be filled with praise to Him. Did you ever think, girls, what a glorious thing it is to be young? To feel the young blood course through your veins, and have fullness of joy simply in living? Ah! think of it now, and go down on your knees in prayer to God for His Spirit to make this, your springtime of life, so full of sunshine and gladness, that it may remain, like the leaves, and turn to brilliancy and glory when the autumn shall be upon you.

When I go abroad upon the streets, I always breathe a prayer of thanksgiving that God has blessed me with soundness of body. I see so many poor creatures hobbling on crutches, wheeled in chairs, or even making their way on wretched stumps, possibly without arms as well, that I invariably say, "I will never complain of my lot again;" but sometimes I do, forgetting that I have been favored of the Lord. I don't think any of us are thankful enough for the common blessings of life, such as food, raiment, shelter and loved ones. Common, did I say? I mean common only in the sense that we have them every day and are so used to them that we do not appreciate them. Home and loved ones, is no common blessing, surely.

Then listen, our young daughters of Israel, who, in the providence of God, will be the mothers of those who shall enter in and enjoy the promised land, are you thankful enough for this gospel, this thing that is unlike anything else in the world, the wonderful light that will illumine our pathway all through life? Are you studying and

seeking to inform yourselves, so that you may teach it to your children? This responsibility is yours: think of it, let it lie close to your heart, as a dearly loved child, and be nourished of you day by day. When it cries to you in the night, rise and minister unto it. Never turn a deaf ear to its demands, and it will sing you a song of such sweetness as to lure you to the very gates of paradise.

Again, girls, I am thankful for our cozy corner in the ENSIGN. Are you? I hope next year we will be enabled to chronicle some true progress. Progression is thanksgiving in the highest acceptance of the term.

Thanksgiving is essentially a home festival. Let us, therefore, rejoice in our homes today, looking forward to that greater, happier Thanksgiving when we shall all be gathered to our homes in Zion, from whence shall come continually "thanksgiving and the voice of melody."

"I EXPECT to be cared for and blessed so long as I am trying to do the Lord's work," said a good woman the other day, "I expect His help, that's the reward He has promised." Her motives were undoubtedly pure and she was giving time and strength unstintedly, yet to the ordinary observer the task she had undertaken was a hopeless one and its value in any case questionable.

"The old farmer with whom she had been talking leaned on the fence and looked after her as she moved away.

"There's a good deal of that kind of reward claimin'," he said. "I pay men for workin in my fields—I promise them board and 'lodgin' and fair wages so long as they work for me, but I expect them to come to me for instructions, and to use my tools and common sense. If some feller climbs in to my field his own way and goes to doin things I don't want done, and carry on foolish plans of his own that he thinks will be a great improvement, I don't know as he has any right to come to me at night and claim the pay I promised my workmen. Seems to me, though, that there's lots of folks tryin to do the Lord's work about that way."—Sel.

THERE is wisdom in the above for those who, whether young or old, are striving to do the work of half a dozen. This is a great and glorious cause and I would not wish to be understood as counseling stagnation, but it is distressing the way some of our young people lay their lives upon the altar of needless sacrifice.

"Be still and know that I am God" is the command of the Almighty in the Doctrine and Covenants to the impatient Saints. "Then be still, remembering who hath set His hand again the second time." Can He not accomplish His work without your running hither and yon in a breathless endeavor to do more than you can? Commendable

perhaps, but it may be your duty lies close to home. Don't neglect little ones to attend a Prayer Union, and don't endanger your health and future usefulness by attending more meetings in a week than is consistent with the condition of your body—particularly if it is taxed during the day at desk or counter, as so many of our young are. Our course of action as outlined by the Father is temperance, early retiring and early rising, thus building up mind and body. The fact that we have undertaken more than we can accomplish consistent with the counsel He has given us, will prove to our own detriment, for which He is not in any way to blame, neither should He be called upon to operate contrary to His wisdom made manifest to us.

### HEART'S-EASE.

BY MRS. M. J. PHIPPS.

Where's that dear plant? Where does it grow?  
For I have travelled far, deep woods have roamed.  
O'er hill and dale have gone with weary feet,  
To find its home.

I've scaled the mountain, scaled its peak,  
And gazed out west when sunset's glow should cease  
In glowing amber till the darkness set,  
But no heart's-ease.

I slept, and waked me with the morning light,  
Still on my lofty height, perchance, might see  
Or find that which I sought, in deeper thought,  
'Twas not for me.

In vain the glorious light of morn  
Lit up with gorgeous beauty, land and sea,  
I gazed with longing eyes to grander skies,  
But no heart's-ease.

I got me down, and roamed o'er all the wood,  
Where oaks majestic, centuries had stood;  
Sure here is found the plant for which I seek;  
None in this wood.

I knelt and scrambled o'er the moss-grown rock,  
I peered amid the mosses and the fern,  
I looked in petals soft, as flowerets laughed,  
But not one germ.

I hid me to, the meadows green and rare,  
Where all kind nature seemed at least so fair,  
Where bill and dale was spread with flowers for bed,  
No heart's-ease there.

In the wild desert, o'er sandy plain,  
Which Arab's long had traversed o'er before,  
Sure I might find the rest, that which was best,  
My wanderings o'er.

In vain I sought it in oasis fair;  
In pure ambrosial fountains kept with-out care;  
Here, now, is what I want; sure God will grant;  
It was not there.

I sought it 'mid the busy marts of men,  
In crowded city, and with thoughtful care;  
I've gazed on many a face trimmed rich with lace,  
But 'twas not there.

Where should I go to find that which I sought?  
Of peace and comfort, e'en a light surcease,  
A respite from the pain which sure will gain  
Without heart's-ease.

I turned me home with sad and thoughtful heart,  
My wanderings o'er. 'Twould not increase the pain  
To settle down once more, to leave my own household  
Never again.

I chanced to pick me up God's holy Book;  
And gazing as I read it o'er and o'er,  
A light began to dawn upon my in-most mind  
Still more and more.

And as that light in greater beauty grew,

And faith increased, and hope sprang up anew,  
I knelt in humbleness and softly prayed:  
It came like dew.  
And flooded all about. Away all doubt.  
God's Spirit enters in; your worry cease,  
Your wanderings o'er, for here is peace,  
Here, here's heart's-ease.

### CONFERENCE MINUTES.

The conference of the Northern Wisconsin district convened with the Frankfort branch at Porepine, Wisconsin, October 6 and 7, 1900. Business session called to order by district president, A. V. Closson, Louisa M. Shaver acting as secretary.

Reports from official members were received showing 55 meetings attended, 107 services held, 118 sermons preached, 9 baptized, 3 children blessed, 2 marriages solemnized, 61 sick administered to. A. V. Closson, high priest, Elders P. Muecus and Wm. Hutchinson, Priests S. E. Livingston, Murry Shedd and Wm. O. Closson, Teachers J. W. Hooker and Morris Shedd, and Deacon O. A. Warren reported.

Branch reports were received from Reed and Frankfort branches giving a membership of 167, gain of 12. Evergreen branch received after conference adjourned.

Bishop's agent reported total amount received \$39.50; paid out \$28.50; balance on hand \$11.00.

The following named members, A. V. Closson, Sr. White, P. Muecus, L. M. Shaver, S. E. Livingston, Vol White, Murry Shedd, Wm. Hutchinson and A. L. Whiteaker were chosen to attend General Conference.

Conference adjourned to meet with the Valley Junction Saints in June.

A. V. CLOSSON, Pres.

LOUISA M. SHAVER, Sec.

Conference of the Northeast Missouri district convened at Pollock branch, October 6, 7, 1900, J. A. Tanner, president, David L. Morgan, secretary pro tem., assisted by Sr. Nydia Thomas.

Branch reports were had from Pollock, Salt River, Bevier and Higbee.

Ministerial reports from Wm. Chapman, J. T. Williams, J. A. Tanner, F. T. Mussell, J. F. Petre, Frank J. Chatburn, Charles Perry, M. E. Summerfield, D. L. Morgan, F. M. Burch Robt. Thrutchley, E. E. Petre.

District president's expense bill amounting to \$2.75, was allowed.

Bishop's agent, J. T. Williams, reported as follows: On hand last report \$92.25, received since \$140.30, disbursements \$216.00.

Upon the recommendation of the Bevier branch and upon the approval of the conference, the ordination of Bro. A. G. Young was ordered provided for.

On motion the following resolution was approved of:  
WHEREAS, It being apparent that the Carrollton and Missouri River branches are practically disorganized, and

WHEREAS, After diligent and earnest labor by the officers whose duty it is to perform such labor, there seems no reason to hope for reclamation of the said organizations, therefore be it

Resolved, That the said Carrollton and Missouri River branches be, and they are hereby disorganized.

Conference adjourned to meet at Bevier branch in February, 1901.

### NOTICES.

To the brethren and sisters of Arkansas and Louisiana, greeting:—Having been appointed to labor in the above named territory, the remainder of the year, I desire to inform all concerned that I am now in the field. Will the Saints please inform me of the needs of the work and opportunities for preaching, in their respective localities? Wisdom seems to favor the visiting of only as many points as can be thoroughly worked, hence we will conform our operations to this plan as far as practicable.

Brethren and sisters, if you desire the spread of the gospel live your religion at home, keep your friends and

neighbors supplied with ENSIGNS, tracts, etc., and the results will be gratifying. If you can use more literature than you have, drop a card to the undersigned and you will be supplied. Let every Saint be a worker. Will the brethren of the missionary force please mail their reports to me, not later than January 1st. Until further notice mail addressed to Coal Hill, Arkansas, will reach me. My permanent address is Blendsville, Missouri. In bonds,

W. S. MACRAE,  
Sub-Missionary in Charge.  
HUNT, ARK., Nov. 23.

### Conference Notices.

Conference of the Far West district will convene on Saturday and Sunday December 15th and 16th, in the Saints' church, corner Faraon and 17th street, St. Joseph, Missouri.

Will branch secretaries forward delegates' credentials and branch reports to the secretary of the district, one week prior to convening of conference. Bring the Spirit of the Master with you and the conference will prove a blessing to you.

T. T. HUNDERS, Pres.  
C. P. FALL, Sec'y.  
A. LEAVERTON, 1 Sec'y.  
CLARKSDALE, MO., Nov. 22.

### DIED.

STEEL.—At her home near Auburn, Iowa, November 8, 1900, Sr. Minnie Steel, nee Domm. She was born at Ottawa, LaSalle county, Illinois, May 17, 1858 and was married to Mr. Geo. Steel, August 24, 1874. Nine days before her death she was stricken on a rusty nail; blood poisons followed, resulting in her death. She was baptized into Christ June 19, 1898, by Elder W. A. Carroll, and has been an energetic and consistent member of the church ever since. A husband, one daughter and four sons, many relatives, neighbors and friends mourn her early departure from earth life. Funeral services at the Saints' church, Auburn, Iowa, the 19th inst., by Elders G. E. Butterworth and R. Wight. She rests with the righteous awaiting the resurrection of the just.

# TREACHERY



A persistent cough is at first a friend, for it gives warning of the approach of a deadly enemy. Heed the warning before it is too late, before your lungs become inflamed, before the doctor says, "Consumption!" When the danger signal first appears, help nature with

# Ayer's Cherry Pectoral

Don't delay until your lungs are sore and your cold settled down deep in your chest. Kill the enemy before the deadly blow kills you. Cure your cough today. One dose brings relief. A few doses make the cure complete.

Three sizes: 25c. for an ordinary cold; 50c. for the harder colds; \$1.00 the most economical for all cases.

"I consider your Cherry Pectoral the best remedy for colds and coughs and the best medical advice you can possibly receive, write the doctor for it. You will receive prompt reply, without cost. Address: Dr. J. C. AYER & Co., Lowell, Mass.

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"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 6, 1900

NUMBER 49.

## ZION'S ENSIGN.

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J. W. LUFF, BUSINESS MANAGER.

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## EFFECTUAL SERVICE.

The individual who is faithfully and humbly working in the line of duty, with the demands of which he has become well acquainted by careful study of the laws governing, is generally to be depended upon as a source of strength to those engaged in like service. Our heavenly Father has, in the setting up of His kingdom, ordained, that there should be "helps" and "governments" by which His beneficent designs for the blessing of mankind should be carried out; and it is the worker, "the doer of the work," as James says, he who is blessed in his deeds, that makes his influence for good effective in moving the world. It is true that some individuals are possessed of a greater degree of zeal than they have wisdom, and such more often work harm than good to the cause to which their misguided efforts are directed.

It sometimes happens that a brother or sister—but much more often it is the brother—comprehending the one fact that God has again established the everlasting gospel among men, with all of its privileges and prerogatives, is seized with a strong desire that others may be impressed with the same fact, and straightway makes a sortie, and besieges everyone with whom he comes in contact, in an endeavor to force the claims of the gospel upon those who, unfortunately as he seems to think, have not the same range of vision, the same understanding of the scriptures as he possesses. The effect of this procedure is to disgust the besieged, harden them against the particular faith mis-represented by the unwisely zealous advocate, and weaken or altogether nullify his efforts—honestly made though they be—

making it still more difficult for one who does possess wisdom and understanding to make an impression upon them.

It is a waste of energy, a use less task, to endeavor to compel any one to accept even a good thing; even were it possible for the effort to succeed so far as to induce an acceptance, the chances are that it would not be sufficiently appreciated to influence a continued activity in the duties enjoined, and falling into disuse, decay would result and condemnation instead of commendation would follow. Our heavenly Father never has forced his blessings upon any. Jesus says:

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3: 20.

He will come to the door with His blessings and favors; will even ask admittance, and knock at the door, but further than that he cannot urge Himself. He will not PUSH His way in. But, mark the loving kindness and gracious condescension, "if any man hear my voice and open the door, I will come in," and how blessed is that one who thus hears, and who thus opens; what a guest to entertain; how grandly sweet and inspiring His presence and companionship. But we must realize our need of His presence, and appreciate His indwelling, must invite Him in, otherwise He cannot enter, though knocking never so loudly.

If, then, it is useful for every individual to indicate his willingness to have the Savior's presence before he can have that glorious privilege, why should anyone try to force another, against his inclination, to accept His gospel; the effort will always be unproductive of good, and does not have the sanction of the Master, who instructed His ministry that when they were persecuted in one city to flee into another. (Matt. 10: 23). Zeal without wisdom blinds its possessor and makes his efforts harmful to even a good cause; hence, while opposition to the truth has been made by perhaps thousands who afterwards were convinced of their error and became a power for good in the cause they had before earnestly and honestly opposed—as in the case of Saul of Tarsus, who became Paul, the great apostle—this effect has seldom, if ever, been accomplished by a disregard of a tactful presentation, a humbly wise and loving administration of the word.

The Apostle Paul in speaking of those whom he numbered as his own brethren in faith, prior to his acceptance of the gospel of Jesus Christ, says:

For I bear them record [or witness]

that they have a zeal of God, but not according to knowledge.—Rom. 10: 2.

The revised version of the New Testament renders it "zeal for God," which is the evident meaning of the apostle. The consequence of this lack of knowledge was very unprofitable to them, and exceedingly unpleasant for the disciples of Christ, unprofitable to them for it was labor lost; unpleasant to the followers of Christ for it brought them persecution; and these results may follow when zeal without knowledge or wisdom is used in the endeavor to unduly urge the gospel truths upon others. Some individuals thus unfortunately endowed think they are called to preach, and chafe continually under the restrictions that will not permit them to officiate without an ordination, blaming some brother or brethren because they are not given the coveted authority; though their unfitness for such a work may be apparent to every one else, they themselves are unable to understand why their talents are not given the recognition to which they deem themselves entitled. Fortunately for any good work these are the exceptions, not the rule; they are immensely in the minority; here and there one may be found, but they are qualified for a good deal of mischievous work if permitted to exercise themselves extensively.

The injunction of the Lord is for every man to learn his duty. The mistake is often made that in order to commend us to our heavenly Father some great deeds are necessary, when the facts in the case are, that the greatest work that anyone can perform by which divine recognition will be realized, is to do that which lies next—closest—to him; if but a lay member, a prayerful, devoted service to God; a reverential attendance upon the appointed meetings of His house; a watchful abstinence from evil speaking and evil thoughts; an earnest, continued effort to help others, perhaps not so greatly blessed or fortunately situated as they, glorifies God and renders his service acceptable. If a deacon, be ambitious to do the work appertaining to that office in the very best manner possible for it to be performed, and do not fret or repine because you are not called to be an apostle or an elder. If the Lord wants you to fill either of these callings, He will certainly make it known through His appointed channels and authorities. But of one thing we may be assured, such a call will never come so long as one is unfaithful in the office in which he has occupied. Then again, increased capacities or endowments entail increased responsibility and effort,

the weight of which an aspirant seldom, if ever, takes into consideration. An acceptance of any office in the lesser priesthood should never be considered as "a stepping stone to something higher." Every calling under God is an exceedingly honorable one, and the humblest duty should be performed with a thankful and humble spirit and a contrite heart, that the Lord has deemed us worthy to be workers with Him in any capacity; for if what may be considered a humble calling is conscientiously magnified, God is glorified in the work wrought, and others are helped and blessed thereby.

But to that man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Isa. 66: 2.

O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day; \* \* \* and faith, hope, charity and love, with an eye single to the glory of God, qualifies him for the work. Remember, faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility, diligence. Ask and ye shall receive, knock and it shall be opened unto you.—D. & C. 3.

## EDITORIAL ITEMS.

ELDER F. C. WARNKY, 2422 Wabash Ave., Kansas City, Missouri, recently closed a very good and profitable meeting at Rich Hill, Missouri, preaching eleven times to good congregations and many believing. He left there for Nevada, Missouri, Nov. 28th, to commence a series of meetings to continue as interest may justify.

BRN. C. J. SPURLOCK and G. W. Beebe, Jr., while laboring in Southeast Missouri, a new field, baptized two ladies at Dudley. They met considerable opposition, and had difficulty in obtaining a place in which to hold services. They pressed on, however, scattering *Heralds*, *ENSIGNS* and tracts among the people, having a desire to sow bountifully that the reaping may be likewise. Bro. Spurlock was not in good health and desired prayers in his behalf.

BRO. E. K. EVANS, of Grand Rapids, Michigan is meeting with encouraging success with his gospel paper, *The Glad Tidings*. Himself a versatile and forceful writer, he has enlisted in his work other bright minds and talents, and is doing a good work in spreading the latter day work. *The Glad Tidings*, an eight page, four column paper, is issued twice a month for fifty cents per year. Bro. Evans being editor and proprietor, and with the issue for December 1st, begins the fourth volume. We congratulate our brother and bid him godspeed in his good work, in bringing "glad tidings" to all who will receive them.

THE happy Christmastide is almost here, the season when all delight in giving others some token of the esteem in which they are held by the giver, and of striving to lighten some of the burdens of others as they are able. As one of the ways by which others may be benefited and made happy for a whole year, we present the claims of the ENSIGN. For the small sum of one dollar, grand sermons, encouraging letters, inspiring news of the Spirit's power manifested in blessings upon the children of God, and articles of general interest may be enjoyed for a whole year. Every mother should see that her daughters have a copy of the ENSIGN each week for the excellent instruction for their wellbeing, given in the "Daughters of Zion" department. The importance of this work cannot be over-estimated, and when such advantages are attainable so readily, to prepare the noble and lovely young minds and spirits for the grand work they are to do in the future in the Lord's work, no parent will be excusable if they neglect to give their loved ones these opportunities for advancement. Sr. H. B. Curtis, the editor of that department, is one of our talented and willing workers, and her work, if supported and sustained as it should be, will bring rich returns in the good accomplished in "our girls," the women and mothers of the future; and no advantage by which they may be more perfectly fitted for their important callings, should be denied them. We have some excellent sermons for the coming year, by President Joseph Smith, Apostles Joseph Luff and R. C. Evans, Columbus Scott, I. M. Smith, R. Etzenhouser and T. W. Chaburn of the seventy, and F. G. Pitt of the high priests. Others will also be added. Can you afford to miss any of these sermons, or the opportunity of winning souls to Christ by handing or sending the ENSIGN to your friends and neighbors not of the faith? We hope to have a large increase of new subscribers as well as renewals of those already on our list, during the holidays. Shall we have your assistance to this end?

BISHOP G. H. HILLIARD, Cove, Arkansas, Dec. 3:

We had a good conference here from Saturday to Monday noon. I preach here three more nights in connection with Bro. H. O. Smith. Bro. H. O. gave us an excellent discourse Sunday at 11 a. m. I go to Grannis, Arkansas, Thursday, and preach there until over next Sunday; then I go to Beaver, Texas, for next Tuesday week, December 19th. After that to Hearne, Cooks' Point and San Antonio, Texas. I will then go to California, but cannot give dates for appointments.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. J. W. Layton is improving, he was able to walk as far as Bro. McGuire's store Tuesday.

The cantata rehearsals are on as well as preparations for the Christmas Sunday School entertainment.

The musicale was held at Bro. and Sr. E. G. Smith's, Maple avenue, Tuesday evening. It was an enjoyable affair.

Bro. Isaac Blatt was unfortunate in having one of his feet crushed one day this week. The elders attended him Wednesday evening.

Sr. C. A. Bishop is quite feeble and suffers constantly from rheumatism, but bears her suffering patiently. Sr. M. C. Bowler is also very feeble and confined to her home.

Sr. Fannie Lee has been confined to bed the past two or three weeks, though able to sit up some. She does not seem to gain as rapidly as her friends would like to see her.

Sr. Shaver has rented her house to Bro. W. H. Bartholomew, and has moved her stock of groceries, etc., and family, to Grand avenue, near Bro. and Sr. Willis Campbell's residence.

Mr. John C. Douglass, a brother-in-law of the brethren Tousey, was baptized last Sunday afternoon in Shultz' pond by Bro. M. T. Short. He was confirmed at the evening service by Bro. Joseph Luff and W. R. Pickering.

Bro. and Sr. Chas. Bowen, of Chillicothe, Missouri, lost a nine year old child from membranous croup last Sunday. The remains were brought to Independence, Wednesday night, and interred in the city cemetery, Thursday.

Bro. John D. White's fine home and Sr. Letitia Crick's cottage are enclosed and rapidly approaching completion. The foundation for Bro. C. G. Gould's new home, corner Clark and Fuller streets, next to Bro. Geo. W. Frick's, is being erected.

Mildred Evalyn, daughter of Bro. Dr. Joseph and Sr. May Mather, was blessed at the afternoon service Sunday, Brn. M. T. Short and W. H. Garrett officiating. Laurence Hanna, son of Edwin H. and Anna W. Garrett, was also blessed at the same service by Brn. W. H. Garrett and M. T. Short.

The Wednesday evening prayer service last week was very helpful and cheering. The presence of the Holy Spirit made it an occasion of comfort and strength to all present. The attendance at these Wednesday evening prayer services should be more general, that all may participate in the blessings realized.

The service at the church, Thanksgiving, was a most excellent one. Bro. M. T. Short delivered a stirring discourse of thirty minutes, after which various brethren and sisters gave reasons for thanksgiving, which were so seasoned with the Holy Spirit that all were profited and uplifted. It was truly a season of grace and rejoicing.

UNTIL JANUARY 1, 1901,  
FOR ONLY \$2.00.

- 1 Copy "Palmyra to Independence" Cloth Bound,
- 1 Copy "Book of Mormon Vindicated" " "
- 1 Copy "Autobiography of Elder Joseph Luff"

REGULAR PRICE, \$2.35.

Any of the above books would make a very acceptable Christmas Present. All are bound in cloth, and, until January 1st, we will send the three for \$2.00.

Address, ENSIGN PUBLISHING HOUSE,  
INDEPENDENCE, MO.

Count the trips when purchasing twenty-five ride books on the electric line. A brother recently purchased two of these books in Kansas City, in both of which one round trip was missing; there were but eleven round trips and one single trip tickets in them. It is probably a mistake in those who printed the books, and the railway will correct it on presentation. You had better count your tickets, though.

Sunday was a fine day and there were large audiences at all the services. Bro. Joseph Luff delivered the morning discourse which was full of good thoughts. Bro. R. J. Parker was the evening speaker, taking the Book of Mormon sustained by archaeological proofs as his theme. He did well. The afternoon service was enjoyable. The lower auditorium was about filled with those who came seeking to participate in the blessings of the Spirit.

Bro. Wm. Clow and Srs. R. May and Wm. A. Bushnell have issued an invitation for an anniversary prayer and testimony meeting to those who were present at the baptism, in Canada, when the scene was glorified by a shaft of light from heaven, and a heavenly voice was heard in testimony to at least one individual present there, Bro. Cornish being the administrator of the sacred write of baptism. It is desired that those who also attended the prayer meeting the Wednesday following the baptism shall be present as far as possible. Those who are unable to be present should be represented by letter, relating their experiences on those occasions. See the article headed, "An Anniversary," in another column.

The regular branch business meeting was held Monday evening, Bro. W. H. Garrett presiding, Bro. J. W. Luff, secretary. The usual official reports were read, the treasurer's report showing receipts for November, \$50.82, and expenses \$46.84, leaving balance of \$3.98, and several bills yet unpaid. A young people's prayer meeting was authorized under direction of the officers of the branch on evening not conflicting with regular branch meetings. The janitor's compensation was increased five dollars per month until May 1st. The building committee not being ready to report officially, their report will be presented at the January meeting. Bishop

May, president of the board, stated that the supper and entertainment for the furnace fund had netted \$73.80. Adjoined.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 608 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Another creditable milepost has been passed, marked by a good union meeting. Twenty-eight voices were heard in prayer and testimony. Three children who were baptized just prior to the meeting by Elder P. Pement, were confirmed during the assembly. A peaceful and joyful spirit prevailed. Brn. E. J. Lang and Wm. Strange were in charge.

Bro. F. M. Pitt, our efficient Sabbath School worker, has developed special talent in black-board illustrations. His fertile brain, aided by the Spirit, has evolved many excellent illustrations. For the benefit of schools abroad Bro. Pitt, by the aid of an artist and copying machine, is prepared to furnish twenty of his best illustrations, accompanied by explanation and the use of colored chalk, for the nominal sum of fifty cents, to cover actual cost. Those wishing copies will please order before the 15th inst. Bro. Pitt is one of the vice presidents in the General Association. Address 258 North Troy street, Chicago, Illinois.

Sr. F. G. Pitt arrived last week from Philadelphia, Pennsylvania, where she left her husband at his post. She will remain here with her children for some time.

Yesterday morning Bro. E. J. Lang preached from "Beware of False Prophets," etc., which is so often hurled at us, but he made the boomerang light on other heads. Well done.

Our colored missionaries, Brn. Graves and Fuller, are still at their work, endeavoring to bring souls to the true light. They are both earnest laborers.

We listened with pleasure to a sermon at branch headquarters last evening on the subject of "Love." It was analytically handled and many excellent thoughts presented. It was good—preached by Elder S. C. Good.

During our sickness the local brethren have done nobly in filling the various appointments, never once refusing, though sometimes at disadvantage to

them. We hope ere long to be able for pulpit duty again.

We had an excellent priesthood meeting Monday night—the best we have attended. A paper was read by Bro. Strange which elicited a lengthy and pleasant debate. Attendance good.

The Saints had a pleasant and spiritual meeting on Thanksgiving. Appropriate hymns such as 250 and 256 were sung, and the voice of Thanksgiving was heard in appreciation of our liberties and the gospel of these latter days. It is good to render praise and adulation to our God.

In the work,

J. M. TERRY.

395 Ogden Ave., Dec. 3.

LAMONI, IOWA.

Our meetings yesterday were very well attended indeed. At Sunday School there were present 394, and at sacrament service in the afternoon it was estimated that 500 people were present. Elder John Smith addressed the Saints at morning service, and Elder M. F. Gowell in the evening, concluded his lecture on "The Restoration of the Gospel." Apostle J. R. Lambert preached at Evergreen church; Apostle W. H. Kelley, at Saints' Home, Sunday evening, and Elder H. A. Stebbins at Davis City, Iowa.

Prayer meetings at the Mite Society are still continued; though not largely attended, are spoken of as being quite spiritual.

Thanksgiving service was held on Thursday morning at 10 o'clock, in charge of President J. A. Gunsolley, assisted by Elder Asa Cochran and Presiding Priest M. J. Danielson. Forty-six testimonies were borne, seventeen sisters spoke in succession; this was a little unusual. All pronounced the meeting a good one.

Elder H. A. Stebbins, according to announcement, delivered a lecture Friday night, in auditorium, on the Book of Mormon. It was the request of the Religio. A fine audience greeted the speaker, and the lecture was well received and appreciated.

Bishop E. L. Kelley returned from a short trip to Independence and vicinity, Thursday afternoon, and left Saturday evening for St. Louis on church business.

Apostle W. H. Kelley returned from the east, Thursday. Elder I. P. Baggerly came home last evening. Elder David Wight, who is in charge of Utah mission, arrived home on Friday.

The regular monthly business meeting of the Sunday School will occur next Tuesday evening the 11th inst.

Word was received this morning of the death of Sr. Louisa Briggs, widow of Jason W. Briggs. She died in Colorado on November 28th.

Five more students have recently entered Graceland College—Jessie Tapscott and H. A. Harder, of Lamoni; H. S. and C. A. Gamet, Little Sioux, Iowa; and Robert McClanahan, of Henderson, Iowa.

G. L. K.

December 3.

ST. LOUIS, MISSOURI.

Places of worship: Rook Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 6731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The Lord has blessed us in so many ways, in all ways, that we cannot express our thanks. Our service Thanksgiving morning was not as largely attended as we would have liked, but it was comforting to those present. Brn. A. Allen and Henry Roberts were in charge.

Many of our friends and well wishers away from here, we know, will be glad to learn that the bazaar and Thanksgiving dinner of the past week was a success, financially and socially. Today, with not all of our resources realized, we have in hand \$350 in cash. We expect to realize almost four hundred and fifty dollars, and we face the future, strong in the determination to clear our church of its indebtedness, and to soon have it clear of incumbrance, so we may dedicate it to the most high God. Thankful are we that so far, our meetings have been blessings; many strangers have come out, and although we do not hope to astonish our city, yet we want to be a church whose doctrine is set high, and whose aim is, mankind to bless. May God speed the RIGHT.

The entertainment of last Wednesday evening, was given an especially good hearing for such an occasion, and many were the compliments passed upon those participating.

In the throng assembled in the church Thanksgiving day were many old friends who were once associated with the church; socially, the two days' service was a success, and many, many are the expressions of enjoyment and social cheer.

The Mite Society meeting of this afternoon was a rousing, enthusiastic one; as reports came in, showing substantial profits, after all the hard work, the sisters were delighted, and now we are going to have a watch party New Year's eve, where we intend to invite all our friends and show them how we appreciate the help rendered at this time.

Bishop E. L. Kelley came in Sunday morning, and is going to preach for us the major part of this week; possibly Bro. W. H. Kelley will be here the latter part.

Friday night the Religio presented a special program; the different committees were given opportunity to represent themselves. The idea, an innovation here, was extremely successful in its development; many good numbers were rendered, a Miss Corwin recited, to the enjoyment of the audience, and Bro. Harold Burgess took charge of a phonograph, whose selections were pleasing. The entire program was good, and we wish it had been advertised largely.

The Mite Society wish to extend to the parties residing at places named below, who liberally assisted us in our Thanksgiv-

ing work, their hearty thanks: Pleasanton, Iowa, Kansas City, St. Joseph, Missouri, Sioux City, Iowa, Alton and Rock Island, Illinois, Tyler, Texas. We were also generously assisted by the Cheltenham Saints, and many friends and strangers in the city. A multiplication of words would not, could not, mean more than "We thank you."

At the Sunday School business meeting of last Tuesday evening, it was decided to have a Christmas entertainment.

Sr. Hequenbourg, accompanied by her sister-in-law, yesterday visited the church, morning service. Bro. Allen attended to the funeral of Sr. H's husband, Wednesday of last week, at Kirkwood, Missouri. Bro. Allen was called, by telegram, to Alma, to attend a funeral today, December 3d.

Business meeting postponed until Tuesday of next week.

Yesterday's social service was in charge of Brn. Kelley and J. J. Billinsky. It was more of a testimony character than prayer; the sacrament was administered and many soul inspiring and comforting hymns were given utterance.

ETTA.

December 3.

DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday:—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 6 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

The weather is fine; we had a little flurry of snow the 20th, but only enough to lay the dust; surely Colorado can furnish more pleasant weather than any other state.

The outlook in church work is the best since the organization of the branch as far as attendance. If the interest continues we soon can sing, "Give us room that we may dwell." At the Sunday morning service the chairs were nearly all filled. I think our new choir has something to do with it. One thing, it is attracting the attention of the young people.

The Religio is the best since its organization, the programs are very interesting. Some of the young people that opposed the Book of Mormon study in the past, are its most ardent supporters now; so I think we have reason to return thanks on the day set apart for thanksgiving.

Fasting and prayer is appointed for Wednesday, for Bro. Frank Schmutz, whose condition is sad indeed.

Thanksgiving service at the church at 10:30. The day was beautiful.

Among the new arrivals in the city are Sr. Booth, of Chicago; Sr. A. A. Johnson, of St. Joseph; Bro. Davis and son, of Omaha, and Bro. Miller, of El Moro.

It was reported Sunday that Bro. Joseph Graham had passed away, but it proved to be a mistake, it was a brother of his. Bro. Joseph is still confined to his bed at the hospital, but is some better. Sr. Graham is still hopeful that he may yet be restored to health.

At the church, Sunday morn-

ing, we met an old acquaintance, and old time Saint in the person of Sr. Hasson, formerly of Vincennes, Iowa.

Sr. Louisa Briggs, wife of Jason W. Briggs, was buried Thanksgiving, aged 73 years, 1 month and 29 days, funeral in charge of Elder J. B. Roush, music by the branch choir.

Our choir master, Bro. J. W. Gilbert, wore a smile clear across his face Sunday; the reason, one of the young brethren, who is learning the jewelers' trade, presented him with a nice ebony baton, silver mounted; the musical time ought to be all right now.

The attendance at the Sunday services was quite large, especially at the 6 o'clock sacrament service.

Elder J. B. Roush was the speaker both morning and evening.

Elder W. S. Pender was expected for the Sunday service but failed to put in an appearance.

December 3.

LETTER DEPARTMENT.

MILLWOOD, Manitoba, Nov. 6.

Editor Ensign:—Again I offer a few lines relative to my work as a servant of the church in the western Canadian province, believing it my duty to occasionally give brief accounts of labor performed and the success following, etc., for the benefit of the Saints generally but more especially for Ontario Saints whose money sent and partly sustains me, that they may see their prayers being answered. I have had some unpleasant experiences since taking up labor here, but on the whole I am content; studying to do the best I can under the circumstances to the building up of the work. I would therefore ask my beloved brethren in the east to continue their confidence in me and remember me constantly in prayer that my faith fail not; that humility and love characterize my efforts and my zeal be properly seasoned with wisdom and knowledge so that all possible good may be done that conditions allow, and to God we will ascribe the praise.

At last writing I was busily engaged in the region of Oaknock and referred to the status of the work at that time. In verification of my prediction that more would enter the kingdom I am happy to report the baptism of three more souls. Other three gave their names in for baptism, but later withdrew for reasons I will leave them explain to the Master. There are a number of others very near the door who wish more time for consideration which while granted we shall hope to be righteously spent. In all fifteen have been baptized, making a total of twenty-two Saints all of whom with exception of two or three can and no doubt will regularly meet for prayer services and Sunday School exercises.

A school has been organized to be known as the Ashville school, Ashville being the nearest station on a lately constructed line of railway. The first name given was Ridgeway, but later changed to Ashville. A good interest is taken by the new Saints in school work, which is quite encouraging to me. May the blessing of God attend their every effort toward the establishing of themselves and others in the good work. I am of the opinion others will obey the gospel in that section, possibly when I return as I expect to at some time.

While I have to report the above progress there has been some prejudice created and dastardly work done. Satan has inspired his emissaries with renewed zeal and they have acted upon it to the detriment of the work in some parts. At Drifting River there are some believing, being very much interested, and here the Methodist preacher exhibited a meanness that

jealousy alone breeds. He sought to oust me from the school by trying to leave an appointment for the same hour and in the same school as I had been occupying, but his offer was refused, and regarded with disgust by the people generally; but at Eldon school-house he was applauded for the same trick. Prejudice is high at Eldon and served the unprincipled an opportunity to show their hatred to my preaching and manifest the spirit they were of. When I arrived one Sunday evening his meeting was in progress. He pretended to feel sorry for the clash in appointments and said he did not know of my having the school engaged. I did not feel sorry for him as others and asked him for an explanation of his action two weeks previous at Drifting River. This was looked upon by his near friends as an unjust demand and made the excuse for what disorder followed. It was as a scourging and had the effect of ridding the building of the foolishly indignant and creed-bound. A number of the rough lingered on the outside to annoy the service as much as possible, and as I learned afterwards to sense me into a few pointers and effectively show me the error of my way; but their courage failed before my meeting closed, for slowly the rabble ceased. There are friends to our work in this dark corner of his majesty's realm, but prejudice is so high that evil triumphs for the time. But while the heathen rage and the people imagine vain things let us hope for patience to endure their insults, led on to it as they are by the professedly pious and sanctified. They will get their portion in a coming day. Drifting River people collected among themselves at close of last service the sum of \$6.25 and presented it to me in the most friendly manner. May the Lord bless the honest and just and let His frown rest upon the rebellious in chastisement.

At present I am in Millwood remaining over night in a public house, awaiting the arrival of Bro. Selby Carter, who lives sixty miles distant to the southwest at Spy Hill. I formed the acquaintance of the Methodist preacher stationed at Spy Hill on the train en route and made arrangements with him to notify Bro. Carter of my arrival and waiting. I think this is likely to be the only favor he will do me, for I judge him knowing as much now about Latter Day Saint philosophy as he has any use for, but time will reveal matters more thoroughly. Am in hopes of securing a good, faithful hearing at Spy Hill school and enjoying the sweet Spirit of light, liberty and peace so as to present the restoration to the best advantage.

More anon. I am in the struggle for Zion's cause.

FREDERICK GREGORY.

WABASH, Ont., Nov. 10.

Editor Ensign:—I started out last June, after conference held in St. Thomas, Elder St. John, of Ridgetown, and I being appointed to labor together in tent work. We had the tent working about two months at the following places: Tillybury, Campbell, Side Road and Bothwell; it is now in the care of Bro. Charles Taylor, of Zone, and will be ready for use, if needed, at the conference to be held in that place the second Saturday, Sunday and Monday of next June.

We labored in the following places without the tent, Ridgetown, Blenheim, Cedar Springs, Buxton, Dent, ville, Chatham and Longwood. Then to Chatham again for the October conference. The business of Sunday School association went off well and an entertainment in the evening which was good, also; the conference business went through without a snag and with dispatch; good preaching on the Sunday at the Oddfellows' auditorium, a large hall, well attended. Monday we went to the Saints' hall to finish the conference business, after which a prayer meeting was enjoyed, during which our heavenly Father gave us some instruction by the gift of tongues and interpretation, through our worthy president of the Canada mission, E. C. Evans; we were

thankful to our Father for His goodness towards us. Many grand testimonies were borne to the truth of this great latter day work.

After conference I went home to St. Thomas for a few days, then on to Longwood again where I baptized ten into the church; thence to Zone, and now at Wabash. Have been holding services here since last Friday, November 9th, some times fairly well attended, not so well sometimes on account of the weather being unfavorable. The Wabash Saints have built a nice little brick church, a credit to them, and if they will be loyal to God, themselves and the community, there can be a work done here; I hope, however, it will be done. Cheer up Saints, and do your duty in the storm or in the sunshine, God is at the helm of this work; if afflicted don't mind; if in tribulations don't mind; God is there watching us, let us do our duty, because you know it's those who come up through much tribulation who have entered into the rest prepared. Then, let us cheer up, missionaries, fathers, mothers, brothers and sisters, as one grand army of the Lord, and keep the good, old flag of peace and good-will toward men, to the breeze, never let it suffer. Pray for me; I have the same inclination towards God's work everywhere, that we may be a success as a people among the people. My permanent address is,

T. A. PHILLIPS,  
Box 625, St. Thomas, Ont.

COUNCIL BLUFFS, Ia., Nov. 27.

Editor Ensign:—The Pottawatomie, Iowa district conference is again a thing of the past. Notwithstanding the inclement weather the attendance was very good, a number of the Saints of the Fremont district being in attendance.

The week preceding conference, which convened the 24th, was spent in preaching at Carson, by Bro. D. R. Chambers and the writer. Bro. I. M. Smith came on Friday, soon Bro. Kemp, Fry, Daniel, Thomas Hougas, and Apostle James Caffall, came on the scene and conference was called to order at 10:30 Saturday, Bro. Kemp and Chambers presiding. A report was had from every branch in the district, and the business was dispatched without a jarring note of discord.

From the report of our worthy agent, Bro. John P. Carlisle, the Saints in this district are observing the law of tithing in a satisfactory manner. I neglected to state that Bro. H. N. Hansen held forth at Wheeler's Grove branch the week preceding conference.

The preaching was done by Brn. Fry, Hansen, Smith, and Caffall. Bro. Caffall preached a strong sermon Sunday at 11 o'clock, with his old time vigor, notwithstanding his age.

Brn. Kemp and Fry remained after conference, preaching at Carson and Wheeler's Grove, respectively. A branch will be organized at Carson soon, and the necessary arrangements were made during conference.

The Saints at Carson, though few in number, entertained all who came, and none had reason to complain.

Bro. D. R. Chambers and Bro. H. N. Hansen will preside over the district the ensuing three months, and the other officers were sustained in their offices.

Yours in bonds,  
JOHN S. STRAIN.

OTTAWA, I. T., Nov. 25.

Editor Ensign:—I offer a few lines relative to my work as a servant of the church in this part of the Lord's field. I am sorry to say that I have not done much the last two months. I went out with Bro. Haden and Bro. S. W. Simmons about three weeks ago, out at Blue Jacket, and engaged the school-house to preach in, but when we got to the school-house, behold, it was locked; we went and found the keys, but the school teacher wouldn't give them up, so we give up and went home.

I went out once a few weeks before to preach where they wanted to hear me preach, and stopped from Saturday over till Monday, but there was not any one come to hear me, so I hitched "gospel Jim" (that's my horse) to the buggy and went ahead

until I found a place to preach and was blessed while I was out.

I rejoice in this great latter day work, for I know it is of God, the Father of all. This gospel truth is cutting its way in the country. I saw a letter in the last issue of the Herald, from Bro. J. N. Perkins, in regard to the gathering to Zion, it is good; if we would all work and pray for the gathering of Saints to Zion, let us pay tithing or free will offerings, let us put our shoulders to the gospel wheel and make it roll just to see how it will roll. For my part I have got one dollar for 1901, January the 1st, my wife says she got one dollar, so with Bro. Perkins that makes three dollars; how many more do we hear? Come now, the gathering time is near, let us keep the laws of our heavenly Father, and walk the gospel way. What is a more excellent way? I ask all God's people to pray for me.

Yours in the faith,  
NOAH KARAHOO.

NASHUA, IOWA., Nov. 22.

Editor Ensign:—Brn. O. H. Bailey, J. B. Sutton and myself are laboring in these parts doing missionary work. We have been having good success thus far. I am going to open a new place, my first effort, beginning to-night. There are no Latter Day Saints anywhere near here, except Bro. Frank Home where we have staid at times. It seems good to get out in the world pushing into new fields now write for the harvest, and I can never read the revelation bearing on this point but that the Spirit at once attests its truth.

The place referred to where I begin tonight is a school-house; the Wesleyan Methodist people hold services there on Sundays. It is thought by some that there may be a clash, etc., but I told them I am here in the strength of the Lord, and that too, not to be scared out by any man.

We closed with a wonderful interest at Corville; Bro. Sulton spoke three nights in succession on the Book of Mormon, and with wonderful interest and utterance. On Monday night he forgot, run over his time and was going to quit, but the people cried out "go ahead." One Methodist man said he had heard more of the Bible truth in the three nights he heard us preach than he had heard before in his life. Another Campbellite friend remarked after I had given them a drill on the principles, that "It seems good to hear the gospel declared in its fullness once in a while." So the good work goes on.

Bro. Bailey is now preaching in the Congregationalist church at Bradford, a new point, with good interest. Bro. Sulton was unexpectedly called away last night to administer to sick, and he will, no doubt, begin services near Root Siding, west of Nashua.

Saints, our work is ennobling and grand; let us ever strive to make good use of our several privileges and opportunities. I can firmly see the hand of God in assisting us in the work in this place. May He ever be with us in my heartfelt prayer for Zion.

In bonds,  
WILL E. LARUE.

WALKERTON, Ind., Nov. 7.

Dear Ensign:—You are a welcome visitor at our house with your encouraging letters and sermons. We hear no preaching except at other places. Myself and Sr. Pearson, of Knox, drove over to Galien, Michigan, thirty-five miles, and enjoyed a splendid conference. We were well cared for. Bro. Lake talked in tongues and it was worth my while to go even for that. I told my near neighbor about it; she said, "Do they do that now days?" I said, "Is not God the same as He always has been?"

I am more encouraged, we both are; my husband has to work every day and is glad he has the health to do so, but he can't get off to go to these grand meetings. I heard Bro. Hilliard, of Independence, preach, and think he is a true man of God. Bro. E. K. Evans and Bro. Scott were all that preached.

Your sister in bonds,  
JULIA DIBERT.

## ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

## THE OLD WAY OR THE NEW?

Sermon Delivered by Elder Robert J. Parker, at Independence, Missouri, Sunday, June 3d, 1900, at the Saints' Church.

We desire tonight to inquire into the question, "How shall we receive Christ, the old way or the new?" We will use as a text the 36th verse of the 3d chapter of St. John's gospel:

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

From this language we see there is an absolute necessity of a belief in Jesus Christ in order that eternal life shall be obtained. It is true we are living in a christian nation, yet there are various ideas in regard to the word "believe" in Jesus Christ. We are told by many in the religious world that simply to gain the assent of the mind that Jesus is the Christ is all that is necessary in order that salvation shall be obtained.

Now, the Apostle James seemingly had a different view of this matter. He says, in his 2d chapter, 19th verse:

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

We read in the 4th chapter of Luke that upon a certain occasion there was a man in the synagogue who was possessed with an unclean spirit, or unclean devil, and this spirit says to Christ:

"What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God."

Now, if it is a fact that simply to believe that Jesus Christ is the Son of God is all sufficient for our salvation, then this devil is in a saved condition. If belief is all that is necessary, this devil had more than a belief; he said he had a knowledge; he knew who He was, that He was the Holy One of God.

Again, in the 8th chapter of Matthew we find two individuals coming out of the tombs meeting Jesus, and they used similar language; they said:

"What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?"

It seems to me there are two important points in this verse; first, the devil understood and knew that Jesus was the Christ, that he was the Son of God; and secondly, the devil seemed to know that his time here on earth was limited; that the time would come when Christ would have universal power, when He would become King of kings and Lord of lords; when He would rule from the rivers to the ends of the earth.

We sometimes have presented for our consideration a portion of scripture found in the 16th of Acts; that is where Paul and Silas were at a certain place; a damsel, possessed of an evil spirit called unto them, and Paul rebuked this evil spirit and bid

it come out of her. Now, this spirit caused the damsel to be a sooth-sayer and brought much gain to her master. And because Paul rebuked it and cast it out of her, her master was angry, and brought Paul and Silas before their rulers and they were cast into prison. They did not seem to feel bad about that; neither were they discouraged, downcast, or disheartened; neither did they have what we sometimes call the blues because they were being persecuted for doing miracles and preaching Christ among the people; but they seemed to have the Spirit of Christ with them as Peter and John did when they had been beaten upon one occasion and they said they were glad and thankful that they were worthy to suffer for His name's sake; so Paul and Silas seemed to be rejoicing that they were able to suffer for Christ's sake, and at midnight they were praying and singing, when suddenly there was an earthquake, and the walls of the prison shook, and the doors stood ajar, and when the jailor would have taken his life, Paul cried out, "Do thyself no harm for we are all here."

In this moment of excitement the thought of salvation seemed to come to this jailer's mind, and believing that these men were more than ordinary men because of this display of power, he called for a light, and sprang in and came trembling, and fell down before Paul and Silas, and brought them out and said, "Sirs, what must I do to be saved?" This answer is very often quoted, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." What was the condition of this individual at the time? He had never believed in Jesus Christ; he, like many others of that day, thought He was an impostor, that He was a deceiver; he did not believe He was the Son of God; and as we find according to our text that it is absolutely necessary that we shall believe in Jesus Christ, therefore these apostles told them to believe in Jesus Christ; but was the work all accomplished when he had gained the assent of the mind that Jesus was the Christ? Ah, no, we find they taught him something else at least. We discover in the following verse that he took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway.

In the 5th chapter of John, Christ says to the people:

"Had ye believed Moses, ye would have believed me: for he wrote of me."

Did the Jews in Christ's time not believe that such an individual as Moses lived, that he was a great leader and prophet to Israel? They certainly did. They had no doubt as to the existence of the man, but they had failed to believe his prophecy or his writings concerning the coming of Jesus Christ; hence, Christ says to them:

"If ye believe not his [Moses] writings, how shall ye believe my words?"

We see from the language of Christ here that to believe in

Moses meant more than to believe that he lived; it meant to believe in his words or his writings.

Again, in the 1st chapter of John and the 12th verse, He says:

"But as many as receiveth him [Christ], to them gave he power to become the sons of God, even to them that believe on his name."

Now, it doesn't say that they were made sons of God, but that power was given them to become the sons of God. I think we will all admit that this power was the power of God given to those individuals to enable them to become the sons of God. Paul tells us in the 1st chapter of Romans, that the gospel is the power of God unto salvation. Now, as many as receive Jesus Christ as being the Son of God, to them was given the gospel, and by obedience to this gospel they were enabled to become the sons of God.

Sometimes we hear the passage quoted where Paul said he was determined to know nothing among them, save Jesus Christ and Him crucified, and we read in various places in the Scriptures, of individuals preaching Christ to the people. Do you suppose they spent all their time in repeating over and over that Jesus Christ had come into the world, that He was the Son of God? We find when Philip joined himself with the chariot and found the eunuch reading from the 53d of Isaiah, he asked him if he understood what he was reading, and he said, How can I except some man explain it. Then Philip began at this scripture and preached Christ to him. No doubt he referred him to various places that are in the Old Testament scriptures speaking of Jesus Christ coming, and showed him how minutely He had fulfilled these predictions, and then he evidently showed the necessity of obeying that which Christ had brought into the world for the salvation of the world. For they had not traveled very far until the eunuch says to him, "See here is water, what doth hinder me to be baptized?" Now, Philip certainly had shown him the necessity of being baptized, although the record doesn't show anything about him teaching that, but the eunuch says that he began at the same scripture and preached unto him Jesus. So we discover when they preached Jesus, they preached the doctrine that he brought. Christ says in the 7th of John, "My doctrine is not mine, but his that sent me;" showing that He had a doctrine and that it came from God.

Now, the Apostle John in his second epistle, says:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

From these quotations, and many more we might offer, we must reach the conclusion, it seems to me, that a belief in Jesus Christ necessitates a belief in his teachings. The old prophet has said that Jesus

Christ would come as a leader and as a commander. If we are desirous of following Him as a leader, and obeying Him as a commander, we must be obedient to the things that He has said, for He asks the people in His day, "Why call ye me Lord, Lord, and do not the things that I say?" Then to believe in Jesus Christ necessitates obedience to the doctrine that He brought into the world as a means of salvation in order that we might obtain eternal life.

The next thought would be, "What is eternal life?" We have life upon one hand and its opposite, or death, upon the other. The Apostle Paul says, that the wages of sin is death, that sin is the transgression of the law. Now, if disobedience or sin causes death, then its opposite, obedience or righteousness, would cause or bring life. When we look at a human body and see no manifestation of life therein, we say that body is dead. The apostle says, the body without the spirit is dead. Now what has happened? What has taken place that we call death? The spirit has separated from the body and this separation is death. In the beginning when God created man, He placed him in the garden; he had life upon the one hand or death upon the other. He has his free agency, he could choose the good or the bad, and because he transgressed the law of God, he committed sin and the reward or the result of that sin was death or separation from God.

Now Jesus Christ comes as a redeemer. What is a redeemer? One who redeems; to redeem means to purchase back; to ransom; to liberate or rescue from captivity. That is the work of a redeemer. Then if Jesus Christ was to come into the world to redeem the world, He was to bring us back into the condition in which we once were. We find in the beginning that God created man in his own image, and he dwelt in his presence, but because of sin, death resulted and man was banished from the presence of God; but we find that by obedience to the gospel, the law or doctrine of Jesus Christ, there will again be a union with God and Christ, and that union will be life, and because of our immortality this life will be endless; hence we will have eternal life, and this eternal life will be obtained by obedience to the doctrine of Jesus Christ.

Now, Christ and his apostles taught this doctrine when they were on earth; but the Apostle Paul, seemingly by the inspiration of God, understood that the world would not continue in this doctrine, for he says in the fourth chapter of 2 Timothy:

"The time will come [he does not say maybe it will, or perhaps it will] when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

What is truth? Christ says, "Sanctify them through thy truth; thy word is truth." Then their ears would be turned away

from the word of God unto fables. Now, if we are living in a day and age of the world when this prophecy of Paul is having a fulfillment, we should not be blind to the fact, neither should we feel hard at those who try to point out the error of our way; but when we see the truth presented in its simplicity, no matter from what source it comes, we should be willing to be obedient to that truth, if we desire to be sanctified, for Christ prays to His Father that we should be sanctified through the truth, and His word is truth.

Then the question proper comes up, How shall we receive Christ, in the old way or the new? The old way is that which is recorded here in the New Testament scriptures; the new way is that as taught by modern christendom. In the tenth chapter of Romans, the Apostle Paul asks the question:

"How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach except they be sent?"

Sent by whom? We will find out how, in the old way, they were sent. In the 4th chapter of 1 Timothy and 14th verse, the Apostle Paul, speaking to Timothy, says:

"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

First, we hear the voice of prophecy calling Timothy to a certain position; then by the imposition of the hands of those in authority, he was ordained to that office. Now, what is prophecy? We read that, "Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—2 Peter 1: 21. Then the Holy Ghost, resting upon certain individuals, designated the mind and will of God, who should be his representatives, and by receiving the imposition of hands by those in authority, this authority was conferred upon them. In 1 Corinthians, the 7th chapter, 17th verse, the apostle says:

"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches."

He did not mean in all the different denominations, but in the various churches established at Ephesus and Corinth and Rome, and various other places where the church of Christ had been established.

As God has distributed certain talents to certain individuals, as the Lord had designated these individuals to fill certain positions, so he ordained them, the Apostle Paul says, in these various places where he traveled.

In the 13th chapter of the Acts, the Holy Ghost speaking there, said, "Separate me Barnabas and Saul for the work whereunto I have called them. and after they had fasted and prayed, they laid their hands upon them and sent them away." This is how, in the old way, that men were called to represent Jesus Christ, but how is it in the new way?

In the new way, the congregation discovers a certain young man who manifests considerable ability and they say, "It is a pity that this man could not become a minister." The congregation sends him to college, gives him a classical education; he becomes versed in the creeds and catechisms, and starts out as a preacher. There are men in the world who have considerable of this world's goods; they do not desire that their sons shall toil at manual labor; they give them an education and start them out, one as a doctor, one as a lawyer, and another as a preacher, and the voice of prophecy is not heard at all.

Others we hear giving their experience; they say they had a queer feeling around the heart, and they thought that meant they should be a minister. Others happened to open the Bible where Christ sent out His ministry, and they thought that indicated that they should be ministers. Thus we see the difference between the old way and the new. Let us remember it, because when a man goes forth and officiates in the name of Jesus Christ, it means by the authority of Jesus Christ, and if neither God nor Christ hath called that man to do that work, then he cannot truly officiate in the name of Jesus Christ.

In the old way when individuals were convicted of sin and asked what they must do, as they did upon the day of Pentecost, when they saw the power of God displayed, the lowly Galilean, speaking in tongues in which they were not educated, it says they were pricked in their hearts and cried in the anguish of their souls, Men and brethren, what shall we do? They felt convicted of sin, they wanted to receive a remission or a forgiveness for those sins; they wanted to make peace with God. It seems to me, if ever there was a time in the great Apostle Peter's life when he could speak as the oracle of God, it was now, when he was filled with the spirit of inspiration; and what does he say? He says, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins and ye shall receive the gift of the Holy Ghost."

When Paul was persecuting the Saints, the Lord appeared to him and asked him why he was doing this. He was ignorant that he was persecuting the people of God, but he thought he was doing God's service, and when he found he was wrong, he says, "Who art thou, Lord? \* \* \* What wilt thou have me to do." It was told him to go down to Damascus and it would be told him what he must do; and when Ananias was sent unto him, he said, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord."

When that man sent from God, whose name was John, came, he came preaching the baptism of repentance for the remission of sins. Thus we have the doctrine of Christ in the old way, how sins were forgiven; but how is it in the new? Why, in the new

way, the sinner is called to the front, he is asked to kneel down at the mourners' bench, and they plead with God for Christ's sake, to forgive this sinner his sins. We do not say this with any disrespect, but we ask, How shall we receive Christ, the old way or the new? When God and Christ have devised means whereby sins shall be remitted, why not come in God's own appointed way, and be obedient to His commandments, rather than devise something else that is out of harmony with the word?

After the baptism has been performed, our sins have been remitted if we have properly repented, and the rite has been performed by one having authority; then, in the old way, they laid their hands upon them and they received the Holy Ghost. But in the new way they have no necessity for this ordinance at all; they discard it and say it is unnecessary, and that can all be done by coming to the front and being prayed for.

In the old way Christ took the little innocent children in His arms, pronounced His Father's blessing upon them; but in the new way the mother brings the tender babe to the minister, he dips his finger in a bowl of water and sprinkles a few drops upon it and calls that baptism. Here in the old way we discover that we were taught to believe, repent and be baptized, but this little innocent babe can neither believe nor repent, it has nothing to repent of. But Christ says, "Of such is the kingdom of heaven."

In the old way, when people had sick among them, the Apostle James says they should send for the elders of the church, and they should anoint them with oil, and the prayer of faith should save the sick and the Lord would raise them up; and in Christ's last commission to the world He taught them that the signs would follow the believers, and, among other things, they should "lay hands on the sick and they should recover." That was the old way. But in the new way, if any are sick among you, call for the doctor, let him administer drugs to you, and if he doesn't kill you he'll cure you. There is quite a considerable difference between the old way and the new.

Now, in the old way, the apostle says, the manifestation of the Spirit is given to every man to profit withal. One would have the gift of faith, another the gift of wisdom, another the gift of miracles, another would speak with divers tongues, another interpret; and Christ says, as recorded in the 28th chapter of Matthew, "And lo, I am with you always, even unto the end of the world." But in the new way we are not entitled, say they, to any of these blessings, they were only for a few fortunate people who chanced to live eighteen hundred years ago; yet the great Apostle Paul, in the 17th of Acts, said that God had made of one blood all nations of men to dwell on all the face of the earth, and had determined the times before appointed, and the bounds of their habitation, and we read

all through this Scripture that God is unchangeable, is no respecter of persons, and yet were told, according to the new way, that we are not entitled to any of these blessings or gifts, but we are simply to believe that Jesus once lived.

I remember one time reading the works of Thomas Paine and he said he believed that Jesus lived, that he was a good man, but he could not believe in the miraculous conception or his resurrection and ascension.

Thus we see by comparing the new way with the old there is quite a difference. In the old way the apostle says that God placed in the church or kingdom of God in which we were to enter, apostles and prophets, evangelists, pastors and teachers, bishops and deacons. These were the officers that were to execute the law of God. But in the new way the apostles and prophets have been dispensed with—not needed now; but we have evangelists, we have pastors and teachers. Well might the prophets say that darkness had covered the earth and gross darkness the minds of the people. Well might he say that they had transgressed the law, had changed the ordinance and broken the everlasting covenant. Well might the prophet say that before Jerusalem should receive its former fertility that God would do a marvelous work and a wonder; and well did John upon the Isle of Patmos say that he saw an angel come and bring the everlasting gospel to them that dwell upon the earth. Why? Because men had wandered away from the precepts and the principles of the doctrine of Jesus Christ as it had been established by the divine Master himself; they had instituted means altogether different as the prophet said they had changed the ordinance and broken the everlasting covenant.

As a church, which your speaker has the honor and pleasure to represent tonight, we can present for the consideration of the world the old way, with all the ancient landmarks, and we can proudly carry this gospel as it was proclaimed by our divine Master eighteen hundred years ago and freely make the promise to those that will with a broken heart and contrite spirit come to God, be obedient to His commands, we can promise them the Holy Spirit, we can promise them the assurance that they shall know of the doctrine whether it is of God or whether we speak of ourselves.

These thoughts, representing the old way, are a few of the things believed by the Latter Day Saint church. While the world looks upon it with scorn, while they ridicule and say all manner of evil against it, yet those who have identified themselves with the same are happy in the thought that it is in harmony with God's eternal words, and that the signs do follow the believers, the Spirit is given, the manifestation of the Spirit is distributed to the individuals as seemeth good in the sight of God. When we receive that Holy Spirit and we receive it as an abiding Comforter it brings

forth fruit, and that fruit should be observable among the individuals upon whom the Spirit rests. The Apostle Paul says the fruits of the Spirit are love, joy, peace, long suffering, charity, brotherly kindness and various other christian graces that are mentioned here, and if this Spirit is upon us we will see the fruits being produced and thus we will have the grand assurance that indeed we are the children of God.

I expect perhaps this will be the last time we will have the pleasure of speaking to you for some time, as we expect to start in a few days for the frontier, and while we are away we desire to have an interest in the prayers of the Saints. We hope you will hold us up before the throne of God that we may receive of His Spirit, and that our lives may be examples to those that behold us, that we are the servants of God indeed.

May His blessing and peace abide with us all, that we may hold out faithful to the end and receive that which is promised to His faithful children that we might indeed be believers in Jesus Christ, obtain that eternal life and escape the wrath of God that is promised to those who do not believe in the name of Jesus Christ, is my prayer in His name. Amen.

Richmond, Virginia, Notes.

Dear Saints:—I knock for admittance again this morning, have you a little time to spare me? When I write one letter I always think of so many things afterwards that I will wish I had written about, so I wish to add some things to my former list of occurrences that seem to give us reason to hope that the time may not be far distant when we, at least, have a hearing here. "God moves in a mysterious way, His wonders to perform," and I think He is moving here to prepare the way for the marvelous work and a wonder to come forth. Recently at church after service a group of us were talking over the sermon, and I was asked what my faith was, "I can tell you what she is," a lady replied, "she is what we call a Mormon." She added, "I looked over those papers you sent me, and when I saw the heading, 'Baptism Essential to Salvation,' I burned them up; I knew that it was not of God." I replied that had she read the article through, she probably would not have felt so, for it made the necessity and object of baptism so plain, and certainly obedience was essential to salvation.

At a testimony meeting in the Apostolic church last week, she spoke, and oh, how my heart bled for her. She is a smart woman, rather above the majority in intellect. And she has tried all kinds of religions almost, seeking rest and finding none; and she is evidently weary of her long search. Oh, there are so many paths through the wilderness that when souls have come out of Babylon they wander here and there, seeking for the right path, till weary and heartsick, they give up the

search. Weary and hungry too, for the husks upon which she has fed have not even given her a mistaken sense of fullness, which so many mistake for the true feeding of the soul. She has been a member of the above church. I walked around home with her that night, and I must have stood at her gate, at least, a half hour, talking to her of things of the kingdom. She told me she would be glad to read some of my papers, especially my article on polygamy, so the next morning I took her several, and some tracts, and talked a good long time with her again; but the Book of Mormon and Joseph a true prophet, seemed to be an insurmountable obstacle in her mind. Oh, may God enlighten her mind soon. I know something of her sufferings from the conflict I passed through. But she has not gone far enough yet to see that we have the truth; then is when the battle rages hottest, or at least it was so with me. She told me since that she has read the papers, or part of them, and liked them first rate, especially my article and the article in the same number by Sr. E. J. McCullough, "To The Law and To The Testimony." "Oh, that helped me so much," she said in her earnest way.

She told me of her going to a Divine (?) healer here in Richmond, a few years ago, who gave out that he was a man sent of God, and could heal all manner of diseases; and she said, "I went to see him and I thought, maybe it is true and that God has again sent a prophet, and I felt so glad as I thought I might indeed see a man sent of God. I heard of many being healed, and it seemed so wonderful. I went, and when my turn came I was shown into a little room, and I expected him to talk to me of Christ, and of His power and mercy, and to ask me if I believed on Him, and to tell me that I must repent of my sins, and have faith in Christ; but no; he began to ask me all sorts of questions about my symptoms, and all at once he laid his hands on me and shouted out, 'Be ye healed; you are well.' I said, 'No, sir, I don't think I am.' He went on to talk to me, and I told him to take his hands off of me. Every fiber of my being seemed to repel him, and I knew he was an impostor. I asked him why he did not say anything about Christ, tell me to believe in Christ, or to at least say, In the name of Christ; and he said, 'What is the use of that when I come in Christ's stead.' It made me feel awful."

She seems to want the truth so much, and seems to see some things so clearly, and I feel that I am not enabled to enlighten her; I know I am not of my self. Oh, may a true prophet be sent soon. Oh, God, send laborers into this part of the harvest field, for precious grain is wasting; I am so weak. You Saints seem to think I am doing a wonderful work. I feel that I am doing nothing. God uses me I believe, and I want to be of more use, but what more can I do? Faith, if only as large as a mustard seed, can remove mountains, so

how infinitely small must my faith be; that not even a mole hill or an ant heap has been removed, only stirred and agitated a little. But by God's grace I will exercise the little I have, peradventure it may grow to the mustard seed size, at least, for faith, like our muscles; grows by exercise. And the promises of our God are the food. Feed on them then, O weak and trembling Saint, and then exercise the faith you have. True, faith is a gift of God, but He will give more unless you make use of that which you have, but will rather take from you, and will give to him that uses what he has, even if he has more abundance.

I sent a copy of my "Notes and Comments" on Bro. D's editorial to him, and in his next Sunday sermon he remarked that if theirs was not the gospel, the true gospel, they might as well shut up their Bibles and quit; that there was no use of any one's trying to convert him, as he was "fixed." Bless his heart, I do not want to convert him, I would not do that if I had the power, much as I long, with almost a heart breaking longing, to see him and his flock enter the true fold; yet if I could say the word that would convert him, I would not want to say it unless I was sure that the Spirit would also witness to him of its truth. No, while I feel like sewing the seed in every heart, yet I want the converting power to be the power of God, not my reasonings or persuasions, even if it were possible for me to possess strong enough powers to convert any. But I do pray that God, by His Spirit, may turn him from all error, and cause him to see and accept all truth. He and his church seem to think they would have to let go all the truth to accept what we have; to let go of Christ to accept another prophet. Oh, how blind after receiving so much truth, to think that if they accept more, they must let go all they now have. Their doctrine, at least those that are true, they seem to have received by revelation. At one of their testimony meetings one of their members remarked that the text, "And they shall put you out of their synagogues," was being fulfilled in their case; that their pastor had been told that if he would come to a certain city and preach such things as they could all agree upon, they would like him to preach for them. Alas, they are not the only people that are fulfilling that text, and I fear lest the Apostolic people themselves will come under the same condemnation. "And," said he, "about all we can agree upon is that there is one God, and that Jesus Christ is His Son. We could not agree on baptism for the remission of sins, nor of the baptism of the Holy Ghost, and on the doctrine of the resurrection and final salvation of mankind, and many others." After the service was over I went to this brother, and said, "Now, we as a church hold the same doctrines as you do in regard to these things, seeing most of them in the same light, and yet if one of our ministers should ask for this church to preach in,

you would put him out of the synagogue too, would you not?" "I expect we would," said he. "I do not see why you should, do you?" "No," he replied, "I don't, except that you will hold to the Book of Mormon." Then I began to tell him of the book, what it was and what it taught, when he was called to go pray with a sister who was ill. One brother is reading the Book of Mormon now and some tracts I lent him, but there does not seem to be much spirit of inquiry among the people. It seems as if Satan was making use of the light they have already received to blind them to a fuller light.

One night a brother read the 2d chapter of Acts and he read the text, "And it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Now, that is a strong text with the orthodox opponents of the doctrine of baptism for the remission of sins. And I thought how can that statement be made to agree with the statement of our Lord, "Except a man be born of water and the Spirit he cannot enter into the kingdom of heaven." And plainly the Spirit replied, "That time has not yet come, that time is still in the future, but the time will yet come when whosoever shall call on the name of the Lord shall be saved." And text after text flashed through my mind confirming it, such as "Not every one that saith unto me Lord, Lord, shall be saved, etc, for many will say in that day, 'Lord, Lord, we have done many wonderful works in thy name,' and He will reply, 'I never knew you.'" Then a picture of the time beyond, when, having learned obedience through suffering, all men will be led to call upon the name of the Lord, seeing Him in all His beauty and glory, and knowing Him as He is. And when the Spirit and the Bride shall say Come, then when they shall call upon the name of the Lord, shall be saved, because all will then have a proper knowledge of the Lord and of the right way to call. "Knock and it shall be opened unto you," is a true and precious promise, but there is a right time and right place and right manner in which to knock, and in this age not many have that knowledge of the way, therefore many will knock and call, but no admittance be granted because not asking in the right place and in the right manner.

Almost immediately an old man got up across the church, and said that while the brother was reading he thought how often that text was misapplied, quoting the text, and added in almost the very same words that came to me, "That time has not yet come, that time is still in the future, but the time will come when all men shall see the truth, and then whosoever shall call upon the name of the Lord shall be saved. Now was only the time of taking out of the nations a bride for the King's Son [Query, Will not the virgins be chosen too at this time?], that after the marriage has taken place then the Spirit and Bride shall

say Come, and whosoever will may come. Then it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." I thought this was a little wonderful and felt led of the Spirit to rise and testify how once but not many out to hear. Possibly he or I will have more to write soon.

Yours for the cause of righteousness and truth.

ALICE R. CORSON.

3829 4th St., Fulton, Richmond, Va. November 5.

STILL AT IT.

The prow of our craft is still headed up stream, and we are pulling faithfully with both oars. It was the wise preacher of ancient times who advised, "In the morning sow thy seed, and in the evening with-hold not thine hand; for thou knowest not whether shall prosper, either this or that, whether they both shall be alike good."

As a servant of the body duly appointed, it is my business to humbly and faithfully discharge the imposed responsibility, and I wish hereby to acknowledge the kind and cheerful words of encouragement that we are receiving in behalf of Graceland College, and those who have financially aided are the helpers in a good cause—the church authorized institution of learning. To one and all we say, do not hesitate to contribute or to sacrifice even a small amount, for think what the uniting the little mite will amount to in the aggregate.

To illustrate my meaning: The school children of Greater New York took up, for the benefit of the Galveston sufferers, a "penny collection," which amounted to fifteen thousand dollars; well might we exclaim, what wonders can be accomplished by a willing and a united effort!

The cause of Graceland, for which I plead, is just as worthy and as important as that for which the New York children gave up their precious pennies; we neither ask for penny nor dollar, the hundreds or thousands, but we do ask—yea, plead and urge the Saints to help us what they can, being their own assessors.

The Christmastide usually opens wide the flood gate of charity; please make the trustees of your own Graceland College happy by a liberal donation.

For success,

ROBT. M. ELVIN.  
Box 234, LAMONI, IOWA.

Tobacco's Power.

Here is a pretty good article issued by the *Gospel Trumpet* Publishing Company, in the form of a parable. Let your tobacco using friends read and ponder it:

"PARABLE OF THE TOBACCO SEED. "Then shall the kingdom of Satan be likened to a grain of Tobacco seed, which, though exceedingly small, being cast into the ground, grow, and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass, in the course of time, that the sons of man looked upon it,

and thought it beautiful to look upon and much to be desired to make lads look big and manly. So they put forth their hands and did chew thereof. And some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said, 'We are enslaved and cannot cease from chewing it.' And the mouths of all that were enslaved became foul; and they were seized with a violent spitting, and they did spit, even in the ladies' parlors, and in the house of the Lord. And the saints of the Most High were greatly plagued thereby. And in the course of time it came also to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes were filled with tears and they did look exceedingly silly. And others cunningly wrought the leaves into rolls, and did set fire to the one end thereof, and did suck vehemently at the other end thereof and did look very grave and calf-like; and the smoke of their torment ascended up like a fog. And the cultivation thereof became a great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High defiled themselves therewith; even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it. And the Lord was greatly displeased therewith and said, 'Be ye clean that bear the vessels of the Lord.' Let us cleanse ourselves from all filthiness of the flesh. 'Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you.' But with one accord they exclaimed, 'We cannot cease from chewing, snuffing and puffing.'

"O ye professed followers of the Lord Jesus Christ, will ye be the slaves of a nasty, poisonous weed?"

"One is your Master, even Christ."

THERE is little use of trying to run down the slanderer. The strange thing about it is that people continue to be deceived by his sneaking methods. I fear him more than I do the midnight prowler or the sneak-thief who picks my pockets. The slanderer and the thief are a good deal alike in one respect—they spend their time where they can accomplish most. The slanderer robs good men of their good name; the thief robs rich men of their money. Beware of either.—*The Gospel Missionary* (Campbellite), Covington, Indiana, October 24, 1900.

ANOTHER strange thing about it is that so many ministers continue to use falsehood and slander as their chief weapon in dealing with the faith of other people whom they believe to be in error. Instead of confining themselves to the Scriptures and other accepted authorities, when examining the authoritative teachings and declarations of belief made by them, they hunt up all the lying slanders of enemies they can possibly reach. They seemingly forget that such dishonest methods will be dearly paid for when they stand before the Judge.

HEART DISEASES TREATED FREE.

THE CELEBRATED CHICAGO HEART SPECIALIST, FRANKLIN MILES, M. D., D. O., WILL SEND \$2.50 WORTH OF HIS NEW INDIVIDUAL TREATMENT FREE.

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Mr. C. M. Buck, a prominent banker of Caribou, Minnesota, was cured of Heart Disease by the treatment of Dr. Miles. He has since been cured elsewhere had failed. Mr. J. S. Zent, of Indianapolis, State Representative of the New York Life Insurance Co., was cured after failure of many physicians.

Dr. Miles has had twenty-five years of experience, and he is well and favorably known throughout the country. He has an able and extensive corps of assistants and investigators in his private offices. He has patients in every State, Territory, Canada, Mexico, South America, Alaska, Africa and New Zealand. He cordially invites the afflicted to write to him. Candid advice given without charge.

You may never have another such an opportunity. Do not fail to write for \$2.50 worth of free treatment. Address DR. FRANKLIN MILES, 201 to 209 State Street, Chicago. Please mention this paper and carefully describe your case.

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Address, ENSIGN PUBLISHING HOUSE, Independence, Mo.



# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIŠ, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsible duties as mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish literature, where they are in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.
- Mrs. E. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Caille B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3133 Olive St., St. Louis, Missouri.

### THE SINGER'S ALMS.

[AN INCIDENT IN THE LIFE OF THE GREAT TENDON, MARY.]

In Lyons, on the mart of that French town, Years since, a woman, leading a fair child, Craved a small alms of one, who, walking down The thoroughfare, caught the child's glance and smiled

To see, behind its eyes, a noble soul; He paused, but found he had no coin to dole.

His guardian angel warned him not to lose This chance of pearl to do another good; So, as he waited, ready to refuse

The asked-for penny, there aside he stood, And with his hat held, as by limit he need, He covered his kind face and sung his best.

The sky was blue above, and all the lane Of commerce, where the singer stood, Was filled,

And many paused, and, listening, paused again

To hear the voice that through and through, through them thrilled

I think the guardian angel helped along That cry for pity, wove in a song.

The hat of its stamped brood was emptied soon

Into the woman's lap, who drenched with tears

Her kiss upon the hand of help; 'twas noon, And noon in her glad heart drew forth her tears

The singer, pleased, passed on and softly thought,

"Men will not know by whom this deed was wrought."

But when at night he came upon the stage, Cheer after cheer went up from that wide throng,

And flowers rained on him; naught could assuage

The tumult of the welcome save the song That he had sweetly sung, with covered face,

For: the two beggars in the market place.

—Henry Abbey.

DEAR GIRLS:—May I come in and make one of your charmed circle for a brief time? I found this beautiful poem in one of my papers this morning and it woke sweet echoes of melody in my soul, and while I write they are sweeping along and reverberating all through my being. It is a grand, a noble gift—this power which God bestows upon us of doing good! All have not the same gift, neither the same measure of power, but there is no one so poor, no one so humble but God has given them an unlimited capacity of doing good. None of you may have the rich, sweet voice which could charm others into freely parting with their gold to relieve distress; indeed it may be that you have no very special talent in any direction, but notwithstanding this I repeat, Each of you has unlimited capacity of doing good.

All things are bought with a price. You have capacity, but capacity is only the foundation upon which to build. All around you is the material. It is free

for the using, and you may fashion of it a beautiful structure if you will. You may so order your lives that they will be a continual blessing to all with whom you come in contact. Will you pay the price?

See, yonder is a boat fast nearing the rapids of that mighty, swiftly rushing stream and in the boat a man is sitting. Is he sleeping, dreaming, or what is the matter that so near to this water precipice he sits leaning idly upon his oars, drifting with the tide which each moment increases in rapidity and will soon draw his frail boat beyond the power of human arm to save? In vain those who are looking on call to him, the waters, in swift rushing, drown their voices, and gestures of warning are alike vain. Is there no hope; are there none to rescue; none to save? Not from the shore; not from without. Will he not rouse himself or is he bent upon suicide? To every one regarding him the truth is so plain, that whether the man himself knows it or not—whether he is sleeping or idly dreaming, he has but to remain inactive just a brief span longer and his doom is sealed—death will close the scene.

But at last with a bewildered air he suddenly awakens to a sense of his surroundings. Swiftly his senses—now keenly alive—take in his danger and bending all his energies to the task before him the prow of his boat is reversed and slowly he toils against the current towards a place of safety. Home, friends, love and life are all before him.

To each one of you, girls, life is that river and upon yourself depends the measure of your usefulness. You have only to fold your hands and drift idly with the current in order to make shipwreck of your life.

The great apostle of the gentiles bears this testimony when nearing the close of life, "I have fought a good fight." Ah, there it is, girls, all revealed in a brief sentence. The price you and I must pay for any worthy achievement is the bending of every energy of soul and body to its accomplishment. If you can pay this price it is only a question of time—your success is certain.

CORA.

"THE woman who is thoughtful is never a successful gossip."

"If we don't serve God in our homes, we contravene the Lord's highest purpose in home-making."

"THE safety of the state is in good homes. If children are to grow up godly, they must have the shelter which God provided for them—their home. All the criminals were somebody's sons, and came out of families."

"A DEFICIENCY of water in the system, if prolonged, leads to the accumulation of waste products in the blood and tissues, to deficient nutrition, often leading to constipation, dyspeptic symptoms, loss of weight and rheumatic or gouty affections."—Selected.

### JOTS BY THE WAYSIDE.

BY T. W. ORATURN.

Riverside, California. We found Uncle John Brackenbury and family comfortably settled in Riverside. Uncle John is a veritable "baggage smasher," who in connection with his son Lute are "doing the trains" and running a general transfer business. Bro. John's health is much improved since coming here, which was the incentive for leaving the Zion land.

Who said California would go dry? We have been praying for rain—but Great Scott—on the 16th of November the rain descended and the floods came and the winds blew, and there was a dampness all along the line. From four to eleven inches of rain has fallen since the above date, varying according to location, the nearer the mountains the greater the precipitation.

The weather clerk of California is in a fair way to redeem himself and can now have everything in sight, political or otherwise. After five days of a down-poor the sun came out smiling and warming the earth preparatory for a glorious resurrection of sleeping life. The brown hills will now soon be carpeted with rich luxuriant grasses and bedecked and jeweled with beautiful flowers. The effects of the rain can already be seen in the movement of "ranchers" who are busy gathering up the gang plows and beginning the preparation of lands for sowing the seed.

The orange crop is very fine; picking is just commencing; a few carloads have already been shipped for the Holiday trade. Riverside is the home of the navel orange; the estimated crop this year will reach 5,000 carloads of 360 boxes each. The picking season is from December 1st to May 1st, giving employment to many hands, the Chinese doing the major part of the work in the orange groves.

Riverside is unique. The beauty of its streets and drives, the magnificent residences and the enormity and diversity of its fruit interests cannot otherwise than impress one very favorably indeed. The deserts of Arizona and Nevada are indeed but the pathway of sorrow that leads into this Paradise. It is worth coming over the "bad lands" to reach this beautiful spot where roses bloom outdoors continually and unplucked, and where the March winds are balmy, the sun shines warm from the bluest skies and the trees are laden with golden fruits. The whole panorama is intoxicating to the eye, the air laden with the fragrance of orange blossoms and all nature lovely indeed. Such as "hostile elements," "outting winds," "blinding snows," are not in the vocabulary here. Nature seems to love rather than hate and in return man grows to love nature. Instead of being compelled to wrap up in heavy garments or in furs like a beast to protect from the icy blasts of zero winds, he can almost every day in the year, coalesce, step out into the

sunshine and bright and balmy air sweet with the perfume of flowers and over the portals of the humblest home will be clusters of luxuriant roses; imagine such a revelation of kindness from nature and the surprise of a real northerner from Missouri.

Our second debate with Rev. Edward Hyder will begin December 1st. Questions: "Book of Mormon," "Joseph Smith," "Canon of Scriptures is full."

Alexander H. Smith is at San Bernardino. Elbert Smith and wife are enjoying coast life finely. Their healthy browned and tanned complexions inspires the hope of final recovery. D. A. Anderson is looking eastward as well as fat and saucy. Bro. Gould says, "It's not all gold that glitters." Uncle Alex is large, yet he is lonesome.

### Clergy Permits for 1901.

The Central and the Western Passenger Associations have been furnished with lists complete to date of all General Conference and other general mission appointees, and notified that certificates of appointment hold good until the General Conference of 1901. Applications for permits for the year 1901 may, therefore, be made at any time.

The Western Association is divided into two departments. Applicants located in Alabama, Arkansas, Indian Territory, Oklahoma, Kentucky, Louisiana, Mississippi, Missouri, Sonora (Mexico), Tennessee, and Texas should address C. M. Pratt, chairman, Room 1320 Union Trust Building, St. Louis, Missouri. Those in other territory of said Association address Eben E. MacLeod, Chairman, Monadnock Building, Chicago, Illinois.

Applicants in Central Association territory should address F. C. Donald, Commissioner Central Passenger Association, Monadnock Building, Chicago, Illinois.

Application blanks may be obtained from local railroad agents, or from either of the above named.

All local ministers entitled to permits are referred to their respective missionaries in charge for endorsement, as heretofore.

R. S. SALYARDS, Church Sec.

LAMONI, Ia., December 1

### NOTICES.

To the Officers and Members of the State of Oregon, Greeting:—In compliance with your request for a district organization I hereby appoint a special conference to be held at Drain, Oregon, on the 2d and 3d of February, 1901, with the view to effect said organization.

I herewith authorize Bro. D. L. Harris, one of the Seventy and missionary in charge, to direct the organization of the new district. (See Sec. 120: 3).

All secretaries of the branches should send a full and complete report to Bro. Harris at Drain, Oregon, two weeks before convening of conference.

Yours in gospel bonds,

GOMER T. GRIFFITHS.

Missionary in Charge.

KIRTLAND, O., Nov. 24, 1900.

To the Saints of the Pacific Slope Mission, Greeting:—You will see by *Saints' Herald* of November 21, 1900, that I will not return to my mission, for reasons assigned in said notice. However I will continue to direct the affairs of the mission through the sub-ministers in charge.

Bro. R. Etzenhouser is hereby appointed in sub-charge of the Central California district, and Bro. Fred E. Blair in charge of the Northern district. The ministry are urged to be prompt in sending in their reports the 1st of January and March respectively, as I desire to be kept well informed of the true status of the work committed to our care. I truly feel grateful to the brethren associated with me in gospel work for

the hearty support they have given me and desire that you continue to supplement my efforts. Also feel thankful to the Saints for the kindness shown me during my sojourn among them.

I am pleased with the cheering reports which have come to me from different parts of the mission and I earnestly pray that the work begun will be continued with greater zeal and energy on our part.

There is now an opportunity afforded us to help roll on the great and grand work of God in our respective localities. So let us work while the day lasts, for the harvest time is fast approaching when Christ our Eternal King will come in His majesty and glory to garner in the sheaves and reward His reapers.

Praying that success may attend our efforts to the glory of God and the salvation of men, I remain your brother and co-worker in Christ,

GOMER T. GRIFFITHS.

KIRTLAND, O., Nov. 24, 1900.

### DIED.

BAKER.—At her home in Council Bluffs, Iowa, Sunday, November 25, 1900, Sr. Harriet Baker. She was born December 25, 1837, in Gravelly, Cambridge, England; was baptized into the Reorganized church September 18, 1895, at the Manawa reunion. Her husband and three sons, one sister and three brothers mourn their loss. She was buried from the Latter Day Saints' church, Elder F. A. Smith preaching the funeral sermon.

GARDNER.—At her home, Omaha, Nebraska, November 14, 1900, of nervous prostration, Sr. Emma Gardner. She was born October 10, 1837, in Stroud, Gloucestershire, England; was baptized into the Reorganized Church October 16, 1892, in Omaha, Nebraska, by Elder G. M. L. Whitman, and has been an earnest, faithful, consistent follower of our Lord and Master ever since. She leaves a husband, one son and five daughters to mourn their loss. Funeral services at the house; sermon by Elder F. A. Smith. Interment in Forest Lawn cemetery.

# Hacking



There is nothing so bad for a cough as coughing. It tears the tender membrane of the throat and lungs, and the wounds thus made attract the germs of consumption. Stop your cough by using the family remedy that has been curing coughs and colds of every kind for over sixty years. You can't afford to be without it.

# Ayer's Cherry Pectoral

loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; and the cough drops away.

Three sizes: the one dollar size is the cheapest to keep on hand; the 50c. size for coughs you have had for some time; the 25c. size for an ordinary cold.

"For 15 years I had a very bad cough. The doctors and everybody else thought I had a true case of consumption. Then I tried Ayer's Cherry Pectoral and it only took a bottle and a half to cure me."  
F. MARTIN MILLER, Oct. 28, 1893. Camden, N.Y.

Write the Doctor. If you have a complaint winter and desire the best medical advice, write the Doctor first.  
Dr. J. C. AYER, Lowell, Mass.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 13, 1900

NUMBER 50.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

PRICE, \$1.00 PER YEAR, IN ADVANCE.

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Latter Day Saints.

W. H. GARRETT, EDITOR.  
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ENSIGN PUBLISHING HOUSE,  
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Box B.

## MANIFEST THE LIGHT.

The fact set forth by our divine Lord that His disciples are "the light of the world" must have its fulfillment in the example of every individual who obeys the gospel if they comprehend the object for which the gospel is sent to mankind. John bears this testimony:

God is light, and in him is no darkness at all.—1 John 1: 5.

Every testimony concerning the character of God, no matter from what source it comes, always harmonizes with this declaration of John. "God is light," and it follows logically that all which comes from Him must be truth, must be light, for "in him is no darkness at all." Now, if any individual is led and governed by that which comes from God, such a one must have light, and must necessarily manifest that light, if fully adorning the profession of life in Christ. No one can follow Christ and at the same time walk in darkness or manifest that which is evil in his life, for Jesus has said:

I am come a light into the world, that whosoever believeth on me should not abide in darkness.—St. John 12: 46.

There is no room for controversy in the thought that all who truly believe in the mission of the Lord Jesus Christ will not only be willing, but anxious to do all that He has commanded; consequently, as He is the light of the world, and became such because He loved righteousness, and did that which was right in His life, so all who follow Him in the example He gave, must necessarily also be a light to the world to the extent that they "follow" Him.

But it is impossible for any one to be a light to others when they go contrary to the way He trod, or neglect to do the things He did and commanded His followers to do, by which light is manifest.

A light may be transcendently grand, glorious, beautiful; but if it is not allowed to shine forth, that those in the outer darkness may be attracted by its grandeur, how shall it benefit them? and of what advantage shall it be even to those who may possess it if they hide it so that no other can comprehend it? No wealth is of any value to its possessor except for the use he can make of it. And one may possess all the intelligence it is possible for a human brain to contain, but if he does not make use of it in disseminating knowledge to others, it is useless and valueless to him so far as practical results are considered.

Beyond all question, the world is stupendously better because the Lord Jesus Christ was manifested in the flesh for a few brief years. All classes of men will admit that fact, and the beautiful light reflected in that life has been the comfort, the inspiration and the example for the emulation of millions of mankind to a greater or less extent. How truly and forcefully has His statement been fulfilled, "I am come a light into the world," and that other one also, so full of gracious and cheering promise to the earnest, fervent spirit:

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8: 12.

To walk in the light is to be useful; is to make the sphere in which one moves, better. It is a natural sequence, for as Jesus is a light to the world, and all men acknowledge that His life and teachings are a benefit to all who will follow them, so to the extent that one may, in his own life, exemplify both the life and teachings of the Christ, to that extent is he a light to others, and is making the world better for his being a part of it. Light is cheering, darkness depressing; and only those who fear the revelations of their true condition which the light would make apparent to the observer, only they, love darkness. It is natural for humanity to love physical light. We all love a bright, comfortable, sunshiny day; the spirit seems more cheerful, the world seems more beautiful; hope is more buoyant, and we are apt to appreciate the privilege of living under so pleasant a condition. So with the spiritual entity; when walking in the light of the Spirit there is joy and exaltation, and the influence of that inspiration is to sow the seeds of righteousness, and though the reaping may be delayed, there will be fruit at sometime as a witness that the work was done "in His name."

Our Savior submitted Himself to the will of His Father and was baptized in Jordan by the ser-

vant whom that Father authorized and appointed, to do that work; He was the light of the world in that act. Can those who despise this sacred rite; and who refuse to obey it—no matter how devout they may be otherwise—reflect the light of Christ? Verily no; and with equal propriety, can it be denied that those who disregard any of the teachings and commandments of the Savior, whether given by His own voice, or through that of His apostles under the dictation of the Holy Spirit—the "other comforter"—are the light of the world, and that the promise is that they who FOLLOW Him, shall not walk in darkness. But the inference is distinctly apparent, that they who do NOT follow Him SHALL walk in darkness.

But as the light is to be reflected from those who do follow Him, His disciples, in every age, must wield a mighty influence, either for good, as they so follow, or for evil, as they manifest that which is not the fruit of His Spirit. He forgave freely all His enemies; He prayed for those who caused Him to be persecuted and put to death. But how extremely difficult it seems sometimes for brethren or sisters, His professed children, to forgive each other, though the fault be but a comparatively small and trifling one. He taught that we should love God supremely and our neighbor as ourselves. But as a rule the selfish propensities in our natures make this injunction hard to observe. Instead of loving God above all others, there are many things upon which some are apt to lavish devotion more frequently, and often more fervently, than upon our heavenly Father. In too many instances, more, very much more, energy is displayed in securing, or seeking to obtain, the wealth of this world, than is manifest in God's service. Too often the appointments of His house are but a secondary consideration, when compared to the enjoyments to be had at some worldly entertainment—not always—but too frequently, for the influence they should exert in being a light to others.

There was a time, as related by Alma (Book of Mormon, page 188, large edition), when, because the members of the church did not heed the light, they became a hindrance to those outside the church. As we look at it from our point of view in this age, we think that was certainly deplorable. But can every one who is connected with the Church of Jesus Christ today say they are free from this sin? We fear not. In some, the salt has lost its savor, there is no saving power in

them; such should take heed, repent and strive to bring forth the fruits of the Spirit, lest the sentence should be executed as given by the Savior, "If the salt has lost its savor [altogether,] it is thenceforth good for nothing but to be cast out and to be trodden under foot of men." (Matt. 5: 13).

If the light that is in thee be darkness, how great is that darkness.—Matt. 6: 23.

## EDITORIAL ITEMS.

ELDER ARTHUR ALLEN'S mission address is 1240 Glasgow Avenue, St. Louis, Missouri. Mail sent to this address will reach him promptly.

ANY one knowing the address of Bro. Thomas Bradshaw, either in this country or England, will confer a favor by addressing Mrs. Wm. Butcher, 321 W. Menomonee street, Belvidere, Illinois.

BRO. S. A. LOVE is now located at Blendsville, Missouri, having recently moved there from Traverse. He requests that any of the Saints in Spring River district, who desire preaching, will inform him at his new address.

ELDER F. C. WARNKY was to close his meetings at Nevada, Missouri, Sunday, December 9th, having baptized eight that day. He was to preach at Rich Hill, Missouri, Tuesday following, on his way to Montevallio, where he was to begin a protracted meeting to continue as interest justified.

BRO. A. H. PARSONS organized a branch at Greenleaf, Kansas, November 18th, with a membership of thirty-two. Bro. Wm. Landers, of Stockton, is president and Bro. Wm. Hodson priest. One was baptized on Sunday. They have secured a hall in which to hold services, and start out under very encouraging circumstances for a successful work.

BRO. GEO. BUSCHLEN, Arthur, Ontario, has the right view of things and presents some sensible thoughts in his letter in another column. No one should refuse to do their duty or take advantage of an opportunity to do a good work because of a fearful some one should pass an unfriendly criticism upon them. And when any one has items concerning the gospel work in their locality, which is of interest to others, they should not hesitate to send them, no matter who might unjustly impugn their motives. The Lord is judge and we should seek to please Him first of all. The editors of church papers need a good supply of bright, newsy letters from which to make a selection that will be best suited to strengthen and cheer others, but they

should not, as Bro. Buschlen suggests, be too long. If correspondents will carefully consider what they wish to say when writing, they can so condense as to say a great deal in a very short space. Cut out superfluous words and sentences, and state, simply and plainly, what is desired to be said. If one writes too often, that is, more often than the necessities of the work seem to demand, the editor can and will use his judgment and leave one out as he sees best. But none should be offended or lose courage on this account. Do all that is done with a desire to do good, to help others, and none need feel hurt because a letter or two may not be used. Bro. Buschlen shows in his letter that he has profited by his experiences, has learned wisdom, and though his zeal is in no wise slackened, he has found that the most successful way to work, is to couple his zeal with wisdom, and that is a lesson we may all learn with profit both to ourselves and God's work.

## EXTRACTS FROM LETTERS.

ELDER W. S. MACRAE, Hunt, Arkansas, Dec. 4:

Am having good hearing near here. Some prejudice of the egg variety, but the better element comes to hear. I go from here to Sallito, about January 1st, where I will spend several weeks, thence to Bald Knob, White county. Am feeling fine.

MRS. MARTHA COCHRAN, Box 1213, Ann Arbor, Michigan, Nov. 27th:

Why don't some of your elders come out to Ann Arbor? Some of the Brightside elders have been here trying to get some converts, but they do not have very good success. If an elder comes he can stay at my house and I think that he could do some good work here. The number of my house is 1008 Chubb Street; he can find it very easily, for most all the people know my husband, A. W. Cochran.

MRS. JAS. CHRISTENSON, Gilmore City, Iowa, Nov. 25th:

I could not be without the ENSIGN, for that is my only preacher and meeting I have, as I am alone and it is about twenty-five miles to any of the branch meetings. My husband who was killed by lightning June 20th, a daughter and I were baptized into the Reorganized Latter Day Saints Church four years ago. My husband was ordained a priest some time after and was trying to do his duty in serving the Lord, and tried to do His blessed will as best he knew until the day of his death. There are three of the Saints living at Rolfe, five miles from here, but none of them have been at my house since the day of the burial of my husband. I wish the Saints to pray for me, and if any of the preachers or elders come around, wish they would not forget to make me a call. I will see that they get a place for shelter when night comes at the neighbors. I am sixty years old and intend to work with all my heart that I may be a true, noble Latter Day Saint and serve the Lord, that when my time is come that I am called to go, that I may rejoice with the ones who have gone before me in the place that is prepared for me, and that I may meet there with my children when their time is called to come.

## GENERAL CHURCH NEWS.

## INDEPENDENCE

Bro. Allen Bailey has gone on a visit to Kempton, Illinois.

Apostle I. N. White left for Cameron, Missouri, this week.

Bro. Frank Rudd is expected to preach at the Saints' church next Sunday evening.

Sr. M. C. Bowler is again quite ill. Being alone, she appreciates the visits of the Saints who can make it convenient to call.

Next Sunday has been appointed by the officers of the branch as a day of fasting and prayer—morning and mid day meals—for Sr. Atwood whose sight has been rapidly failing recently. So far as possible this should be observed.

Bishop R. May, was the speaker at the Saints' church Sunday morning, and the hearers were profited. At night Bro. B. J. Scott occupied very acceptably. The afternoon meeting was a good one, the Lord speaking in admonition and promise; it was a season of comfort and cheer.

Bro. Geo. Hayward has removed his office to one of McCoy's new buildings, West Lexington street, and is quite busy. His long experience in watch work gives such satisfaction that his customers stay with him. Bro. Hayward can always be depended upon for doing what he says he will do.

Bro. and Sr. E. Harrington entertained a large number of friends at their home, 809 Euclid avenue, Kansas City, Kansas, Monday evening (the 10th), the occasion being the 21st birthday of their youngest son. Bro. Edmund C. A very enjoyable time was had. We congratulate our brother upon the attainment of his majority.

The winter so far has been all that any reasonable person could ask. Bright, sunny days, just enough frost in the air to purify it and make it a pleasure to inhale it to the fullest extent of lung capacity, and just enough of a freezing to keep the roads in splendid condition; heavy wraps are not a necessity except perhaps in a long drive; and altogether it is delightful.

Bro. W. T. Bozarth left Friday, of last week, for Colorado; we are sorry to have him leave us, he is an efficient laborer in the gospel, as well as a genial companion, and his early experiences in the work are thrillingly interesting. What we lose, however, Colorado will gain, for there is no keeping a man like Bro. Bozarth inactive as long as his strength lasts. May the Lord prosper his work. Sr. Bozarth remains here for the present.

A "Century Rally" will be held in the Saints church, Sunday, January 6, 1901, at which it is hoped every member of the branch, and as many others as may desire to participate with us, will be present. Special services will be held, in which the excellent choir of the church will have a prominent part. Let all our singers respond to the call of the chorister, and assist to make the event pleasurable, profitable and a source of good to all. Further particulars will be given later.

## LAMONI, IOWA.

Attendance at Sunday School yesterday was fair. The Christmas offering will be taken up the Sunday preceding Christmas. Elder David Wright addressed the Saints at 11 o'clock, using for his text Luke 14: 28, "For which of you intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it." The sermon was excellent. Afternoon prayer meeting was in charge of Elders Ackerly and Anderson. This meeting was not so largely attended as usual, but the time was well spent in testimony, prayer and song. Elder R. S. Salyards addressed the Saints at the evening hour upon the topic "Judgment."

A good prayer meeting was held at the church Wednesday evening. There was a large number present and good interest was manifested.

On Friday night the Religio decided to hold hereafter a Religio Teachers' meeting, to be held every Thursday evening. The Lamoni Religio is for advancement.

That one may profitably employ their evenings in Lamoni is shown from the fact that one of our young elders, during the month of November, attended thirty-five regular meetings of the branch and various societies of the church.

Bro. Bernt Johnson, of Hills, Minnesota, arrived here December 5th, and is numbered with the Graceland College students.

Bro. and Sr. Reuben Elvin are joining over the advent of a little son, December 8th.

Apostle W. H. Kelley left for Coldwater, Michigan, on Friday night.

Sr. M. B. Holmes, of Buffalo Prairie, Illinois, is visiting her sister, Sr. Nellie Elvin.

The Quaker Male Quartet, of Chicago, under the auspices of Zion's Religio-Literary Society, will give a concert Saturday night in auditorium of church.

The closing exercises of the full term of Graceland College will be held in the college chapel Friday night.

The Sunday School will give an entertainment Christmas eve, following out the program published by the General Association.

Sr. Ruth L. Smith, professor of elocution in Graceland College, and the pupils of her class, will give an elocutionary recital next Tuesday evening in the church auditorium.

Bro. M. F. Gowell occupied yesterday at the Surprise schoolhouse, about sixteen miles distant; Brn. R. M. Elvin and Isaac Carlyle at New Buda; Bro. Carlyle walking the distance there and back, eighteen miles, and bad roads too. Bishop Wm. Anderson spoke at Pleasanton.

Helena Emma Anderson, daughter of Bro. and Sr. John E. Anderson, was baptized on Saturday, in the font at the Saints' Home, by Bro. H. A. Stebbins, and was confirmed on Sunday afternoon, by Brn. Stebbins and Ackerly.

Bro. Gamalia L. Jones died on Friday night at the Saints' Home. By his request Bro. H.

A. Stebbins preached the sermon. The service was at two o'clock on Sunday. Bro. John Smith assisted, and members of the choir led the singing. Bro. Jones was born in Vermont and lived 57 years, 7 months and 28 days. He held the degree of Master of Arts, as granted him by Middlebury college, where he graduated in 1868, and his life was spent in educational work in Ohio and Minnesota. He was principal of schools in Winchester, Ohio, and Audubon, Minnesota, also was four times elected as superintendent of schools in Becker county, Minnesota; his labor greatly aiding in that new region to establish efficient school privileges. His ancestors came over in the ship Mayflower in 1620, being of the Pilgrim fathers. Until 1888 he was a Congregationalist, but, not satisfied with its teachings, he sought light, and when he heard the elders of the Reorganized church of Christ he investigated deeply. The result was baptism by Bro. J. C. Foss on July 15, 1888. He remained firm to the end. He married in 1868 and five children were born to them, four still living. He had consumption and was about thirteen months in the Home, suffering much but always patient and enduring. He was a noble man, one devoted to humanity and to God, and, without doubt, his spirit rests in the paradise of God.

## GRACE L. KRAHL.

December 10.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St., Sunday meetings 2:45 and 7:45 p. m.; Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m.; West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m.; 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

A splendid spirit pervaded and prevailed in the sacrament service yesterday, making manifest the wisdom of God and will in exhortation, revelation and prophecy. The thought was emphasized that the regular appointed services should be first sustained, and not substituted by auxiliaries. "Nearer my God to thee" seemed to be the shibboleth of all present. The meeting was well attended, though a number were kept away by sickness. Brn. F. M. Pitt and W. H. Deam in charge, assisted by the priest and president of the branch.

Sr. Kelso and daughter, M. A., of Higbee, Missouri, worshipped with the Saints yesterday. They will winter in Chicago. We hope to see them often at our services.

Bro. R. T. Cooper came in from his weekly trip between Chicago, Illinois, and Los Angeles, California, and aided with his musical talent in the service yesterday.

An excellent prayer meeting was held at the Lang mission on Wednesday night. The spirit of contrition and tongues was present to the good of the Saints.

Bro. F. M. Cooper, in visiting the various parts of his (Kewanee) district, came within the radius of home attractions, and Sundayed in the city, enjoying the services at headquarters.

Bro. Wm. Strange occupied at the mission yesterday morning, and E. J. Lang at night. Bro. P. Pement will preach there next Sunday morning, and at 716 Van Buren at 3 p. m. Bro. Strange also preached the evening sermon at the hall.

Sr. Sadie Pitt was called, by telegram, to Canada, to attend the funeral of her father, starting Saturday evening. Little Ada accompanied her. They will remain for a short visit.

Bro. E. E. Johnson still remains in a precarious condition. He was a little brighter last evening.

The Chicago Saints should give the "twentieth" century a hearty welcome by a rousing and earnest union meeting the first Sunday. Special features will be added. See next week.

In good cheer, your servant,  
J. M. TERRY.  
395 Ogden Ave., Dec. 10.

SECOND KANSAS CITY BRANCH.  
Corner 23d and Holly. One block south of Observation Park line.

Priest Geo. Edwards was the speaker Sunday morning, and our presiding elder the evening.

Our Sunday School we believe to be making rapid strides toward perfection, but as in all good work, we find that the greater the progress, the more the necessity for labor and laborers.

We are glad to announce that our Religio social and entertainment was a financial success, about \$40.00 having been realized. In behalf of the Religions, who have so requested, we desire to thank the ENSIGN for the interest shown, also those who manifested their interest by their presence.

The Ladies' Aid society of the Armstrong have placed in the hands of the Aid society of this branch, \$10.00 to be placed with their fund toward relieving of the indebtedness of our church building. The sisters desire to publicly acknowledge receipt of and return thanks for same. May the Lord bless their efforts altogether.

We were glad to have Bro. Arthur Gilen drop in and worship with us yesterday (Sunday) morning. Come again, Bro. Arthur, and stay longer.

A. C. K.

December 10.

FIRST KANSAS CITY BRANCH.  
2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine.

Sunday was quite a cold day, but the attendance at the meetings was fairly good; would no doubt have been better had the meetings been at the church instead of at the hall, as some did not find the right place. Bro. Joseph Luff delivered an excellent sermon in the morning, as also did Bro. Frank Rudd in the evening. It is announced that Bro. M. B. Williams will be the speaker on next Sunday and Bro. J. D. White in the evening.

We were notified on Sunday that the church was again ready for occupancy. Some went over to see it and were surprised at its neat appearance, everything being fresh and clean and in first class condition. The insurance company has done more in the

way of repairs than we had reason to expect from them.

Sr. H. L. Ashbaugh is again able to meet with the Saints. She has been sick for some time. Sr. Maggie Gard and husband are the proud possessors of a fine boy, born on the 5th inst. Sr. Maggie is better known as Sr. Maggie Burch.

By request of the missionary in charge and the officers of the branches we give the location of the place of meeting, and the speakers. Armstrong, church edifice, 784 Colorado Ave., Elder D. F. Winn will speak in the morning at 11 o'clock and Elder G. H. Hulmes in the evening. Chelsea Park branch, hall at 437 Minnesota Ave., Kansas City, Kansas, W. H. Pease will speak in the morning and B. J. Scott in the evening. Northeast mission, over Smith's drug store, Rochester Ave., W. R. Pickering will speak in the morning and Arthur Gilen in the evening. These announcements will also appear in the Kansas City daily papers so the sojourners in the city who desire to attend services will be able to find where to meet with the Saints. The notices will appear in the Saturday evening and morning papers instead of on Sunday morning.

R. E. PORTER.

December 11.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenbam, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Preaching all the past week, save Saturday night, when the regular monthly business meeting of the branch was held. The services were fairly well attended, Wednesday night having the largest attendance. A number of strangers in evidence at nearly all of our sessions, and thus the truth is being preached for a witness. Bishop E. L. Kelley was assisted by members of the local priesthood. The business meeting of Saturday was good in attendance, interest, and expected results.

Sybilis Burgess, youngest child of Bro. and Sr. S. E. Burgess, was baptized last Wednesday evening by Bro. E. L. Kelley, confirmed Sunday morning under the hands of Brn. Kelley and A. Allen.

With Thanksgiving work well off our hands, we find ourselves again confronted with the festive merry making that betokens the holidays; the Sunday School are beginning preparations for the Christmas tree, the Religio are going to give an entertainment and the ladies of the Mite Society are going to have a Watch party New Year's eve. Our late success has enthused and inspired us, and in our hearts we are grateful that the Lord is remembering Zion, and bringing her comfort once more.

Our social meeting of yesterday afternoon was splendid, and indeed we felt a marked degree of spiritual uplifting all the blessed day; in Sabbath School, then later in the inspired words

of our speaker, and again in the afternoon. We must not forget to speak of the evening service: Bro. Kelley was assisted by Brn. Billinsky and Cook. The anthems were especially fine, and as a conclusion to the second one the congregation joined in singing, "Praise God From Whom all Blessings Flow." Of all people we can sing that earnestly and meaningfully.

Sr. Rathbone suffered grievously the past week, being called upon to part with her youngest child, little Harry. We can sympathize with those who weep and mourn.

Bro. Kelley left for other parts immediately after the evening service.

Sr. Himmelgard's little son was baptized after the social meeting, by Bro. T. J. Elliott.

We had so many good things to speak of last week, we neglected to tell of the fine program put up by the Sunday School people; a regular service, rendered attractive by the addition of especial numbers, gave much pleasure to the large audience assembled.

December 10.

ETPA.

LETTER DEPARTMENT.

LOMBARD, Cecil Co., Md., Nov. 29.  
 Editor Ensign:—This is Thanksgiving day, and I presume we have many things to be thankful for, but the human mind is such a peculiar thing that at the very time we ought to feel the most thankful, it seems hard to bring our minds in harmony with thankfulness. I am among strangers to the faith, and strangers to me. I am supposed to be genial and pleasant, and answer all questions asked me, and be entertaining and lively, take notice of all the children and do a thousand other things; yes, and all this I do, but my heart wanders and my head grows weary, and my tongue refuses to work with its accustomed smoothness, and I long for a congenial spirit to talk with or to. But with the light of another day perhaps these thoughts will give place to brighter ones, and we shall smile again.

I have been preaching at a place called Mt. Rooky for a week or more with rather poor success as far as numbers are concerned, but those who come seem to be quite interested, and we hope for an increase of numbers and interest. The revival fever is raging all around this section of the country, and we don't know how soon it may turn our way. Bro. Daniel Carter, of Baldwin, Maryland, who presides over the branch at the above place, has shown himself to be a true helper in the gospel work, and is energetic in obtaining places for the preaching of the word. His home has been the home of the writer the greater part of the time I have been in Maryland, and it certainly has been a home in every way that Christian kindness could make it, as exhibited by Sr. Carter and her family. May the great God bless them and return to them four fold for all they have done for one of the least of His servants. The other Saints in this country are just as kind, and I have nothing but good words for them all. There is work enough in this section of the country to keep a man busy all of the time and I think much good can be done.

May the Lord help us all to do our duty with cheerfulness and pleasure and trust in God for the result.

Your brother,

Geo. W. Rowley.

FAIRLAND, I. T., Nov. 30.

Dear Ensign:—I am just as busy as I can be and so are all the brethren of the district. The work is prospering finely in the territory, as well as all over the district. All we need is

more preachers; thirty odd have been baptized in this district in less than three months.

Sunday, 25th, a Campbellite preacher, by the name of Smith, lectured against us at Hudson school-house, in Cherokee nation. This Smith is the one Bro. E. Curtis debated with thirteen years ago, at Virgil City, Missouri. When he got through I offered to debate with him, but he would not; I asked him if I couldn't have time to answer his lecture, but he said, "No, sir," finally he told me to shut my mouth, and before I left the house he called me a liar.

I answered his lecture at three o'clock to a larger crowd than he had at 11. Three nights before I met him I had a dream, and I saw a Christian preacher in the dream; I saw he would not divide time, nor debate, or do anything that was fair.

Smith wanted me to do a miracle and he would believe. He wanted me to strike him blind. I told him he was so blind now he could not see the truth. I showed him who his father was according to John 8:38-44. The Spirit of the Lord was with us in answering at 3 o'clock p. m. Oh, the contrast from the morning service. Several spoke of it; I am satisfied some sheep there is the reason Satan is raging. I shall hold a series of meetings there before I leave the territory.

Our Lamanite branch is getting along all right; Bro. Thurman, who I ordained a priest, has quit the use of tobacco and can preach his hour all right. He used five cents worth of tobacco a day, he quit one day and a half and then took a chew, and it made him very sick, he was administered to and instantly healed and the appetite for tobacco taken away. Another old brother, sixty years old, a whisky drinker and tobacco user all of his life, has quit tobacco, whisky, and coffee, and now drinks water and is rejoicing in the gospel. This brother, in the past, has spent enough for whisky to make him wealthy. The Spirit of the Lord is working with the people in the Territory. God bless those that are overcoming these weaknesses, and have mercy on them that won't try. One brother, of the Cherokees, that has been paying tithing, is being blessed financially to a marked degree.

Dear Saints, my health never was better, and the Spirit is with me in all of my work. I expect to stay in the territory four months or more. I realize the truthfulness of Joel 2:28. Many more good things to be told, but it would take too much space. I am proud of my co-laborers in this district. I start this afternoon for Chelsea.

Yours for truth,

F. C. Keck.

COVE, Arkansas, Dec. 7.

Dear Ensign:—As a branch we are getting along fairly well; Saints generally, so far as we know, are trying to live as becometh Saints. All meetings are quite well attended and the Sunday School is flourishing.

The Northeast Texas and Choctaw district conference closed on the 3d inst. A general good time was had by all, many Saints and friends coming long distances to see each other and enjoy the meetings, which were spiritual through all the sessions. Preaching services were very spiritual and enlightening to all present. Brn. G. H. Hilliard and H. O. Smith being the speakers. The duties and privileges of Saints were presented in such plain and forceful terms that no one had any ground to complain; but on the other hand to square our lives to the things required of us as Saints, live up to our privileges and thus be ready for blessings that are in readiness to be given.

Many of the brethren and sisters in this south land have habits which must be got rid of ere an inheritance can be obtained in Zion. Some of these habits are not what the law of the church may take cognizance of, but are individual and as such keep the individual in the background—making no advancement, and thus become a foolish virgin, having no oil in their vessel. And it seems to me that all the Saints who attended this last conference should awake to a re-

doubling of diligence for no one was exempt from the admonition given by our worthy bishop while here. Surely it came as from the mouth of the Lord and we should give the more earnest heed. Our evil habits are the binding powers of Satan. The gospel law is revealed for our salvation. Let us be obedient to that law, for it brings the highest reward.

In the year past it was made known that if we lived righteously the gospel would go to the regions round about and many would be gathered into the church, which is beginning to come to pass. New places are being found where the word can be presented and so the interest is on the increase, and we shall keep moving along as we find opportunity to work. The brethren are all busy so far as we can learn.

But while we rejoice in the many good things given from our heavenly Father, we are made sad by the late accident at Graanis, south of us, the bursting of the boiler in Bro. Ellis Short's planing mill at that place, by which two of the brethren were killed, Bro. Batson and Harris. We believe Bro. Batson did not have a wife, but left several children; Bro. Harris, who was brother to Sr. Earl D. Bailey, leaves a wife and three small children, also his mother who attended our late conference. Such are our experiences in this life; thus are we forcibly reminded of death's entrance at our own home from which he took one at a time until seven—all we had—were removed from us and none were left to comfort us in the declining years of life. But we are reconciled, knowing that He who gave doeth all things in righteousness. But in the gospel is our hope.

Saints generally are well, but severe colds and la grippe are putting in an appearance in a few instances. We trust the Saints of old acquaintance, as well as others, will remember us in their devotions that we may grow up together in those graces that should be exercised by all those who love the Lord and keep his commandments.

In gospel bonds,

D. BABCOCK.

BOTTENEAU, N. D., Nov. 23.

Dear Ensign:—I obeyed the gospel a year ago last July; having heard it first preached by our worthy Bro. Swensen. I afterwards heard a series of sermons by Bro. Wm. Sparling whose convincing arguments, accompanied by the Spirit of truth, cracked my Baptist shell, and set me free from the traditions and doctrines of men.

Reading the church publications had a great influence also. In fact they monopolized my reading hours while I had anything new on the subject. Oh what a contrast to Babylon! what a field for study! what knowledge, wisdom and truth are available to those who obey, to say nothing of the hope of celestial glory.

I presume that I am passing through the usual experiences of a Latter Day Saint. I seem to have mountains of evil to overcome. How hard Satan has tried to overthrow me. I ask the prayers of the Saints that I may not fall by the way.

I am the only one of my kindred in this church. My parents live at Wolf Creek, Polk county, Wisconsin. I hope some elder will stray that way; it is about seventy miles from St. Paul.

I have a number of ENSIGNS and HERALDS for distribution if any one wishes them.

Brn. Thorburn and Houghton are laboring in the Turtle mountains north of Dunsell, about thirty miles from here. I believe they are having fair success. They are two earnest workers.

We meet here once a month during the summer, but in winter we do not have many, if any, meetings on account of long distances and cold weather.

Yours in the faith,

W. H. CALLIN.

ARTHRU, Ont., Dec. 5.

Editor Ensign:—The work is rolling on like the little stone spoken of by Daniel; four more have been baptized of late. Bro. Howiet has been with us, is now at Fergus opening up the

work. Since he left, I had the pleasure of baptizing another fine young woman, and we feel as if the Lord made us a present of another precious soul for our labors. We are very happy and very busy. I may be imposing upon the rights of others in writing so often to the church papers. I have many a time resolved to write no more lest some one may think I am anxious to see my name in print, or that I crowd out others who would like to say a word; but there are two ways to look at it, and after studying the matter over carefully, I have decided that when my motive is to do good, lest I hide a talent, I shall seek for wisdom and write occasionally.

I am conscious that in large gatherings of Saints where there is prayer and testimony going on that Saints are sometimes deprived of their rights by reason of a few who love the work, and who, through lack of wisdom, occupy too much time in giving a sketch of their past life, and relating long and uninteresting experiences till others become tired, and it tends to create a feeling that they are selfish and exalted, and it spoils the meeting for all. Knowing this I wonder if the same mistake is made in writing long letters to the papers. I used to think if I did not bear testimony, sing and pray at every meeting that I was not doing my duty, but I do not see things that way now; the rights of others are to be considered both in prayer meetings and writing to the papers, and I may owe an apology to the editors for such. I have been very zealous ever since I joined the church, but many a time have acted unwisely. My zeal is as hot as ever, and all I hope is that it may increase, but I am learning that wisdom is by far the most precious gift, and if I ever get it I shall be satisfied. They used to tell me that experience will teach a fool. I generally have to learn by suffering and experience. How is it with you?

Yours ever,

Geo. Buschlen.

PERHAM, Minn., Nov. 28.

Editor Ensign:—I am struggling along trying to present the gospel in this part of the land. Although we meet with many things that are not pleasant, yet it is encouraging to find some who are not satisfied with the creeds of men but want something better.

I have just returned from Barnsville where I found the few Saints there strong in the faith, and doing all they can to win souls to Christ. Press on, brethren, the crown is at the end of the race. I preached nine times while I was gone. Some seemed anxious to hear while others are too prejudiced to investigate. With a few exceptions I find the Saints are up and doing, and the work is moving on; quite a large number have obeyed the gospel this summer in this part of Minnesota.

"Let us pray for one another,

For the day is fading fast."

Yours in the gospel bond,

E. D. OMANS.

WOODSTOCK, Can., Nov. 20.

Editor Ensign:—Having been a reader of your columns for about a year, and having derived much comfort and cheer from the many letters written by the scattered Saints, and as I have not church privileges I feel to sympathize with the many who have not. There are three families of Saints including ourselves, and we meet at our homes, turn about, and have prayer and testimony meeting every two weeks, and the Lord does bless us even though we are few. My greatest desire is to live faithful and humble before the Master that I may enjoy his blessings and be useful in helping to bring others to the light.

Bro. John Shields held a number of meetings at our place last winter, but prejudice was strong, and but few came to hear. The people seem to have all the religion they want. We were blessed while Bro. Shields was here, and believe he is a faithful worker for the Master. Our prayer is that the Lord will bless him in the work.

My wife and I were baptized the

10th of December, 1899, by Elder R. C. Evans, and confirmed by Elder R. C. Evans and Elder Frederick Gregory, since then my daughter has been baptized by Bro. Shields, and I have two younger boys growing up whom I pray the Lord will help me instruct, and set such an example to them in my home that they will grow up in the church to be useful to the Master. I feel that we Saints who have children under our care have a great responsibility resting upon us, and that our success depends upon the faithful examples and the love we practice. I feel that if our love is what it should be in our homes, it will also have its influence outside. Oh that our lives may be as Paul exhorts in Ephesians 3:17-19. That Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth and height; and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God.

Your brother in the faith,

WESLEY RAYELL.

IRONTON, O., Nov. 30.

Editor Ensign:—I thought I would drop you a few lines in regard to how a man in our village collected his tithing; it was by nickels, dimes, half dollars, dollars, etc., until he had the amount of \$19.35 which he gave to the church for the purpose of helping the cause of the great Redeemer to progress. Now, if all the dear Saints would try to save their tithing money in this manner they would not miss it when the time came for them to give in their money.

The death of Sr. Webberley was a great shock to the Saints here at Lagrange; she was a kind woman to all and a devoted christian. There was a large assembly to see her remains laid to rest, and all mourned the loss.

Some of the Saints here seem to be on a stand still, but may the Lord press the truth on their minds so that they will press on that they may share with the righteous.

I like to read the ENSIGN and learn how the dear Saints overcome their trials that press them down. I used to persecute the Saints and call them names, etc., until the Lord showed me that they were in the right path. I was a vile sinner then, but I thank the Lord that I accepted the truth and joined in with the Saints, that I may receive the reward and be able to stand in that great day when His wrath shall be poured out upon the wicked ones. My wife, three boys and I belong to the church, and may all the children of God be saved in my earnest prayer.

JAMES SISLER.

LAKELAND, Cumberland Co., N.S.

November 11.

Dear Ensign:—I obeyed the gospel two years ago and have rejoiced in the work ever since. Elder Davison baptized me; he has never been this way since. I have been sick all summer with lung trouble, but did not forget the Lord. Elder Foss administered to me and I have been quite a lot better ever since. Dear Saints, pray for me that I may ever be a servant of the Lord. My grandmother is a Latter Day Saint. I am not ashamed to confess what the Lord has done for me. A year ago I had a pain in my side; the elders administered to me and I have not been bothered with it since.

There are not very many Saints here, and I hope the Saints who read this will pray for the Saints here that we may always remember the Lord and what He has done for us. He gave His only Son to die on the cross for our sins; He rose again and is pleading with the Father for us. My desire is to be more faithful that I may meet with all the Saints and enjoy the blessings of God.

We are looking for Elder Davison here this winter. All the Saints would like to see him. I believe he does lots of good wherever he goes. Desiring the prayers of all the Saints, I am,

Yours in the one faith,  
Miss Lucy Henwood.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

NOTES AND COMMENTS.

ALICE R. CONSON.

The Rev. J. W. Daugherty, of the Apostolic church, here in Fulton, publishes a little paper, "The Everlasting Gospel." His last number contains an editorial which seems to show the workings of his mind in regard to the true church. I herewith send a copy of it, also of my reply, and if any of our brethren feel led of the Lord to write to him, they can address him at 700 Louisiana street, Fulton, Richmond, Virginia. His article is as follows:

"NO NEW CHURCH NEEDED.

"A certain preacher of the Quaker persuasion, by the name of Seth C. Rees, is contributing to the sorrows of a Methodist paper called the *Pentecostal Herald*, by going after the leading of a certain pious woman to gather the Holiness people into a church.

"The Methodist journal promptly shuts off its former stalwart friends at the instant that their movements threaten the interests of the Methodists. They seem to be for Holiness only so long as Holiness, or the 'Holiness movement,' as it is called, strengthens their side. It now refuses to permit any of these promoters of the new church idea any use of its columns, whereas they were, prior to the disclosure of this idea, highly valued contributors. What makes all this difference? Have Mr. Rees and the Holy women committed so great an evil? We have an idea that the genuine sheep is something more than fleecy wool. Some people not only go with their eyes shut, but allow them to be sealed with wax. Perhaps they will at least come to their senses sufficiently to find out a few things.

"We earnestly sympathize with Mr. Rees. He sees that unless something is done, and done quickly, that the 'Holiness movement' will die out and come to nothing. We scarcely think these friends are seeking honors for themselves, but they see what the most indifferent observation reveals—that the Holiness movement is rapidly subsiding, and they desire to harvest whatever they can, and attempt to continue the work from a safer standpoint. To this, the *Pentecostal Herald* raises vigorous opposition, and says: 'We don't want any new church. We don't need a new church.'

"We doubt very much whether Mr. Rees and his associates are seeking to establish a new church. We are rather inclined to think that, like ourselves, they are thoroughly disgusted with the new church, and have made a start in dead earnest to find the old church. We are all about ready to abandon the new church and go back to the old. We want the church of Jesus Christ eighteen hundred years old, and not one less than two centuries old. We will no longer be deceived by the religious jugglery

which is being passed off for the workmanship of God. Away with the new church and all its sects and divisions. We want the undivided, indivisible body of our Lord and Savior Jesus Christ. We do not ask for a church with an unbroken history; what we want is the unbroken resemblance. We do not ask for apostolic succession, we want apostles. We do not want men to preach to us about the Holy Ghost, we want men to preach to us about Jesus, with the Holy Ghost. We don't want a people who have always immersed, we want a church every one of whom have been baptized by Jesus Christ himself. When we abandon the new church we will be making a big stride toward the old, with all its holy glory. Go on, Bro. Rees. God says, 'Come out of her, all my people, that ye be not partakers of her sins, and that ye receive not of her plagues.'

"Neither do we need the new church. It is a useless thing. It is a stumbling block to sinners, a contradiction of the Bible, an offense to God. It has no power, no wisdom. It is sinking by its own dead weight. Its own membership is unsaved. It is not needed. We need the old church that had that gospel that is the power of God unto salvation to every one that believeth.

"We need the old church, and we need it too much altogether to be trifling away our time, and wasting our energies on the new brood that swarms all over the land. Let us break ranks, and let there be a firm resolute stampede toward the old church. We are marching that way ourselves and we follow the Lamb whithersoever He goeth."

Now, I have "commented" on his letter as below, a copy of which I send him, and I hope if it is God's will some of our well informed and spiritual elders will write to him and endeavor to make it plain where the old church is at present. Although out of Babylon, yet they cannot see her while in the heart of the wilderness, even though they may be "hearing the voice that is bidding them come," but as yet the discords of Babylon are still in their ears, and sometimes seem to drown the one true voice. But they are listening for it, and if they are his sheep will certainly hear it. The following is my reply:

"REV. J. W. DAUGHERTY, Pastor of the Apostolic Church.

"Dear Bro.—I cannot keep still any longer. I feel, after reading your last paper, that I must write to you once more, even at the risk of so offending you that I make you an enemy, although I believe there is too much of the grace of God in your heart to hold enmity against any one. Your editorial sounds to me like the cry of a troubled soul seeking rest and finding it not. And shall I who have found it keep still? No, I cannot, and I feel that it is the 'must' of the Spirit that impels me to write. 'Thoroughly disgusted with the new church,' you say, 'and have made a start in dead earnest to find the old church. We want the

church of Jesus Christ 1800 years old, and not one less than two centuries old.' That is true, but brother, where is it? Do you know where to look for it? Oh brother, will you hear and heed, even if it is one of the humblest of God's children that speaks? The church of Jesus Christ—what must its chief marks be? Every one of them are given in the New Testament. But the first characteristic I shall notice now is this: Christ Himself must set it up, or organize it as He did His first church. And you know, and none seem to see clearer, that the first or the original church apostatized so far as to be repudiated as a church.

"The Man-child that was born of the woman, or the priesthood authority that was in the early church, was taken from her, 'caught up to heaven.' Who gave that authority to the early church, and in what did it consist? Why, Christ gave the authority, of course, and it consisted in the right to administer in the ordinances of the church; to baptize, to administer the Lord's supper, to lay on hands for the gift of the Holy Ghost, and for healing, and for blessing little children. Now, if this authority, which is symbolized by the 'man-child,' was caught up to heaven, how can any society of persons, whether calling themselves a church or not, get it again? Who caught it up to heaven but the one who gave it, and would he not have to give it again to any people calling themselves a church before their administrations would be recognized as valid by Him? You see clearly that the authority of the apostate church is gone, that all her offspring are not the true children of the Highest; that she is indeed the "mother of harlots." So where will you look for the church of Jesus Christ unless in that church that at least claims to have this authority restored? Certainly not in any church that does not make this claim, and even denies the possibility of such a thing as God ever revealing Himself again to man.

"But, seeing that the true church has no existence, or rather believing it does not, and that all the orthodox churches are but the illegitimate children of a corrupt mother, how can any body of believers dare to take upon themselves the right to administer, without it is given them from on high? Suppose I and a dozen others were dissatisfied with the doctrines of the orthodox churches, and we see clearly that they have no authority to baptize, and we had a desire to be baptized; would we have a right to choose one of our number to baptize the rest, with no authority from God? 'No man taketh this honor unto himself but he that is called of God as was Aaron.' So also Christ glorified not himself to be made a high priest, but He that said unto Him, 'Thou art my Son. This day have I begotten thee,' He it was that called Christ and glorified Him, to make Him a priest forever, after the order of Melchisedec. And shall puny man glorify himself, or take this

honor upon himself, to be called a priest, or to administer in the priestly office, without being called of God as was Aaron? Just turn to the account of Aaron's calling, and you will see it was by direct revelation from God, given to His servant Moses. What presumption then for a man to take it upon himself to baptize others, who had never been baptized himself, as one did of whom you told not long ago, and as one of whom I read, who baptized himself, seeing that there was no authority in the churches, and it seems not less presumptuous to go on and baptize, and administer the other ordinances with no other authority than that obtained by the baptisms and ordinations of a church that has no authority herself.

"But there is a church that claims this authority. In fact, there are two that make this claim; one truly and the other falsely. It is wisdom to prove all things, and hold fast that which is good, as well as obeying a plain injunction of our Lord, 'By their fruits ye shall know them.' The fruits of one are such as you might expect to find on the true vine, and we ask you and all others to test it by any rule you choose, it will stand every test. And this is the test we most earnestly ask you and all others to try, 'If any man will do his will, he shall know of the doctrine.' 'To the law and to the testimony; if they [our doctrine and teachings] speak not according to this word, it is because there is no light in them.' And the fruits this vine bears are the fruits of the Spirit. (Galatians 5: 22), Love, joy, peace, long suffering, gentleness, faith, meekness, temperance; against such there is no law.

"Now as to the other church (so-called) which makes the same claim we do, as to having the authority, and having received it from God. 'By their fruits shall ye know them:' polygamy; Adam is our God; blood atonement, that is, they must shed the blood of the apostates, to atone for their sins, as the blood of Christ will not reach their case; Jesus Christ not begotten by the Holy Ghost; murder, treachery and deceit, are some of their most prominent fruits; and among those not so prominent in the eyes of the world are many others just opposite to the fruits of the Spirit: hatred, strife, heartaches, sorrows unspeakable, cruelties, injustices, and all the other evil fruits that come from walking after the flesh.

"In our little talk the other day, you said that if our church had no connection with the abomination of Utah, that it was a most unfortunate thing that they were so mixed in the eyes of the people. Yes, brother, looking at it from a human standpoint it does look so; but God's ways are not as our ways, and in no other way could His word be fulfilled. See 2d chapter of Peter, wherein the latter day apostasy is pictured, and which the Utah church fulfills to the letter. 'And because of these [the evil deeds here spoken of] the way of truth is evil spoken of.' Now

does it not logically follow that whatever way is evil spoken of on their account, must be the way of truth? And I know of no other church that is evil spoken of on their account, except the Church of Jesus Christ, that has been obliged to add the distinguishing word, 'Reorganized,' to make the distinction apparent to seekers after the truth. None others care to know whether there is any difference or not.

"But why does not your church change its name," said a lady friend to me not long ago, 'I do not see anything wrong with your doctrines, and judging from all you tell me, and from the good letters you have read me, and the articles I have read in your papers, I think they must be a good people, but I should think you would change the name of your church, since the Utah people call themselves by the same name.' I replied, 'My friend, your name is Mrs. W.; now suppose another woman comes along and says she is Mrs. W., that she is the true wife of your husband, and that you are the usurper, would you give up to her, and change your name, thus admitting that she was right in her claim, and that you were not Mrs. W. at all?' 'No, I should not do that,' she replied. 'Well, that is our position exactly. We claim to be the true bride of Christ and the Utah church is the false woman making the same claim, and to change the name the bridegroom gave us, would be to admit that that corrupt woman was right in her claims.'

"Brother, remember what a counterfeiter Satan is. Remember how many instances of his counterfeiting are given in God's word, and given for our instruction too. Now, a counterfeiter must have all the outward marks of the true coin, or none would be deceived thereby. A brass coin with none of the marks of the coin of the realm would be detected immediately. So in this counterfeit church of Utah, its outward marks are the same: it has the same name, the same officers, and claims the same powers and gifts, and also claims to have been struck in the same mint, and to be of pure gold. But the tester proves it to be the grossest counterfeit, and the tester is the word of God; and we must hold it in the light of the Spirit to see all its falseness. 'To the law and to the testimony.' If they agree not with these they cannot be true.

"As to its being, unfortunate that we are confounded with them in the minds of the people, it is only another test to prove our love to Christ. It is no cross now to confess a faith in Christ. Christianity, so-called, is fashionable, popular, and in order to have an entrance into the 'highest circles' of society, it is necessary to have your name in some one of the many orthodox (?) churches. In all ages God's people have had to have some crucible in which to test the gold of their sincerity, and it requires no small amount of courage to espouse a cause that is 'everywhere spoken against,' even when we know the cause is

a good one, therefore this latter day apostasy from the truth was a part of God's plan, as a test for His people. So many say 'I believe your doctrine, but I never could join them and be called a Mormon, even though I knew your church had no connection with their abominable doctrine and practice.'

"Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you, *falsely*, for my sake, and again in Luke, 'Blessed are ye when men shall hate you and when they shall separate you from their company, and shall reproach you, and shall cast out your name as evil, for the Son of man's sake.' We know when we are accused of all these evils that it is *falsely*, and we rejoice and are exceeding glad, for it is for His sake, and because we stand *firmly on His word*, let the world call us what it may. But had not Brigham and his apostate associates 'wrought evil in Israel,' and brought these 'damnable heresies' 'privily,' inducing many to follow 'their pernicious ways,' by reason of whom the way of truth—not some other false way—but the way of truth, should be evil spoken of today; as rapidly as the church grew before the death of the prophet Joseph and its subsequent scattering, it would have been the most popular church in the world, for it would have been the largest. When the net catches too many fish it breaks, for it catches of all kinds.

"Polygamy is not the only difference between us and the Utah church, for there are many others of vital importance, and had I time today I would like to make them plain to you. But I am willing to answer any questions you or any others may wish to ask, relative to these differences, or to our faith and practices. That is all we ask, investigation, and we ask that, not for our sakes, but for yours, for well we know that the work is the Lord's, and the increase must come from Him, no matter who plants or who waters. But we are all commissioned to sow the seed of the kingdom beside all waters, and having done our part, to leave the rest to the great husbandman.

"We want," you say, 'the undivided, indivisible body of Christ.' When the church was restored in 1830, in fulfillment of scriptures (Rev. 14: 6-7, and others), though a number apostatized, and went after B. Young, and J. J. Strang, and others, yet the true church of Christ was not destroyed. They went out from us, because they were not of us, and the Reorganization is not the setting up of the church anew on another foundation, but is putting the same church in working order, on the same foundation, with the same officers, powers, gifts and blessings, and the foundation is Christ and His revealed truth. 'And the gates of hell shall not prevail against it,' the rock, or foundation. *They have prevailed against the church, and drove the 'woman' of the 'rock' and into the 'wilderness,' but they have never prevailed*

against the Rock. 'Therefore whosoever heareth these sayings of mine and *doeth* them [not merely believeth them], I will liken him to a wise man who built his house upon the rock,' and he who hears His words and doeth them not, is likened to a foolish man who built his house on the sands. The first stood the storm and fell not, because founded on the rock. The second, even though it may have been built of as good material, after the same pattern, and with equally as good workmanship, fell, because founded on the sands. Truth is the rock, firm and unchangeable, and Christ is truth. Founded on this Rock, the gates of hell shall have no power to move our foundations? But the sands changing, shifting, and inconsistent, as all untruths are, no wonder the house on the sands falls. It is only the house on the rock stands secure.

"You say, 'We do not ask for apostolic succession, we want apostles.' You are right in wanting apostles, for they are needed in the church or God would never have set them there; 'And God set some in the church, first apostles, secondarily prophets,' etc., seems to imply that apostles were of first importance in the building of the church.

"A church without apostles, or prophets, is like a ship at ocean, that with the current drifts. Like buildings on the sand built, uncertain, insecure, which can but for a season, the beating storms endure, Or like a body human, with members all diseased. Deprived of fort and beauty its author had designed.

"Yes, we do want apostles, and God gives them as the people see their need and ask for them. 'Pray ye the Lord of the harvest to send laborers into his harvest' and He will hear and answer and call whosoever He will and ordain them and send them, for *no man taketh this honor on himself in the true church of Christ*, except he be called of God as was Aaron. For the wages Christ offers in this warfare are not to the liking of the natural man. 'Ye shall be hated of all men for my name's sake,' 'Ye shall have tribulation,' 'If they have hated me they will also hate you.' Yes, persecutions, revilings, imprisonments and even death is promised among the things that are awaiting the faithful apostle, and they meet with much of it too. These are a part of their salary. The other part is their food and raiment. That is also promised them. 'And any man that shall go forth and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not weary in mind, limb, or joint; and an hair of his head shall not fall to the ground unnoticed; and they shall not go hungry, neither athirst.' 'Whoso receiveth you receiveth me, and the same will feed you and clothe you and give you money.' 'Therefore as I said unto mine apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe. In my name shall they

cast out devils; in my name shall they open the eyes of the blind, and unstop the ears of the deaf, and the tongue of the dumb shall speak, and if any man shall administer poison unto them it shall not hurt them, and the poison of a serpent shall not have power to hurt them. But a commandment I give unto them, that they shall not boast themselves of these things. Go ye into all the world, and whatsoever place ye cannot go into, ye shall send, that the testimony may go from you into the world, unto every creature.' The above extracts are from the Doctrine and Covenants, and are a part of the restored or renewed commission to the apostles of today, and were given by God through His prophet Joseph to His latter day apostles, and the promises therein contained have been and are being verified all the time. If a church can exist without apostles it cannot be the church of Jesus Christ.

"Brother, when you abandon the new church, God grant that it may be to stride clear over all man made doctrines, all pre-conceived ideas of what the church should be; all prejudices and all thought of what man may say, right into the true church of God that is here today, the 'little stone cut out of the mountain without hands,' that is destined to roll on and fill the whole earth.

"You say the 'new church is a useless thing, a stumbling block to sinners, a contradiction of the Bible and an offense to God.' A sad arraignment, but they were your words, and they are true of any church or 'house of refuge' not founded on the rock—revealed truth.

"We need the old church that had that gospel that is the power of God unto salvation to every one that believeth.' You can find it. Can you not yet see the kingdom? that is, discern it among so many pretenders? There are many Lo heres and Lo theres, but we are told to seek for the kingdom of God. 'We need the old church,' you say, 'and we need it too much to be wasting our time and our energies on the new brood that swarms all over the land.' Yes, brother, and the old church needs you; I can see the place for you so clearly, and the power you would be for Christ and his kingdom if on the right side. You say, 'Let us break ranks and let there be a firm, resolute stampede toward the old church.' Alas, that it should be necessary to break ranks. Would that you might lead with unbroken ranks all your following right on and into the *visible* kingdom of God's dear Son. You say, 'We are following that way ourselves' and we follow the Lamb whithersoever He goeth.' Well, if that is so, you will not long be left out. But so many think that and are deceived. The apostle tells us to examine ourselves whether we be in the faith.

"Brother, 'Be ye reconciled to God' means much more than just repenting of our sins and being forgiven; if such a thing is possible before we have complied with the demands of the gospel. 'Be ye reconciled' to God's plan,

to His way, that He has marked out. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'

"Just as long as I can believe a person can be saved in any other church I would never join yours,' said a lady to me, 'even if I knew it was the true church, for I would not want to bring persecution on myself, and God is merciful, and I am willing to risk it.' Not reconciled to God's way and not desiring to be, but rather wanting God to be reconciled to her way of thinking. The hymn says, 'My God is reconciled,' which is wrong; rather let us sing, 'To God I am reconciled.'

While passing through the Valley of Decision the same lady said to me, 'I would give up reading their books and papers if they unsettled my mind so, and made me feel so wretched; read something else and you will soon get over it.' I replied that would do me no good, as I could not take up my Bible without finding the very same things taught there, and I could see it clearer and clearer all the time. 'Then,' she replied, 'I would give up reading the Bible—for a while at least.' Strange advice to give a soul hungering and thirsting for truth and righteousness as I was, and she a church member, Presbyterian. Thank God I did not listen, but heeded the advice of the word itself, 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.' Also Paul's admonition to 'despise not prophesyings; prove all things, hold fast that which is good.' Which by the grace of God I shall endeavor to do. And may God grant His grace to you and your flock to do the same.

'And may the very God of peace sanctify you, and all who believe, wholly, and I pray God your whole spirit and soul and body, may be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.' The sooner we submit our puny wills to God and are reconciled to His way, the easier will be the struggle. If I have wearied you, forgive me; if I have offended you I cannot help you; I wrote as prompted by the Spirit, and hope it will not be altogether vain. If you wish any information regarding our church, its faith, doctrines and practices now and in the past, let me know and you shall be supplied with all necessary means to gain the information that man can give; and besides the promise in James 1: 5 is still good, has never annulled, though Satan has tried to annul it; yet like all the rest of the 'everlasting gospel' is just as good now as when first given. 'Heaven and earth shall pass away, but my words shall not pass away.'

"Yours in gospel love,  
"ALICE R. CORSON,"  
3829 4th St., Fulton, Richmond, Va.  
TEHUANTEPEC ISTHMUS.

It is always interesting to watch the growth and development of a new country. Not that all of Mexico is new; portions of it are older than the

United States, but when the voyager leans over the rail as the vessel steams into the mouth of the river Coatzacoalcos, the scenes presented to him are so different from the sights of Northern and Central Mexico that he can hardly believe that he is in the land of the Aztecs. He is in the middle of a broad river that stretches back into the low coast country of the isthmus as far as he can see; away off on either shore is a fringe of tropical woods, and over on the left bank, at the mouth of the river, is the town of Coatzacoalcos. There is a long row of frame houses fronting the river. 'This is the water front and behind it the town crawls up the hill and over the headland, down to the ocean beach. Near to the wharf is the terminal station of the Tehuantepec National railway, and if it is early morning a train of bright yellow coaches stands there. In less than ten hours that train will have journeyed from the gulf of Mexico to the Pacific ocean, across the isthmus.

Now, let us take a bird's eye view of the isthmus. It is a strip of land that connects the North American continent with Central America. It is about 125 miles wide at its narrowest portion, and its altitude on the central divide varies from 800 to 2,000 feet. On this strip of land the great mountain ranges of Central Mexico are depressed. South of the isthmus they rise again and become the great cordilleras of Central America. The distance between the towering buttresses that form the ends of the Sierra Madre range and the point where the Cerro Atravesado marks the beginning of the Central American range is about eighty miles, and this depression, extending down the slopes on either side on the gulf and to the Pacific, is what is known as the Isthmus of Tehuantepec. About three-quarters of the way over from the Gulf to the Pacific is the summit of the isthmus, the low range of mountains that divides the waters that flow into the Gulf from the Pacific streams. Draw a line along this summit and you have the three zones of the isthmus. At the line is the mountain district. It rains there, but the soil is thin and poor; it is good only for cattle. On the Pacific side there are round, bare mountains that drop, in places sheer and straight, to the level of sandy plains that stretch off the Pacific coast. It is dry there and the country is available for agriculture only along the scanty water courses. Then you look towards the Gulf. There you see a broad expanse of country that stretches from the top of the mountain range clear down to the Gulf of Mexico, some ninety miles away, as fertile a country as there is in the world. There it rains abundantly, more than 100 inches per annum; but the topography of the country is such that the water does not stand upon it. There is a succession of hills that roll down from the summit of the central range, gradually growing lower and lower as they approach

the ocean until they are lost in the Gulf plains of the coast. This is the Gulf watershed of the isthmus. Coatzacoalcos is its seaport, and the isthmus railway passes through it. Toward this section is where Americans are directing their capital, brains and energy.

The Coatzacoalcos is the main waterway. It is a noble river, navigable for seagoing vessels for some twenty-five miles up from its mouth; then it divides into many smaller rivers, for there the foothills begin, and farther up these tributaries are subdivided into smaller streams, and these, in turn, into rivulets and brooks, clear, swift flowing and pure. There are not less than a dozen rivers that feed this great river, Coatzacoalcos, and the rivulets and brooks are innumerable. The whole Gulf watershed is a network of streams. On either side of them lie strips of bottom land, and beyond are the hills that rise, one behind another, to the summit of the minor watershed, where they drop into the next valley. The whole country seems to be fit for cultivation. It has a deep rich soil even upon the tops of the hills, and it is covered by one solid stretch of dense, tropical forests of cedar, mahogany, lignum vitae and many other valuable woods, interlaced with tropical vines and creepers, and filled with great, broad-leaved herbaceous plants of many kinds.

At Coatzacoalcos you meet a goodly number of Americans, for it is their supply point for imported articles, brought direct from New York, Liverpool and other cities to this port, and it can be truly said that, from this point of view, Coatzacoalcos, while it seems a long way off to the South, is nearer to the ports of the United States and Europe than is the City of Mexico. But, to see this transplanted type of American at his best, you must go a little way inland to his plantation. Five years ago the railway was completed. Then there were 8,000 acres of land owned by Americans on the isthmus. Now there are over 700,000. The town of Coatzacoalcos reflects somewhat the growth of the isthmus. Formerly it consisted of a lighthouse and a few huts; in 1894 it had 1,000 inhabitants; in 1896 there were 2,000, and now there are more than 4,000 inhabitants. But in ways true in a country that owes its growth to the development of its agricultural resources, the town follows but tardily the surrounding country, and to really learn what is being done on the isthmus one must go to the plantations. At one time it was easy to keep track of them, but now no one can tell at just what bend of a river or railroad station he may find a new one growing up.

Shortly after leaving the dinner station the train begins to climb up out of the great valley of the Coatzacoalcos by winding up the canyon of the Malatengo river. Here the scene changes. All the forenoon it has been running through tropical forests, great trees and tangled vines upon either side, and where the

frack passed through cuts in the hills there was seen nothing but soil, deep vegetable loam; now it has passed into a rocky canyon, a great wall of granite rises upon one side and upon the other; far below is a rushing, foaming torrent, the Malatengo river. The train follows this canyon for a short distance, then rocky walls rise on both sides of the track, and in a few moments it emerges upon the table lands of the central divide. For something over an hour the traveler is in a range pasture country, grassy plains with a few stunted trees and up on either side, away off, are the mountains, the ends of the ranges that are here depressed to form the isthmus. If he should leave the railway and ride across country here, he would have one of the most interesting journeys of his life. He would see where two distinct zones of the isthmus come together. The line between the tropical forest and the pine woods is as distinctly marked as though drawn with a chalk line, and he could stand upon the summit of one of these hills in the open pine country, with its long waving grass and piney odor, and throw a stone down into dense forests of mahogany, rubber, cacao, and other native products of the tropics. Away off to the Gulf this forest extends; a region where a few years ago all was wild and uncultivated, but where now are found the homes of Americans who have become transported into the tropics.

The train is but a short time upon the central divide, then it drops over on the other side, and as the Pacific slope is short, it is soon in the town of Tehuantepec. What visions are called up by the thoughts of that ruined old city!

It is in the middle of a country that is dry and parched, but along the margins of the Tehuantepec river the land can be irrigated, and there it is a picture of fertility and plenty. Fields of sugar cane spread out on either side, groves of stately coconut palms rustle their long, crisp, green plumes above them, and native huts, with half naked children about them are hidden in the shade of mango, orange and lime trees. As the traveler leaves the railway station and goes into the town, he will at once remark the changed surroundings that a few hours of travel have brought him.

In crossing the Isthmus he has journeyed from a nineteenth century town to a district inhabited by a native race of people that today are the same as they were hundreds of years ago. They are a separate branch of the Zapoteca tribe, with a history all their own, and much could be written of their customs, traditions and festivals. Modern ideas have not awakened this section because there is little to encourage a progressive man to invest his money and employ his energy. The irrigable strip along the river is narrow, hardly worth considering, but to the native Zapotecan it is all sufficient. Here they have their gardens, coconut groves and fields. Those who are so fortunate as to have inherited a bit of ground

with a water right live in the midst of plenty; the others go to seek work elsewhere. Thus it happens that Tehuantepec is a town of women. Here they seem to take the initiative in everything. In the market place their authority is supreme, and they will not permit the men to sell there. They are really a fine race of women, tall, straight, lithe amazons, of queenly carriage and pure brown complexions. Every forenoon the great, square, open-sided market house is literally packed with them. Some bring native chocolate, some brown sugar, others flowers and vegetables, here to be exchanged for ornaments and cotton cloths, the product of the native looms. This is the mart where all the petty native commerce centers, and here the women sit or stand in statuesque poses, trading, laughing or joking, truly a novel scene, animated by the badinage of these picturesque creatures with the forms of women and the minds and hearts of children.

Their costume is a curious mixture of the elegant and gaudy, the primitive and the opulent, all combined in the dress of the same person; elegant because of the rare grace of wearers of those clinging robes that serve as garments; gaudy because of the gay colors that they love; primitive and opulent, for these women, shod only with plain leather sandals bound to their brown, shapely feet with leathern thongs, wear strings of gold and jeweled ornaments about their necks. They have a great fondness for gold coins as ornaments.

American coins have the preference, probably because the stamp is clearer; and long neck chains made up of \$5 gold pieces with double eagles for pendants are often seen. Their most characteristic article of adornment is the "huipil." It is a huge head-dress made of a lot of stiffly starched native lace, which may be worn in many different ways, indicative of the occupation or intentions of the wearer. At the market it is worn in one manner—a careless, thrown-together grace it has then. At home it is worn another way, and for religious festivals it is drawn with great primness over the head and down the back, a wide lace ruffle surrounding the face, thus giving the wearer an exceedingly demure and sanctimonious expression.

There are comparatively few men in Tehuantepec, as is indeed the case in many of the Pacific coast towns of the isthmus, for they are away most of the time at work on the plantations on the other side of the range, where the climate is favorable to agriculture. Formerly Chiapas was the place where they all went, and they often traveled a week to reach the scene of their labors, there to remain six months or a year, at the end of which time they would return to spend a month under the blue skies of their native homes; but now, since so many American plantations are being opened up on the Gulf side of the isthmus, they are finding out that they can get

work much nearer to their homes, and the result is that they are being drawn away from the plantations of Chiapas.

The town of Tehuantepec fills the whole valley of the river, and contains, together with its surrounding "barrios," some 12,000 inhabitants. On the south it climbs a rocky hill several hundred feet above the river, and from the dooryards of the houses perched upon the rocks of the summit a fine view may be obtained. Bare, round mountains are in the distance, the bluish tints of their craggy sides shade gradually down into the brown of the desert plains and through the desert runs a narrow strip of green, the valley of the Tehuantepec river. Centuries ago a wandering tribe of Zapotecas found this stream, built their town upon its borders and reclaimed a narrow strip of its valley that reaches down to the Pacific coast, some ten miles away.

Standing here on the Pacific slope you can look northward to the blue range that marks the boundaries of another country, a country of today. Just over beyond that range is the Gulf slope, where is seen at its best the working of the movement that is creating a modern Mexico, while here on the Pacific side is a remnant of a race older than our historians can tell us. And all this is seen in one day's ride across the Isthmus of Tehuantepec.—*Modern Mexico.*

**Murder of Innocents.**

Bethlehem was little among the thousands of Judah, writes Mrs. Lew Wallace in the *Ladies Home Journal*. We are told that probably not over thirty children fell under the order of Herod. The murder of the innocents of the nineteenth century is a march to untimely graves, not by order of a wrathful king, but under what is claimed to be the finest free school system in the world. Go to any public school and you will see girls as pallid as day lilies, and boys with flat chests and the waxen skin that has been named the school complexion. Every incentive and stimulus is held out: Dread of blame, love of praise, prizes, medals, badges, the coveted flourish in the newspapers—the strain never slackens. Watch the long lines filing past, each pupil carrying books—three, four, five—to be studied at night in hot rooms by fierce, sight-destroying lights. Time was when spectacles went with age. They are no sign of age now. Many wear glasses to help eyes worn prematurely old by night work.

Said a thoughtful father: "My children have no child life. They are straining up a grade, talking about examinations. When is their playtime if not now, and what has become of the light-hearted boys? School is never out. Even in the fields the butterfly and the tree toad are turned into object lessons, and the grasshopper is torn to pieces in order to be instructive. When I was a boy and school let out we were gay and free. We studied in school time, and in playtime there was no thought of anything

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Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician, in a field which requires the best qualities of head and heart." The late Prof. J. S. Jewell, M. D., editor of the *Journal of Nervous and Mental Diseases*, of Chicago, wrote, "by all means publish your surprising results."

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# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as mothers and mothers, and that from the home may go the influence that shall fulfill their aim which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Independence, Missouri.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Lucina Etzenhouser, 2417 Prospect St. Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Callie B. Stebbins, Recording Secretary, Lamoni, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3133 Olive St., St. Louis, Missouri.

### YEARNING.

Out in de gret big worl' mammy,  
Oh my, hit's fine to hol' you.  
Sometimes, hit do seem mighty res'-less,  
Sometimes I do seem all alone.  
Home-day was trus' an' peace between us,  
Home now seems monst'ous fu' away,  
Yes, we was po'er den, my mammy,  
But we was satisfied an' gay.  
Trus' den fu' trus' you gi' me, mammy,  
Out in de worl' dat's not de rule;  
Hit had trus' to give his fellers,  
He'ps dem to mek him out a fool.  
Yes, I's a longin' fu' de cabin,  
Time w'en I didn't know no style;  
W'en folks was common folks erbout me,  
An' I was des yo' only chile.  
Out in de gret big worl', my mammy,  
I do as othah worl'in's do;  
Dat lesson's l'ned, but none could teach me  
Nevah to long fu' truth an' you.  
—Paul Lawrence Dunbar.

SENTIMENT and romance ought to obtain in the love a woman bears her children, quite as much as in the love she bears her husband. If she keep her wedding anniversaries, so ought she keep the anniversaries sacred to the children. In very busy households, too often the mother falls into the way of doing what she must, rather than what she may; she neglects the privileges of life in attending to the necessities. While such a course may commend itself to her judgment, it is possible that she carries her common sense too far, and that, as in love, it would be better if she showed less judgment and more romance and sentiment.

One makes an argument in the interests of pure joy and urges that too often the more delicate forms of happiness are lost from a household, as a result of mere shiftlessness of spirit. Life slouches down into permanent dishabille. The sympathies become narrow, the interests few,

and all the sweet ritual of love's ceremonies is neglected.

One of the chief benefits arising from an observance of the important occasions in a child's life is that the child gains in self esteem, appreciates the fact that he is an individual, and so comes to bear himself with increasing dignity of character. There is no doubt that countless lives have been handicapped by timidity. Some of these with the sweetest natures have the most diffidence. They lack personal expression, and those in the home take them at their own under-estimate, and set them aside with unintentional, yet unmistakable disrespect. Mothers may well have a keen eye for all these sensitive qualities of the soul, for danger lies in them as great as that which lurks in a too ardent and demonstrative character.

Nor is it easy to protect such a sensitive plant in the household. Indeed, the most difficult task a home-mother has to perform, is to protect the liberty of all under her roof. To see that the old do not irritate the young, that the young are not arrogant towards the old; that the servants are not imposed upon or do not commit impositions; that the restless and the contented, the eager and generous natures, and the cautious and cool ones understand and appreciate each other, is a tremendous task. The tastes of each must be respectfully regarded by all the rest; eccentricities and peculiarities must be borne with.

It is the trifles that make up life and the most less than trifles that constitute home life, yet in proportion as a woman devotes herself intelligently and happily to this minutiae, is the success of her home insured. A woman who has within her the love of home, which makes such labors possible, will not weary, she will be continually aware of her own good fortune in having those who need her close about her, and she will dread nothing so much as the thought that some of those now so dependent on her may be taken away, or may cease to need her loving service. The hour that concludes a woman's service to her family, is, indeed, one of the most melancholy that can strike for her. The woman of strong character will turn to books, or to charity outside of home, which she possibly has never before had the privilege of exercising, or she will take up church or club work. The woman of more dependent disposition is often submerged in memories, and her life becomes but a gray shadow.

—Modern Culture.

In sending articles for publication please see that there is sufficient postage thereon.

### Proposed Amendments to Rules of Order and Debate.

Notice is hereby given that by action of the Joint Council of the Seventy, the following proposed Amendments to the Rules of Order and Debate will be presented to the General Conference of 1901 for its consideration and action:

**Resolved,** That section 161, paragraph 5 (a), be stricken out, and that the following be inserted in its stead: "In case satisfaction shall not be given upon the examination and decision of any cause before a court of elders, an appeal from such decision may be had by the party aggrieved to the Bishop's court, and from that court to the High Council."

**Resolved,** That section 161, paragraph 5 (b), be stricken out, and in lieu thereof the following be inserted: "In case of appeal the appellant must set forth clearly to the court to which appeal is made the reasons for such appeal."

"In case of appeal the authority to which the elders' court has reported shall send at once, upon receipt of written notice of such appeal, the papers and minutes of evidence, and a copy of the proceedings of the court in said case, and cause the same to be filed with the court to which appeal is taken."

"REMARK. In cases where offending parties have absconded, or are inaccessible to the prescribed labor and methods provided for in paragraph 4, section 161, the words, 'if practicable,' should be construed to qualify the conditions named, and proceedings had accordingly. If satisfaction is not had by the party or parties, the way of appeal is open."

WHEREAS, the law of God in the Book of Doctrine, and Covenants, section 17, paragraph 13, provides that "the several elders composing this church of Christ" shall meet in conference and transact the business of the church in said conferences, etc.,

**Resolved,** That the Rules of Representation, section 176, paragraph 2, be amended to read as follows: "The only qualifications to eligibility to the office of delegate from district to General Conference shall be eldership in the church in good standing."

**Resolved,** That section 177, paragraph 1, be amended by adding the words, "The qualifications for eligibility as such delegate being that he hold the office of an elder and be in good standing."

**Resolved,** That section 175 be stricken out, and the following be substituted therefor: "The general officers of the church known as the Presidency, the Twelve, the High Council, the Seventy, the Presiding Bishopric, and all high priests, elders and priests, when traveling under General Conference or general appointment, are ex officio members of General Conference, and entitled to voice and vote in General Conference when present."

**Resolved,** That section 99 be amended by inserting in the sixth line, after the word "affirmative" the words "by a two-thirds' vote."

On behalf of a committee of the joint Seventy.

DUNCAN CAMPBELL,  
C. SCOTT,  
R. S. SALYARDS,  
LAMONI, Ia., Dec. 5.

### Clergy Permits for 1901.

The Central and the Western Passenger Associations have been furnished with lists complete to date of all General Conference and other general mission appointees, and notified that certificates of appointment hold good until the General Conference of 1901. Applications for permits for the year 1901 may, therefore, be made at any time.

The Western Association is divided into two departments. Applicants located in Alabama, Arkansas, Indian Territory, Oklahoma, Kentucky, Louisiana, Mississippi, Missouri, Sonora (Mexico), Tennessee, and Texas should address C. M. Pratt, chairman, Room 1920 Union Trust Building, St. Louis, Missouri. Those in other territory of said Association address Eben E. MacLeod, Chairman, Monadnock Building, Chicago, Illinois.

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Applicants in Central Association territory should address F. C. Donald, Commissioner Central Passenger Association, Monadnock Building, Chicago, Illinois.

Application blanks may be obtained from local railroad agents, or from either of the above named.

All local ministers entitled to permits are referred to their respective missionaries in charge for endorsement, as heretofore.

R. S. SALYARDS,  
Church Sec.

LAMONI, Ia., December 1.

### Scattered Members.

The following is a list of members of the San Bernardino, California, branch, whose whereabouts are unknown; viz.: Mary E. Hurst, Adaline Long, Susanah D. Ferris, Rachel Brooks, John W. Casteel, Orissa O. Lyby, Elizabeth A. Smith, John H. Faburn, Benjamin Matthews, Jr., Martha E. Mero, Pleasant J. Chipman, Josiah Watson, Sarah J. Bickmore, Sarah J. Casteel, Sheriah French, Clarissa A. Smith, Sarah A. Baatz, Mahalena Morongo, Thomas Morongo, Waltapa Lattopono, Wm. H. Pickering, Theodore T. Caillonay, Allen R. Baldwin, Marget M. Hutchinson, Mary Dustin, Frank Carter, Josephine Dustin, Lizzie Dustin, Tina Dustin, Eveline Dustin, T. W. Watson, Lucy Tontian, Rebecca Oliver, Francis E. Yager, James Brooks, Andrew Carlson, May T. Casteel, Eli A. Sparks, and Mary R. Thomas.

Please send us your present address, as we are anxious to locate all the members of this branch. Any one having information of any of the above named brothers or sisters will confer a favor by writing to the undersigned at No. 964 11th street, San Bernardino, California.

MATTIE DAMRON, Clerk.

### Convention Notices.

The following program will be carried out at the Netawaka convention of the Northeast Kansas district in February next (D. V.).

Talks: "What new things have you tried in your school and found helpful?" led by Bro. Harry Thomas; paper, "Why should we work in Sunday School?" Sr. Elmira Miller; quartette, by Netawaka school; "Week day influences of teachers." Sr. Fannie B. Pender; instrumental music, Sr. Lena McNutt; talks, "Three ways in which the assistant can aid the superintendent," led by Bro. Samuel Twombly; solo, by Sr. Warnock; paper, "Hints to intermediate teachers," Sr. Emma Hedricks; "The blackboard, its general use," by Bro. J. W. Buras.

FRANK J. PIERCE, for Com.  
FANNING, Kan., Dec. 1.

EVANLEIA LOST, a duet by Bro. J. Cole Moxon. Fine souvenir engraving of the little gospel boat. Everyone should possess a copy. Not a very great many of them left, better send in your orders for one or more before there is nothing left you but regrets that you do not possess a copy. Only 25 cents each. Let us hear from you promptly.

### DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Amount should be remitted with notice, to insure publication.)

WILD.—At Belleville, Illinois, No. 20, 1900, Sr. Mary Ann Wild. She was born August 10, 1831, at Cynder Hill, Staffordshire, England, was baptized August 8, 1851, at Belleville, Illinois; she had been confined to the house for a number of years, but lived a good christian life until death. She leaves several children, grand-children and friends to mourn their loss. Funeral sermon by Elder Arthur Allen.

HEQUEMBOURG.—At Nearman, Kansas, November 25, 1900, of pneumonia, Bro. John Cavender Hequem-bourg. He was born at St. Louis, Missouri, January 7, 1868, married to Miss Rose Green October 30, 1889, baptized January 1896, by Bro. J. L. Young, confirmed by Bro. J. Hoffman. He was buried in Oak Hill cemetery, Kirkwood, Missouri.

He leaves a wife and son, also a number of relatives and friends to mourn their loss. Funeral sermon by Elder Arthur Allen.

## COUGHS KILL



We know of nothing better than coughing to tear the lining of your throat and lungs. It is better than wet feet to cause bronchitis and pneumonia. Only keep it up and you will succeed in reducing your weight, losing your appetite, bringing on a slow fever, and making everything exactly right for the germs of consumption. Better kill your cough before it kills you.

## Ayer's Cherry Pectoral

kills coughs of every kind. A 25 cent bottle is just right for an ordinary cough; for the harder coughs of bronchitis you will need a 50 cent bottle; and for the coughs of consumption the one dollar size is most economical.

"My cough reduced me to a mere skeleton. I tried many remedies, but they all failed. After using the Cherry Pectoral I immediately began to improve, and three bottles restored me to health. I believe I owe my life to it."

SARAH F. MORAN,  
Oct. 7, 1893. BROOKFIELD, Va.

### Cure for Ague or Malaria in Three Days.

Use nutmeg, and char till all the oil burns out, pulverize fine, take equal of burnt alum, pulverize and mix, divide in three doses, take one just before the chill comes, whether one day, two day or three day ague.

### NOTICE.

To the MISSIONARIES of the Northern California districts—I have considerable tracts on hand yet. Do not be backward in sending for some.

C. C. JOENK,  
In charge of tract fund,  
235 S. Commerce St., Stockton, Cal.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 20, 1900

NUMBER 51.

## ZION'S ENSIGN.

A Literary and Religious Newspaper, published in the interest of social, scientific and religious truth, every Thursday, at Independence, Jackson County, Missouri.

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W. H. GARRETT, Editor.  
J. W. LUFF, BUSINESS MANAGER.

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New subscriptions can begin at any time. If possible to avoid it, never send silver as it is liable to wear through the envelope and be lost. Always give the name of the post office to which your paper is sent or we can not find your name on our lists.

When desiring your address changed, give both the old and new address. Papers will be discontinued one month from the time subscriptions expire, unless ordered continued.

In making remittances, money orders are preferable for they are absolutely safe. If you can avoid it, do not send coin or stamps. Canadian stamps are at entire loss, and Canadian currency is only worth ninety cents on the dollar to us, for that is all we can get for it at this time. Letters should be addressed, and orders and drafts made payable to

ENSIIGN PUBLISHING HOUSE,  
Independence, Mo.

Box B.

## BLESSED MINISTRATIONS.

One of the most blessed gifts that one can be privileged to enjoy in this life is the ability to make others happy, to lighten the burdens under which some may have sorrowfully labored for many weary days. One of old has said, "It is more blessed to give than to receive" (Acts 20: 35). Over and over again has the truth of this saying been realized by many who, from the overflowing fountain of their hearts sympathy for others, have sought to work for the blessed Lord, and bring comfort to the suffering ones. Of course, a great deal depends upon the manner of the ministration as to whether joy in the giving shall be realized; the motive of the heart enters rather largely into the degree of merit attaching to the effort. When it is done in His name, it must be an unselfish, unregrettable, whole-souled work of the heart, for if the motive be impure, unworthy of an offering made to the Master, it had better not be made.

There is one noticeable and striking thought connected with the class denominated "poor," which is comforting and cheering, and that is that they are the objects of special mention in promised blessings. The Lord has demonstrated His thoughtful consideration for their privations, by laying it as a duty upon the more prosperous to minister to them out of their abundance, and so recognize their obligations to God and to their fellowmen that they may acquit themselves as wise stewards, and not as lords of that which they possess. It may be profitable for us to consider a few of the testimonies of Holy Writ concerning the class denominated "poor."

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Ps. 41: 1.

He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse.—Prov. 28: 27.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.—Isa. 29: 19.

But to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.—Isa. 66: 2.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.—Matt. 5: 3.

The Spirit of the Lord is upon me, because he hath anointed me [Christ] to preach the gospel to the poor.—Luke 4: 18.

These are but a few of the references in which provision is made for the class which the Bible denominates "the poor." It has been a wonder in the minds of some as to why there should be any poor. All are God's creation and we are impressed with the fact in reading the Scriptures, that God is no respecter of persons. Again, a close study of the gospel plan reveals the fact that were the laws of the Lord fully obeyed, there would not be such a class. Further, the revelations given in the days of Enoch, and again repeated, with others, in these last days, indicate that the time will come when every man will be provided for as his necessities require, so that all will be equal in this respect, as their needs shall be. But recognizing the influence of the adversary in making use of the selfish propensities in the natural man, it seems as if the Lord has ordained that man shall redeem himself and perfect his character through the assistance of the Holy Spirit, by subduing his selfish nature in administering to the necessities of those less fortunate than himself from a worldly standpoint, thus thwarting the designs of the devil in depriving man of the blessing of his heavenly Father in discharging his stewardship acceptably.

But there is, on the other hand, much danger that the poor, through encouraging a spirit of envy, jealousy, murmuring and complaining, may bring themselves under condemnation, and incur the displeasure of both God and man. And that this condition might be guarded against, the Father has again manifested His loving care for those deprived of that which they deem so necessary for their happiness, by giving this word of warning and exhortation:

We unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's good, whose eyes are full of greediness, who will not labor with their own hands! But blessed are the poor, who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance;

for the fatness of the earth shall be theirs; for behold the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice; and their generations shall inherit the earth from generation to generation, forever and ever.—D. & C. 56: 5, 6.

The lesson in this instruction is that every one should, in humility, honesty and diligence, do the best he can in accumulating that which will minister to his comfort and to that of those dependent upon him, bearing his burdens with cheerfulness, receiving his blessing with thankfulness, appreciating those favors bestowed upon him, even though denied all that he would like to have. Every one should thank God for the health and vigor of mind and body that enables them to work for their sustenance and for the opportunity to secure the means of a livelihood. And if this spirit is manifest by God's children, they will, in the end, reap abundantly as outlined in this last quotation from the word of the Lord.

It is folly to fret and chafe under unpleasant conditions; such procedure in no wise assists to alter them, but only serves to make the burden heavier to bear, because the mind is led to dwell upon them, and the spirit is oppressed with the weight of the burden. This causes unhappiness both to the individual thus influenced, and to those who come within the radius of his association. And the unhappiness is all the greater because that under that kind of action the burden must be borne alone. There is no promise of God's help, the cheering and comforting presence of the Holy Spirit, for such an influence grieves the gentle Spirit, not being in harmony with God's will, and shows a lack of faith in His promise and loving consideration for His children. It is far better to "have faith in God," to bear our burdens with cheerfulness, humility, and an abiding confidence in our heavenly Father that He will cause ALL things to work together for our good, doing which, the burden will be more easily carried, our lives sweetened, and those around us made happier; and these considerations should make it worth the effort to attain it, the more so because God is pleased and glorified thereby.

The season is upon us when, of all times in the year, we love to testify of our affection for those around us in the giving of such tokens as means and judgment permit and suggest; when the generous impulses of our natures, for the time at least, subdue the selfish propensities, and we take pleasure in enhancing the happiness of loved ones with delightful surprises. This makes the season one of joy and

gladness, and many hearts are made lighter, many lives sweetened, because of the pleasures of this blessed season, both in the giving and in the receiving.

What but the influence of a perfect and holy life, such as was given to the world by our divine Lord, could so move the hearts and noblest impulses of all, even of worldly people, at any period; that should lead them for the once, to forget the sordid, hard pursuit of wealth and power, and strive to give pleasure to others? It is to Him, then, that we owe the blessedness of this season; and it is but a fitting acknowledgement that, as did the wise men at His birth, we should come to Him with gifts, adoration and praise; and while, as suggested so forcefully by one of the writers in the Daughters of Zion department, this week, gifts of our substance, our increase, would be appropriate and pleasing, the gift of a heart and purpose more deeply consecrated to the work of uplifting others, a heart brimming with love and devotion to His service, would truly be worthy of the occasion and the work. Shall we thus offer ourselves before Him in prayerful, faithful consecration, and seek to do His work under His guidance, that men for whom He gave His life may have the greatest of all gifts, eternal life? If we shall do so, we shall realize truly that in thus blessing others, we have followed the surest course to the highest possible happiness for ourselves, and stand with the approval of the Master in the end.

## EDITORIAL ITEMS.

The ENSIGN herewith extends greetings, and wishes for all its readers a very merry and well spent Christmas tide.

ELDER W. S. MACRAE'S address after December 25th will be Saltillo, Arkansas. As reports of missionaries are due January 1st, he requests that they be sent to him at Saltillo.

BISHOP G. H. HILLIARD sends two subscriptions from Grannis, Arkansas, and remarks:

I expect to work for the papers all the time, and if all the elders would work to that end, the lists would soon be doubled. I also sent two subscriptions to the Herald today.

Thanks, Bro. Hilliard, your suggestion is good. A number of our "good" elders are talking this matter up where they labor, and secure excellent results thereby. Bro. Alfred White and J. C. Foss, of the Independence, Missouri, district, are especially active in inducing brethren to subscribe for the church papers. Bro. W. A. Bushnell, of Independence, by making an earnest effort, secured thirteen subscribers for the

ENSIIGN in one week, recently. A little wise activity by others would, as Bro. Hilliard says, greatly increase the subscription list and do an incalculable amount of good. Try it and see the results.

Our patrons when making request of missionaries or others, to send their remittances to the publishing houses of the church, either for papers or other church publications, should not fail to add to the amount to be forwarded the price charged for postal or express orders and mailing. The church publications are placed at as low a figure as they can be sold without loss to the church; it is not fair to the church then, to expect it to pay for remittances sent them. Of course it would be only a small matter to do so for one, or a dozen remittances, but if one person is entitled to remit at the expense of the publishing departments, all are, and the aggregate would be so considerable as to entail a loss upon the church. On the other hand there is neither hardship or injustice imposed, that when some one is kind enough to write the letter, obtain the order and do the mailing, that the cost incident to the transaction should be paid by the party for whose account the remittance is sent; he would have to pay it if he was sending it himself, and he should be glad to pay it when some one else is kind enough to relieve him (or her) of the trouble of writing, etc.

Of course when the missionaries do this work, and the party for whom they do it, thoughtlessly neglects to add the cost of remittance, rather than that the kind-hearted missionary should pay the amount out of the meagre store he may have, the ENSIGN authorizes him to deduct the cost of mailing from the amount, but the church is the loser, and it is an injustice to the church. Keep this in mind then, brethren, and see that the cost of remitting is always added when some one is kind enough to relieve you of the time and trouble in remitting.

We are moved to write this because of a claim of a brother that he is entitled to credit from the ENSIGN because that he had for sometime past borne the cost of this work when remitting for others. We are of the opinion that the kindness was shown to the parties for whom he remitted rather than the ENSIGN, as they would have had to pay this cost had they individually remitted.

BRO. IVEN RICHARDS, Webb City, Missouri:

The work of the Lord is progressing slowly in this part of the vineyard. We have just commenced a new church building.

## GENERAL CHURCH NEWS.

## INDEPENDENCE.

Bro. I. N. White, J. C. Foss and M. T. Short returned Monday from a successful conference of the Far West district, which was held at St. Joseph, Missouri, the 15th inst.

Keep in view the "New Century" service at the church January 6th. It will be a profitable event, and we should have the church crowded at every service. All should arrange to attend as far as possible.

Bro. and Sr. Royal Brocaw are now residents of this city, having recently moved here from Harrisonville, Missouri. They are domiciled with Sr. Brocaw's mother, Sr. T. W. Chaburn Sr. "Nellie" was a typo on the ENSIGN for five years. We are glad to welcome them in our midst.

At the suggestion and request of Bishop R. May a general collection will be taken at the morning service next Sunday for the benefit of the poor. Let all come prepared, so far as able, to make their gift a liberal one. It is for an offering to the Master, "He that giveth to the poor lendeth to the Lord."

Tuesday evening a young peoples' prayer meeting, to be continued regularly each Tuesday evening, was held in the north room of the church, Bro. Frank Criley in charge. It was a good meeting and much encouragement was received by those attending. It will be a factor for much good; notwithstanding that the next Tuesday will be Christmas the meeting by vote decided to hold service as usual, an indication of earnestness and devotion which is both commendable and cheering.

The anniversary service referred to in the notice in ENSIGN of December 6th, signed by Bro. Wm. Clow and Srs. R. May and Wm. Bushnell, will be held in the north room of the church Saturday evening, December 29th at 7:30. This meeting commemorates the miraculous manifestation of heavenly light at a baptism in Canada, December 29th, 1875, on an exceedingly dark night, and those present on that occasion, or at the prayer meeting the following Wednesday evening, who may be present next Saturday week, will give their testimony and experience. Letters will also be read from some who may not be able to attend this meeting. All who may desire to hear these testimonies and the graphic relation of this marvelous experience attending the administration of one of the gospel ordinances, will be welcome to attend this service. Bro. Wm. Clow will have charge and it will be an interesting occasion.

The arrangements by the Sunday School officers being such that the children's treat, Christmas eve, December 24th, will be distributed without the necessity of leaving their seats, and the confusion attending it be reduced to a minimum, and the fact that the lower room is entirely inadequate to accommodate the crowd attending, the entertainment will be held in the main auditorium. The Sunday

School have also arranged for assistants in cleaning the church of any litter resulting from decorations. It is desired that everything be conducted as orderly and quietly as possible, such as is befitting the house of the Lord.

Sunday was cloudy and threatening, but to the credit of the Saints, good audiences were in attendance at all services, 324 being at Sunday School. The morning sermon by Apostle Joseph Luff was full of instruction for the perfecting of character, and that it was forceful the remarks at the afternoon service were in evidence. A very spiritual service was enjoyed by many at the afternoon hour, the Father speaking in exhortation to the Saints, admonishing them to be found in their places in the Lord's house, at the appointed hours of service, and declaring that some were under condemnation for this neglect. The influence of the Spirit accompanying this manifestation was very sweet indeed, showing the LOVE of our heavenly Father towards His children while admonishing them. At the young people's prayer meeting another cheering and spiritual time was enjoyed, the Lord speaking again words of exhortation and comfort to the young. Bro. Frank Rudd was the speaker at the evening service and though suffering from a severe cold, bravely stood at the post of duty, and his effort was well received. What blessings are in store for the Saints if they will only be heedful and diligent.

Bro. J. J. Luff is making quite a nice show of pure candies for the holidays—look in his store on West Lexington as you go by.

## LAMONI, IOWA.

Though the weather Sunday was very unfavorable, over three hundred were in attendance at Sunday School. Two good sermons were delivered at morning and evening services by Apostles J. W. Wight and Heman C. Smith. Bro. Wight spoke upon the principles of the gospel, Bro. Smith upon the text, "All things work together for good to them that love God."—Romans 8: 28.

Preaching service was held at Saints' Home by Elder R. M. Elvin.

Daughters of Zion report a very good meeting held Friday afternoon. A paper upon "The Marriage Covenant" was read by Sr. John Smith, and one upon "Hygiene of our Homes," by Sr. L. A. Gould.

Quite a number of Sunday School teachers with their classes will distribute baskets of "good things" on Christmas day to various families. This is a commendable custom of the Sunday School, and certainly is the Christ-spirit.

The fall term of Graceland college closed last week with appropriate exercises. Two weeks of vacation will be given the students.

Bishop E. L. Kelley arrived home Monday from St. Louis, and left Saturday noon for Council Bluffs.

Elder Columbus Scott re-

turned from his mission field, last week, quite ill.

Elder M. F. Gowell left for Allendale, Missouri, Saturday morning, to do missionary work in that region until after the holidays.

An audience of from five to six hundred people greeted the Quaker Male Quartet Saturday night in auditorium of church. This entertainment was given under the auspices of the Religio, and will net this society about \$25.00.

G. L. K.

## DECEMBER 18.

## CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:46 p. m. Lang Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 119th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

As a token of respect to the departing year and century arrangements have been made for an especial meeting on the last Sabbath; a combined effort of the branch, Religio and the Sabbath School to praise the Lord and exalt His holy name. Services will commence at 1:30 and continue with intermissions during the evening. Come with lunch and stay to enjoy it all. Let each one be interested to make this an appropriate farewell to the old year. "Ring out the old, ring in the new" by then turning our faces toward the future and give the new year and century a grand reception in an extra large and spiritual union meeting on the first Sunday. By an effort from each one, these two meetings can be made a blessing to the work in Chicago which we all labor.

Bro. and Sr. Carpenter, two of the isolated ones of north Wisconsin, spent a few days in the city enjoying the services very much. They started last evening homeward still willing to continue in the wonderful work. Sr. E. P. Wheeler, formerly of our city, now of Wyoming, Illinois, was with us on the Sabbath in earnest devotion. She and son hunger for the association of the Saints.

Bro. J. L. Benson will spend the holidays at his home, Magnolia, Iowa, departing this week. Bro. Benson is a coming graduate from the Northwestern University Dental School of our city, an institution standing with the best of the land and a mammoth arrangement. Prof. G. V. Black, a leading dentist of the world, stands at the head. There are 600 students, with an outgoing class of 238, among whom is our young Bro. Benson. We have passed through some of the experiences of this school through the kindness of our brother and have reason to believe it will make of us a more perfect man physically. Bro. B. is an active helper in church work.

Bro. Philemon Pement loves to defend the Book of Mormon and to make plain the gospel; this he did in a sermon yesterday at headquarters. Bro. P. is one of our many willing, sacrificing men of the priesthood.

Our young elder, F. M. Pitt, cheered us by plainly showing the promise of an inheritance on the earth, not forgetting the con-

ditions upon which the promise is made.

Bro. John Harris occupied at the mission last evening. Bro. H. is an earnest Sabbath School worker at that place.

We hope the Saints will keep a lookout for opportunities to open new missions. We need more. For aggression,

J. M. TERRY.

395 Ogden Ave., Dec. 17.

FIRST KANSAS CITY BRANCH. 2324 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m. Social service 12:15 p. m. D. F. Winn, pastor, 2306 Bellfontaine.

We met in our church on Sunday. All seemed to be glad to get back to the church again after our temporary absence by reason of the fire. Attendance at all of the meetings was good. In the morning we had a good lecture from Elder J. D. White on the duties of the Saints toward each other. Sacrament was administered at the 12:15 meeting, and the Spirit was abundantly present. A number testified who are not often heard in this meeting. In the evening Bro. J. D. White preached as per previous announcement. The sermon was a good one.

The Christmas committee has announced that the entertainment will be held on Christmas evening. The burning of the church has materially interfered with the work of the Christmas committee, and a part of the entertainment will have to be omitted, but we think the part to be presented will be pleasing to all interested.

Bro. Walter Smith passed through the city Tuesday, en route to Holden, to visit with friends and relatives.

Bro. Arthur Gillen delivered an excellent sermon at the Northeast mission on Sunday evening, and a protracted effort is being held there during the week which, we understand, is well attended.

The announcements for the various churches and missions in the city, next Sunday, are as follows: First Kansas City branch, Bro. B. J. Scott will preach in the morning, and Bro. W. H. Pease in the evening. Armstrong branch, Bro. Edgar Harrington in the morning, and Frank Rudd in the evening. Chelsea Park branch, Bro. D. F. Winn in the morning, and Bro. W. R. Pickering in the evening. Northeast mission, Bro. M. B. Williams in the morning, and Bro. Ammon White in the evening.

Address of the Northeast mission, hall over Smith's drug store, Rochester avenue.

R. E. PORWER.

## DECEMBER 18.

SECOND KANSAS CITY BRANCH. Corner 23d and Holly. One block south of Observation Park line.

The services of the day, from Sunday School to night meeting, were well attended yesterday. Our teacher, Bro. Fred Koehler, was the speaker at the morning hour, and our presiding elder the evening.

We were glad to have Bro. F. C. Warnky and Wm. Clow worship with us in our social meeting. Bro. Clow gave further announcement of the anniversary prayer meeting to be held

on the 20th. Our little branch will try to be well represented, several having already expressed intentions of going over.

We expect to hold our Christmas entertainment on next Monday evening.

Our chorister, Bro. Gus Koehler, was all smiles behind a brand new baton Sunday morning with which some, appreciative of his good services in the way of music in our branch, had presented him. Gus suggested that if we were all as much pleased with it as he was, we would watch its movements very closely and good results would follow.

Our priest, Bro. T. Newton, was not able to meet with us the whole day Sunday, and was indeed greatly missed. Bro. Newton has been a sufferer for some time, not having been able to be at his work since August. We do trust the Lord will remove the affliction ere long.

A. C. K.

December 17.

## ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service. Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 7:30 p. m.; preaching at 8 p. m. Cheltenham, 5711 Madhester Ave.; services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

The Cheltenham people are having their church all "fixed up," preparing to start the twentieth century all adorned.

Bro. Roberts visited with us yesterday afternoon, there being no services at Cheltenham, the church being in the hands of the decorators.

Bro. Allen occupied the pulpit twice yesterday.

Mrs. Dawson, Emma Smith and others on the sick list.

Sr. Maude Crawford visited with us yesterday. Mrs. Trowbridge and son, Lou, spent Sunday with Bro. Richard and wife.

Elder Allen left this morning for work in the field.

Bro. Noah Cook and son, Ivor, went to Belleville yesterday. Bro. Cooke being appointed speaker for the night service.

The social service was quiet and enjoyable; seventeen testimonies and a number of prayers.

The Religio gives an entertainment New Year's eve in the auditorium; immediately following, the sisters of the Mite Society hold their reception in the basement, continuing until the twentieth century is ushered in. Light refreshments will be served.

ETTA.

December 17.

## DENVER, COLORADO.

Church, corner of 22d and Arapahoe Sts. Services Sunday—Sunday School at 9:45 a. m.; preaching at 11 a. m. and 7:30 p. m.; sacrament service the first Sunday in each month at 8 p. m. Prayer meeting Wednesday evening. Zion's Religio-Literary Society Friday evening.

No storm yet, the weather as I write is more like May than December.

Bro. and Sr. H. D. Bartlett are rejoicing over the advent of a son, born the 11th inst.

January 6, 1901, will be rally day with the Denver branch; we urge that every member that can, be present. Let us begin the new year and century with a grand rally, and determination to do more for the Lord than

over before, not simply because it is customary to make new resolutions at the beginning of the year, but because it is our duty and the work demands it. We would be glad if the Saints not living in the city would make an effort to be present on this occasion.

The Sunday School Christmas entertainment will be held at the church Christmas eve.

Elder R. C. Evans arrived in the city Friday afternoon and left for St. Joseph Sunday night, after the evening service.

Sunday morning the church was filled with worthy Saints to listen to Bro. Evans discourse from the text, "I perceive that God is no respecter of persons." He handled the sheep and goat question in a way that is new to good many, satisfactory to the writer though.

The Religio was well attended and the program well rendered.

At the evening service the house was filled to hear Bro. Evans discuss the question of the divine mission of Joseph Smith.

Bro. Sam Brannon arrived home from Graceland Sunday morning to spend the holidays.

Cannot Bro. A. H. Smith make Denver a visit on his way home? We do not know his address.

S.

December 17.

SAN FRANCISCO, CALIFORNIA

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; praying 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 16th street.

Thanksgiving day was clear, warm and pleasant, the sun was shining at its very best for this time of year, and the day opened up as one for thanksgiving and praise. A goodly number of Saints met at our hall to commemorate the day. We were much pleased to have with us Bro. R. Etzenhouser, who occupied the pulpit and led our thoughts in ways of thankfulness. In the afternoon came the regular turkey at our several homes; and then all our city was turned to sadness by an accident near the baseball grounds, where the roof of a building fell in with upward of a hundred people, killing about twenty and injuring about twice as many more. How short the step from happiness to sorrow.

Bro. Etzenhouser has just returned from Walnut Creek and is now on his way to Santa Rosa.

Sunday morning, after the regular Sunday School service, we had preaching by Fred B. Blair, who has now gone on a tour to Irvington, Livermore, Stockton and Sacramento, to be gone ten days. At 12:15 we held our sacrament meeting, we had a very profitable session; five hymns were sung, four prayers offered, and eighteen testimonies given, some of which were very impressive. At 7:30 p. m. Elder Albert Haws was the speaker.

Wednesday evening our regular business meeting was held at the home of Elder John B. Saxe, and the good of the cause in this city was considered.

During the week President Geo. Q. Cannon, of Salt Lake City, was in the city. He was

en route to the Sandwich Islands to celebrate the fiftieth anniversary of his preaching his gospel there; he was accompanied by other elders of his church. We understand that he preached twice here Sunday.

Friday night the Religio gave an open meeting at the residence of Bro. Hawley; no program was followed, but the evening was given to amusement. For the time being we were like children again, and united in playing games, charades, and social visiting, until a late hour. It was a very pleasant change and a happy evening spent. Long live the Religio.

GEO. S. LINCOLN.

December 6.

LETTER DEPARTMENT.

LINN, Mo., Dec. 10.

Dear Ensign:—At this writing Bro. C. J. Sparlock and myself are enjoying the hospitality of the Saints of Osage county, known as the Whearso branch; came here last Saturday, and this will likely be our headquarters the rest of the winter, it being the only branch within the territory assigned us at the late General Conference.

En route to this, the northern part of our field, we came by way of St. Louis, where we were privileged to meet with the Saints in their regular services, the first opportunity we have had of this kind since entering our field of labor in May; here we received encouragement spiritually, also financially from the Saints who know it takes the temporal means to carry on the spiritual work of the church.

Our stay in St. Louis was short, but long enough, however, to get a fair view of some parts of the city, which was considerably appreciated by myself. From there we drove to St. Charles and tried to procure a building in town in which to present the gospel. Failing in this we went into the country about eight miles to the home of Bro. Daniel Lobman, where we held two meetings on Sunday, very few coming out.

Monday we were on the road again, and after two and one-half days drive through the mud had the privilege of meeting with Bro. F. M. Bass and family with whom we stayed one week preaching three times in a Methodist church, when we were informed that they wanted it the rest of the week. The day before we left there Sr. Maud Coleman, daughter of Bro. Bass, was baptized.

This family of Saints are very much isolated, not having heard a sermon by Saints for fifteen years, we being the first to represent our work in that community. Two and one-half days travel from there, over rocks and hills, brought us to this branch.

Yours in bonds,  
GEO. W. BEEBE, JR.

POPULAR BLUFF, Mo., Dec. 5.

Dear Ensign:—I write you a few lines asking the prayers of the Saints, that I may live true and faithful and worthy with the Lord. My trouble at this time seems to me to be more than I can bear, so I ask the prayers of others that God will give me courage to bear in patience my troubles through life. My husband died the 23d of November; we were married in April 1866; none but those who have lived together a long time can realize what such a separation means. He was a soldier in the civil war, and was a believer in the gospel, but never obeyed; he was a friend to the elders, and was always glad to see them come. Last August he and I were at one of our neighbors, whose child was laying a corpse, having died the evening before, there were several there besides us; he heard singing in the house, the prettiest singing he ever heard, he said. I did not hear it. He never said a word about it for several days, but when Bro. Sparlock and Bro. Beebe were here and he told us, said he had thought he would not say any thing about it, but it was bearing on

his mind so he concluded to tell us about it. About six years ago, soon after the gospel was first preached here, one night soon after we went to bed, my husband said to me, Did you hear that? I said, No, I did not hear anything; he said he heard someone sing "Amazing Grace, How Sweet the Sound," clear through, said it was such pretty singing. We lived in the country and knew it was no visible person, but he said not to tell the neighbors for they would laugh at him. He would talk the gospel to the people and contend for the true faith, but neglected to obey.

My daughter, 29 years old, died with consumption two years ago the 22d of next January; she left a little girl eight years old with us, her only child living; the little girl's papa died with consumption, or throat trouble, when the child was five years old, so it seems like I have trouble on top of trouble. Six of our children died small, but that is not like giving up a grown one, and it is still harder to have to give up my husband, whom I had lived with so many years. I have one son twenty-two years old and one sixteen, and the little granddaughter. I am not afraid but what we can make a living, it is the lonesomeness. I am away from church privileges and in a very lonely place, but believe God has placed me here for some purpose known to himself, but unknown to me. Dear Saints, remember me in your prayers.

SARAH GLASENER.

NORTH PLYMOUTH, Mass.,  
November 25.

Editor Ensign:—I have perused your pages for many a week and I am indebted to you for your instruction that I have received; and after reading a letter from some one that we must be selfish to get all we can from others and not try to do the same to others, it fitted me quite well for many times I have dropped the Herald and taken up the ENSIGN first when they have both come to me. I believe it has been doing an excellent work for the church. I hope all the Saints will help to support it is my wish.

We are laboring in Hinwood and Co-hasset at present, and hope we can report to your pages the work we hope to do. May the Lord help us to walk in the straight and narrow way, and be able to point others to the same. His Spirit, to abstain from all appearance of evil, to keep the Word of Wisdom, to keep pace with the church, and to be a faithful representative of Christ's kingdom, for I believe it is set up to prepare a people for God.

May you prosper, and continue to send forth the glad news to all, is my prayer.

Your brother in the one faith,  
N. R. NICKERSON.

CHICAGO, Ill., Dec. 1.

Editor Ensign:—As I was reading this week's ENSIGN and noticed that the Saints at Springfield, Missouri, were building a church, it put me in mind that I have three cousins living there. Edward Davis lives about two miles south-east of Springfield. He is an upright, honest man and I think would accept the gospel if shown to him right. I also had an uncle and cousins by name of McPhersons. My uncle's name was Alexander McPherson. Mrs. Foss, public administrator's wife, is a cousin of mine. If any of the Saints down there see this, will they try and interest them in this great latter day work, and show them this item, as I can say I know of a truth this work is true. I also have an aunt by name of Margaret Jones, near St. Joe, Missouri, who was interested in this work. Will some of the St. Joe Saints try and look her up. She has several sons and daughters living in and around St. Joe; one near the Catholic Brothers' College.

In gospel bonds,  
WM. C. CUMMINGS.  
491 W. Madison St., Room 19.

MALDEN, Mo., Dec. 10.

Editor Ensign:—We sold our hotel at Willow Springs, Missouri, and arrived at this place September 3rd. We are in the hotel business again, having bought out the people who

were in the Malden Hotel. Dear Saints, how glad I would be to see you all again; there isn't any Saints except ourselves in this place.

I received the first ENSIGN yesterday that I have seen for months, I see by that that Bro. Sparlock is near us. Dudley is not far from here and if he is still at that place I hope he will visit us. We like it down here but have some fear of sickness in summer. We have been attending a Methodist protracted meeting, but it does not satisfy our spiritual needs. We long to hear one of our own faith. My aged mother is with me and is strong in the faith, but is getting more feeble of late; she would be delighted to see an elder and have a good talk.

Dear Saints, do not forget us away down here in land of cotton; we would like to move to Independence, Missouri. Hoping that we may all hold out faithful to the end, I am

Your sister in the faith,  
MRS. MAGGIE LAY.

FULTON, RICHMOND, Va., Dec. 9.

Dear Ensign:—The conference passed off pleasantly, though not as many Saints attended as we hoped for, and a very slim attendance from outsiders. One night (Sunday) I was pleasantly surprised on finding the room nearly full; but lo! they were all Utahites, or "sure enough Mormons," giving the word "Mormon" the meaning the world gives it. They are having better success in getting a hearing than we are. People are so awfully afraid of us; they think as the saying is that we "are neither fish nor fowl, nor good red herring." I was told that one of their elders said, Yes, he knew about our church, that all the difference was they had practiced polygamy and owned it, while we had practiced it and denied it. So the people think we are the worse "Mormons" of the two.

As you will all see by Bro. Goodrich's letter from here, the Apostolic church has had, and is still suffering from, a severe attack of Mormophobia. The first symptom I discovered was a chill; that only affected a few members of the body; then it went to the head (the pastor) and seemed to affect his brain as was evinced in his sermons; he began to preach things he had formerly denied, and to deny things he had formerly preached. Of course it was the delirium of fever, for no sane man would do such a thing, unless he was driven to it by fear. But it was the fever, no doubt, which was augmented on hearing that I read a letter from one of our sisters, in their ladies' meeting, recounting her blessed experiences and the healing instantaneously of a paralytic brother by the administration of the elders; also expressing an interest in the Apostolic church and trusting they might yet see the way of the Lord more clearly, and finally be gathered into the one true fold.

That was too much; when the pastor heard it his fever rose to its highest pitch and culminated in a strange act, viz., the writing me the letter letting me know I was not wanted there. But I soon discovered it was not confined to the pastor alone; a widow woman whom I dearly loved, and with whom I had had many pleasant talks, and whose prayers and testimonies were so good, and who, I believe, is just as honest and sincere as I am, was also taken with the fever; it is very contagious, especially among church members; seems to affect them worse than worldlings or infidels. In fact, the latter class are more nearly immune than any other.

When the fever took her it caused her to write me a note saying that I and my minister were not wanted, or words to that effect, to make the call she herself had arranged for. While attending the ladies' meetings I threw in a dime toward buying wood to heat the little room in which the meetings were held, but the dime has since been sent back to me. Not a single member of the Apostolic church—even those who formerly had attended our services—not one of them came.

I went to the ladies' meeting the night after I received Mr. D's letter,

as a lady sent for me to go with her, and I said I believed it was right for me to go that one time. I told Bro. Goodrich I was sure Mr. D. would be there. Sure enough, he was there for the first time that he had ever been in their meetings for Bible study, at least when I was there. He did all the reading and all the commenting, not giving any one a chance to say anything concerning what was read. But as he was about to close I arose and said, "Bro. D., I would like to say a few words of your pleasure." "Well," "I have only come to bid these sisters good-by;" then turning to them I said, "I received a letter from your pastor informing me that I was not wanted in this church any more, neither in the ladies' meetings nor in the other meetings, therefore I have come to bid you good by. I felt that I ought to do this and to let you know that I had only a feeling of warmth, tenderness love for you all, that I had enjoyed worshipping with you, but of course I could not go where I was not wanted, nor where I could not use my influence for the truth's sake. When I first got the letter I went up stairs to my room and prayed and wept bitterly, but soon I was laughing and praising God that I was counted worthy to be turned out of the synagogue for Christ's sake. But in turning me out, it was not me alone they turned out, but the Christ that dwelt in me, for inasmuch as ye did unto the least of these my brethren, ye did it unto me, said Christ."

Then I bade them each one good-by, going to him first. He seemed quite affected and tears were in the eyes of some of the sisters who did not wait for me to go to them but came to me. But alas, the tears wouldn't stay in my eyes, my heart was too full. When I began speaking he dropped his head and never looked up till I had finished.

I have been told that they thought wrong of me for boarding Bro. Goodrich. "Why should they," said I, "I have to board other gentlemen, why don't they criticize me for that?" "Oh, they think he is a Mormon." Yes, just as the Scriptures said, they make a man, a perfectly innocent man, an offender for a word, and that word is "Mormon." "But I think," said my informant, "if I were you I would have him board somewhere else." "I will not do it," I replied, "I am only too glad to board one of Christ's servants. Should I see anything in him that would justify me in sending him away, I would neither go to hear him preach myself, nor invite others, and will not hurt his feelings by insinuating that I dare not board him. Furthermore any one that was capable of misjudging me for that, I did not want their society anyway. One thing I was sure of, there was no room in a pure heart for impure surmises."

Well, when the sons of God in Job's time met together, Satan came also, and it seems as if the same results follow now; although not visibly present, yet he enters into the hearts of even members of our households. My young lady boarder took the Mormophobia too, which in every instance seems to open the door to his Satanic majesty, and became angry because I entertained a few of the Saints, saying she would not stay where she had to associate with such trash, making fun of me to my children, etc., so I requested her to seek another boarding place as soon as possible, which she did. Thus evidences are multiplying that this is the work of the Lord.

I had been asking for more evidence, not that I doubted, but things were going so smoothly, and I had hard work to believe the Apostolic church was not of the Lord. Their meetings were so spiritual, and I had asked God to show me clearly how it was. I think I have been shown that it is indeed a wild vine and bears only bitter fruit, not the true fruit of the Spirit. So I thank God and take courage, and hope some few of the seeds of truth I have scattered may find lodgment in honest hearts. As ever,

Yours for the gospel's sake,  
ALICE R. CONSON.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

IS BAPTISM IN WATER ESSENTIAL TO SALVATION?

BY GEORGE BUSCHLEN.

With the religious world of today this subject has been a bone of contention; as Latter Day Saints we believe we can as easily prove water baptism essential to salvation as any other principle of the gospel of Christ, and I promise to prove it so before I am through, assuming that all will accept God's word when quoted correctly, and private interpretations are left aside. Let God's word be true, though every man be a liar.

My text will be found in Matthew 21: 23-26:

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye will tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people: for all hold John as a prophet.

We learn by this that they dare not answer the question, for if they did they were sure to be condemned, no matter which way they answered. The baptism of John, was it from heaven, or of men? We notice those religious teachers were opposers of the truth; though they made great pretensions of loving God, they were not willing to submit to John's teaching that water baptism is essential to salvation; they were like the class spoken of in Luke 7: 30:

"But the Pharisees and lawyers [doctors of the law] rejected the counsel of God against themselves, being not baptized of him [John]."

But the other class, called the common people, "justified God, being baptized with John's baptism." (Verse 29). Jesus had much trouble with some of the religious teachers of His day, for they generally were His bitterest enemies; and is there any change today? Do we not often find religious teachers of this, our day, opposing John's baptism? Not long ago I met an M. E. preacher, and while shoeing his horse he questioned me on how I came to unite with the Latter Day Saints. I said I had concluded to live a better life, and after hearing one sermon I was ready for baptism. He said, Why, John's baptism was not a christian baptism. Next he says (when I was earnestly contending for what I thought to be right), why, nine-tenths of the christian world are opposed to water baptism, and that is strong proof that it is not essential to salvation. And third, he reasons thus, Do you suppose, if a man was dying in a far off heathen land, and had no one there to baptize him, and no water there, do you tell me that God would not hear his prayer, and

save him? Now, we might think at a glance that there was some weight in his arguments, but let us examine them. First, he says John's baptism was not a christian baptism. Let us see whether John's baptism was a christian baptism or not. In St. John 1: 6, it reads:

"There was a man sent from God, whose name was John."

Further on in verse 33: "And I knew him not, but he that sent me to baptize with water."

Again, in Mark 1: 4: "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

Did God not send John to baptize with water? Did Christ not send the twelve to baptize with water? Did God not give his Son Jesus a commandment what He should do? Did Jesus not go and request John to baptize him? Would God command any one to do something that was not christian? Would Christ practice anything that was not christian? Does God not prove to be the author of water baptism? Does John's baptism not prove to be a christian baptism? If not, what would you call a christian baptism? Would you call John's baptism a heathen baptism? Surely now, we are ready to be ashamed that we ever made such an argument. People who use such weak arguments to oppose truth, remind me of the class spoken of by the Master, in Matthew 23: 13, in which He brands them as His enemies, and says, "Woe unto you, \* \* hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." How did Jesus say we get into the kingdom of God? Why, he says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5). They would not obey themselves, and the people who were about to obey they would annoy and persecute.

Jesus further says of them in Matthew 23: 15: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves."

Do not some of the religious teachers of our day do just what Jesus said they did in His day? Do they not erect a penitent bench, a confession box, and go about different schemes to get the people to believe they are saved? And when they get the people up to the penitent bench, they make them believe they have the Holy Ghost; and when the gospel of Christ is then presented to their proselytes (or converts) they say, "Oh, we have the Holy Ghost," "we are saved," they have been deceived, and you cannot budge them. That is what Jesus meant when he said, "they make them two fold more the child of hell than themselves." And some of them are sincere about it; but Paul says, "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong de-

lusion, that they should believe a lie." 2 Thes. 2: 10, 11. People who love God and love the truth, are not likely to be in darkness very long.

The second objection made by the M. E. preacher was that nine-tenths of the christian world being opposed to water baptism, is strong proof that it is not a saving ordinance. Wonderful logic. How will that fit in with the Master's statement, that strait is the gate, and narrow is the way, and few there be that find it? In John 3: 5, Jesus says, "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of God." Comment seems unnecessary to that, for if there was not another quotation in the Bible, that is so definite and plain that it proves beyond a doubt that it is essential to salvation. Allow me right here, to compare the doctrines of three religious denominations of our day on this very quotation of the Master's. The Methodist sect declare that water baptism has no place in the plan of salvation; they hinge their hopes on "nothing but the blood of Jesus." The Disciples, or Christian church, declare that the baptism of the Spirit has no place today; they do not believe in the baptism of the Spirit. The third sect, called Latter Day Saints, contend for both the baptism of the water, and baptism of the Spirit? Which do you like best? Why not take the Master's decision, that "Except a man be born of the water and of the Spirit." If language means anything, we have no promise of salvation in the kingdom of God without obeying this command. You see the Methodist's believe in the birth of the Spirit, but reject the birth of the water. The Disciples believe in the birth of the water, but reject the birth of the Spirit. We believe in both the birth of the water and the birth of the Spirit.

In Mark 16: 16, the Master again speaks positively on this question. Hear Him:

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Not being very well posted on grammar myself, and for my own information, I went to our high school teacher two years ago, and asked him to analyze that sentence for me, and give me the full meaning in the affirmative and negative, and here is his own analysis. He repeated it, and studied a moment, then says, "He that believeth and is baptized shall be saved, that is the affirmative; the negative is, he that believeth not, and is not baptized, shall not be saved." I then asked him, did he believe in Jesus Christ? He said, "No." I asked, "Do you believe the Bible?" He answered, "Well, there is a lot of lovely reading in it, and a lot of truth in it." Now, his analysis is more apt to be a correct one than if he was a prejudiced religionist, for it was no difference to him to try to make it of great force; and does that statement not have great force?

Again in Matthew 28: 19, 20, as the Master is about to leave

this world, and the salvation of the race is His heart's desire, and as He is about to leave the work in the hands of His officers—the twelve and seventy—we may be sure that His last few hours with His servants would be spent in giving them the most important commands to see that the work would be carried on. And in His commission to them He says:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

Here He makes especial mention of baptism while telling them to teach all things. It was, no doubt, because he foresaw that as many in His own day were rejecting John's baptism, that also in the future many would come in His name saying that "I am Christ" (that is, saying that Jesus is the Christ), and deceive many. How? Why, by telling the people that John's baptism was not a christian baptism, and that it is not essential to salvation. He warns us to take heed lest any man deceive you.

Now, what makes any man's teaching effective? Is it not because he practices what he preaches? So it was with the Master, He was baptized himself; the account is written in Matthew 3: 13-15. Jesus came to John asking for baptism; John says, "I have need to be baptized of thee, and comest thou to me? and Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Ah, yes, it was even necessary for the Master to obey His Father's command, even though He had no sins of His own; but had He refused to obey, He would have been a sinner, for sin is the transgression of the law; or disobedience to God's commands in any thing is sin.

There is another character to which I wish to draw your attention, to show the necessity of obeying this command. In Acts 10th chapter we find, Cornelius, a just man, and a good man, a devout man, one that loved God, gave alms to the poor, prayed to God always; God heard his prayers and sent an angel to him, because he stood high in God's favor, and with all these lovely traits, and all his goodness, he had yet something to do. To cut the story short, the angel told Cornelius to send men to Joppa, for one Simon Peter; the men went as told, and while at the gate, Peter was on the house top praying, and saw a vision; God sent this vision to teach him that salvation was for all people. Well, he invited the men in, they told their story, that Cornelius wanted to hear words from him; and when both Peter, the men, and some saints had gathered at Cornelius' house, where a number of friends were waiting to hear Peter preach, and after Cornelius told his story, how that an angel appeared to him, telling him to send for

Peter, who shall speak unto thee; Cornelius says, "Now therefore are we all present before God, to hear all things that are commanded thee of God." Peter then began to preach about Jesus, His life, His baptism, His death and resurrection, and men: the close of his sermon the power of the Holy Spirit was in their midst, inasmuch, that the gentiles broke out in the gift of tongues and prophecy; this was evidently to convince Peter and the rest of the people of God that salvation was for both Jews and gentiles, for Peter began his discourse by saying:

"Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him, and worketh righteousness, is accepted with him."

And when Peter saw that on the gentiles also was poured out the Holy Spirit, he says:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

Here are the words that the angel said that Peter would tell Cornelius; hear him again, "Can any man forbid water?" Peter knew that the baptism of the Spirit always came after the birth of the water, but this was an exception to the general rule, and the only one on record; the object was to show that salvation was for all people. You remember that Jesus at one time said to His apostles, in Matthew 10: 5, not to preach the gospel in any of the cities of the Samaritans, and not to preach to the gentiles; this was before His resurrection; but after His resurrection, He sent them into all the world. But it seems that Peter did not fully consider that the gentiles were to be taught, and this was God's reason for giving the Holy Spirit before the birth of the water.

Now, I fancy if some of our christian people today, stood as high in God's favor as did Cornelius, they would think they were saved without water baptism; but Cornelius, like all other good men, must yield to the commands of God; no matter how good we are, no matter how many good traits we have, if we refuse to go through the waters of regeneration, we have no promise of salvation, for God has no pets, He has no favorites; the principle of justice with God, will make all the world admire Him when we know Him, that we all must learn to obey Him; neither Jesus, Cornelius, nor any one else, could merit God's favor, only by strict obedience to the gospel.

Another case of this kind, and, to my mind, one of the greatest men of his age, was Paul; hear his testimony of his conversion, in Acts 22: 6-16; he says he was on his way from Jerusalem to Damascus, to arrest the saints, and while on his way, the Lord appeared to him, and Paul fell to the earth; the Lord says, Saul, why do you persecute me? (You see he was persecuting Jesus when he was fighting against the saints.) His story goes, Who art thou? The answer was, I

am Jesus. Paul says, "Lord what wilt thou have me to do." The Lord told him to go into the city, "and there it shall be told thee of all things which are appointed for thee to do." Paul went to the city, and while there, a servant of God, named Ananias, was warned of God in a dream, to go to where Paul was in a certain house, and he told Paul that the Lord Jesus had sent him, and then said, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

Now, is it not strikingly strange that in all those quotations that I have examined, that either God or Jesus has been the author of all the commands, either directly or indirectly? And yet, some would have us believe that John's baptism was not a christian baptism (virtually saying that John's baptism was not from heaven).

Again, when the great day of Pentecost was fully come, and devout men from all nations were gathered, and after hearing Peter preach, they saw that they had overlooked the coming of Christ and were heart sorry, they said to Peter, "What shall we do?" Peter answered, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost, \* \* \* and they that gladly received the word, were baptized \* \* \* and the Lord added daily to the church, such as should be saved." It meant salvation to belong to the church; it meant salvation to be baptized; it was essential to their salvation, and God does not change his plans. Paul told the Galatians that "as many of you as have been baptized into Christ, have put on Christ." Therefore, if we desire to put on Christ, we must be baptized into Christ.

John says there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one. By the water we keep the commandment, by the Spirit we are justified, and by the blood we are sanctified; who, then, has the right to say that water baptism is not essential to salvation? Who, then, has the right to say that the birth of the Spirit is not essential to salvation? Who, then, has the right to say that the blood (atonement) of Christ is not essential to salvation? What God has joined together let no man put asunder. We cannot separate any one of those three, no more than we can separate any one of the three in heaven. All three in heaven work together to bring salvation; and all three, the Spirit, water, and blood, work together on earth for our salvation, and those who hinge their salvation on the blood of Christ alone, will find that heaven and earth may pass away, but God's words will never pass away; that those words of the Master to the learned Jew, "Except a man be born of water, and of the Spirit, he cannot enter

the kingdom of God," will ring until time is no longer.

Surely after hearing all this, you are ready to believe that John's baptism was a christian baptism, and that it had its origin from heaven, and that it is essential to our salvation. Have I not given a number of witnesses? What excuse have we? We need not, after reading what we quote, ask the eminent divines of the day. A man may put a long tail to his name, (Rev. Dr. F. A. P. Jones, E. A., etc., and may study the Bible all his life, but Jesus says, "I thank thee Father, that thou hast hid these things, from the wise and prudent, and revealed them unto babes, even so Father for so it seemeth good in thy sight;" Paul says, "The natural man understandeth not the things of the Spirit of God, they are foolishness unto him, neither can he know them, for they are spiritually discerned;" and thus we see that the babes who have been born into the kingdom of God, though unlearned, and not able to read very much, can understand God's word, and silence the wise and prudent of the world.

Now, having shown baptism is essential to salvation, there are other thoughts touching this question; the object of it is plainly set forth in Acts 2: 38, namely, for the remission of sins, "Repent and be baptized every one of you, for the remission of sins." In Mark 1: 4, "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." In Acts 22: 16, "Arise, and be baptized, and wash away thy sins;" three witnesses who testify that baptism is for the remission of sins. And yet in the face of all this, some people tell us it is only an "outward sign of an inward grace."

Another forcible argument may be used to add to this chain of evidence, that has its place on this question, the account of the eunuch's baptism, as found in Acts 8: 38. We find that the eunuch had been returning from Jerusalem, after worshipping God, and was riding along in his chariot, reading in the Scriptures; that Philip was impressed by the Spirit to go and ask for a ride, and as they went along Philip asked the eunuch did he understand what he was reading? The eunuch says, "How can I expect some one to teach me? At this, Philip explained the Scriptures to him, and in his sermon he spoke of Christ's teaching about baptism. Oh, but you say, where does it say he spoke of baptism? Why, the very fact that the first river they came to, the eunuch requested baptism, shows that that was the chief subject that was discussed, for here is the eunuch's request; "See, here is water; what doeth hinder me to be baptized?" Philip says, "If thou believest with all thy heart thou mayest. He answers, I believe that Jesus Christ is the Son of God. He did not stop to reason that his belief in Christ would save him, but he ordered the driver to stop the chariot, and they went down into the water, and Philip baptized him. Strong proof that Philip spoke to him of the necessity of water baptism.

Another telling story in favor of this question is found in Acts 16: 31-34, where Paul and Silas, while under arrest for preaching, and in the cells, were singing praises to God, there was a great earthquake that shook the prison walls; it seemed to send terror to the heart of the turnkey, and he ran to the cells, being afraid the prisoners had escaped, and was about to take his own life, but Paul said, "Do thyself no harm, we are all here," and when he understood the matter he asked, "What must I do to be saved?" Paul says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now, this short answer has a broad meaning, for it means to believe the teaching of Jesus Christ, as well as to believe Him to be the Son of God; but this answer is often used as an argument in favor of the idea that there is no necessity of water baptism, but to my mind it is strong proof in favor of it, for if we notice in the very next breath Paul says he spoke unto him the word of the Lord, \* \* \* and he took them the same hour of the night, and was baptized, he and all his." Strong proof that Paul talked of the necessity of water baptism. So to believe on the Lord Jesus Christ, means to believe his doctrine and obey Him.

Another argument is often used by those that hang their hopes on belief alone is found in John 3: 36, "He that believeth on the Son, hath everlasting life;" in connection with this they use 1 epistle of John, 5th chapter and 12th verse, "He that hath the Son hath life, and he that hath not the Son hath not life." Now those might seem weighty points in favor of faith alone, but when we come to test the full meaning of those passages, they are also strong proof for our position. Let us turn to the 2d epistle of John 9: 10:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." "He that abideth in the doctrine of Christ, he hath both the Father and the Son." If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed."

In order then for us to have everlasting life, we must abide in the doctrine of Christ, that is, we must believe in the doctrine of Christ, and prove that we believe in His doctrine, by obeying His doctrine. Now, I promised to answer the third objection, that my friend, the M. E. preacher, raised as good logic that baptism was not a saving ordinance. At first one might think there was good reason in his argument about the heathen's salvation; but let me use a little logic before entering upon scripture, to prove my position. If God would save the heathens because they are ignorant, and expect you and me to live a godly life, and endure trials, suffering, persecution, sacrificing everything in this life for the Master, and the heathen is saved in his ignorance, where is the justice of God to be displayed? On the other hand, if the heathen is doomed to hell, because he was so unfortunate

as to live in an isolated part of the world, not having the opportunities of obeying God, and because I was born under favorable circumstances, and had everything around me to help me on to glory, where would the justice of God be in giving me salvation, and the poor heathen a place of outer darkness, with no chance for him to develop and get into favor with God? So I don't care which position one takes, if God saves the heathen because of his ignorance, or consigns him to hell for eternity, and no chance to come out, either position would be injustice. Well, my M. E. preacher must take the one position or the other, or down goes his theory. Now, is it not better to believe that God has no pets, that "Except a man be born of water, and of the Spirit, he cannot enter the kingdom?" Is it not better to believe with Latter Day Saints, that the heathen who die in ignorance will have a chance to develop and grow, and hear the Master's voice and follow Him? "Oh," but says one, "that is Catholic doctrine, to say there is a chance after death." Well, I don't know whether it is Catholic doctrine or not, but one thing I do know, that Peter preached a sermon on probation after death. Let us see, in 1 Peter 3: 18, 19:

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit; By which also he went and preached unto the spirits in prison."

Notice the thought, preached unto the spirits in prison. The next chapter, 6th verse, tells us why he went and preached to them.

"For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit."

I remember once on our streets I saw a crowd gathered, and I went to hear what was said; there was a preacher there answering some questions about the heathen, and I ventured my question as follows, "What do you think becomes of the heathen?" He says, "They go to hell." I asked "Is there no chance for them?" he answered, "No." He was a missionary to send to China. I advised him to stay at home, for if he told them that, they would despise God and religion. I told him Peter says the gospel was preached to them that are dead. "Ah," but he says, "yes, to them that are dead in trespasses and sins." "But," I asked, "Did Peter say that?" "No." "Peter says, 'For for this cause was the gospel preached to them that are dead, that they might be judged according to men in the flesh; you see they were not in the flesh.'" That silenced him.

So we see then that Christ went and preached to them, preached the gospel to them, and Isaiah says that Christ was to proclaim liberty to the captives and open the prison to them (Isa. 61: 1); he also says in chap-

ter 42: 7; He will bring out the prisoners from the prison; he also says in chapter 24: 22 that the prisoners are gathered together in the pit and after many days they shall be visited; Zechariah 9: 11 tells us that He will send forth the prisoners out of the pit, wherein is no water, and in the next verse calls them "prisoners of hope." Is this not in perfect harmony with Christ's own teaching in John 12: 32, "And I, if I be lifted up from the earth, will draw all men unto me." Let me ask are all men drawn unto Christ in this life? We are informed that since the days of Adam over one hundred and forty-three billions of earth's creatures have lived and died, and that less than two billions have ever embraced christianity in any form. Now, how could Christ draw all men unto him if they never have a chance in this life and no chance in the spirit world? Is it not better to believe the statement made by Paul that every knee shall bow and every tongue shall confess that Christ is Lord, to the glory of God the Father? Is it not better to believe that God is no respecter of persons? Is it not better to believe that Christ will reign till He puts all enemies down? Is it not better to believe that Christ will feel after the heathen and draw them unto Him?

Is it not better to believe that the heathen will have part in the first resurrection and will be under the training of the servants of Jesus Christ when he comes to reign a thousand years? Read Revelation 20th chapter and you will see that Christ is to reign a thousand years and at the end of the thousand years Satan will be let loose, and then he may try the heathen nations who have never had their agency tried in this life? Is it not better to believe that idea than that God takes the heathen to heaven because they are ignorant? or the other idea that God consigns them to an endless hell? Such creeds only misrepresent God and make infidels; let us have confidence in the word of God that Christ will yet have all men hear and give every man an equal chance to hear and obey.

I once asked a Disciple when we were coming from a funeral of a good woman who believed in baptism but neglected to obey, "You folks believe water baptism is essential to salvation?" He says, "Yes." "Well, do you think that woman is saved?" He did not like to answer at first, but he felt sure she was saved. "Well," I says, "Jesus says, 'Except a man be born born of the water, and of the Spirit, he cannot enter.' Is it not better to believe in probation after death?" "Oh, but," he answered, "that is a dangerous doctrine." "But," I says, "if it is dangerous doctrine, Peter preached the sermon; now where is it a dangerous doctrine? Will a man break his arm simply because he may get it healed? Would he not have to suffer pain and wait till it heals? and does it not always show the effects? Is it not as reasonable to say that because a person

hears the gospel in this life and neglects to obey it that they will have to suffer for their disobedience? He that knows his Master's will, and does it not, will be beaten with many stripes."

Now have we not proved that the mission of Christ will reach the heathen after death? Have I not proved that, my friend, the M. E. preachers' logic will not stand the test, and when weighed in the balance is found wanting? Now is the day of salvation. God will take into consideration our opportunities for hearing and obeying; we will all have to stand before God at the great day of Judgment, and it is better to make our peace with God while we have time and opportunity. Let us be willing to go through the waters of baptism, for it had its origin from heaven.

But have we not good reasons for believing that water baptism is essential? Have we not good reasons for believing that there is probation after death? Did not Paul say in 1 Corinthians 15: 29, "Else what shall they do, which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" We see Paul understood probation after death; he seems to say here that in his time that some of the living were baptized for the dead. Now have we not given good reasons for drawing our conclusions about water baptism being essential to salvation, and that the heathen will yet hear and have a chance of developing a character that will fit them for the presence of Christ? Is it not better to accept these truths than to impatiently turn away in a rage, as did the leper when he came and asked the prophet Elijah what he was to do to be cleansed of his leprosy; Elijah instructed him to go and dip seven times in the Jordan, and when he found that there was no use getting mad he then went and did as he was told and he was healed, and is that not a fitting illustration of water baptism? The dipping seven times no doubt looked foolish, but by his act of obedience to this simple command he was healed. So it is with water baptism; many turn away in a rage and hoot at the idea of water having anything to do with washing away our sins. But those who like to resort to that kind of reasoning have their agency; it is they who have the leprosy (sins), and if they are willing to remain in that condition, why, they are the ones who will suffer.

Now, no one will be foolish enough to say that it was the water that healed that man; I think we can all agree that it was his act of obedience. And when we repent and are baptized we have the promise of our sins being cancelled and then comes the sweet influence of God's Spirit, bearing witness with our spirit that we have been born of the Spirit, and then we have access to the blood of Christ; and then if we do sin we have an advocate with the Father, Jesus Christ the righteous. Then the blood of Jesus Christ will cleanse us from all sin if we walk in the light.

Those who build so much on faith alone are often found quoting this as being in support of the theory that "nothing but the blood of Jesus" is good and wholesome doctrine; but John says, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." You see the condition is that if we walk in the light the blood of Christ cleanseth us--us that walk in the light, us that keep the commands of God; not the world in their sinful, wicked, disobedient condition. The "us" referred to are those who go through the waters of baptism and receive the Holy Spirit; then the blood, the water and the Spirit all agree in one, as the Father, the Word and the Holy Ghost agree in one.

Now I will sum up my witnesses and place their names on one side and leave a blank side for those who will say that John's baptism was not a christian baptism and that it is not essential to salvation.

"Choose ye this day whom ye will serve."

ESSENTIAL TO SALVATION. WITNESSES.	?	NOT ESSENTIAL TO SALVATION. WITNESSES.
God. Christ. John the Baptist. Paul. Ananias. Peter. The rest of the twelve apostles.		

The following clipped from the Sac County Democrat, Sac City, Iowa, November 30th, will be interesting to our readers. We are confident Bishop Hunt is well qualified to take care of his side of the question, and if the good people of Sac City will attend these debates they will have a better understanding, and consequently, a better opinion of the cause our brother is representing, than they would otherwise possess. May the truth be made manifest in their eyes.

LATTER DAY SAINTS' MEETING. Sac City is to be treated to a religious discussion, to be held in the Robbins-Stearns hall, beginning Tuesday evening, December 4th, and will continue for fourteen evenings. Elder C. J. Hunt, of Desoit, Iowa, is to affirm the faith of the Reorganized Church of Latter Day Saints, including the prophetic mission of Joseph Smith, and the divine authority of the Book of Mormon. Elder W. L. Crowe is to affirm the faith of the Church of God on stated doctrines. All are invited to attend these meetings.

UNTIL January 1, 1901, we will send one copy each of "Palmyra to Independence" (price \$1.00), "Autobiography of Elder Joseph Luff" (price 75c), and "The Book of Mormon Vindicated" (price 60c), for \$2.00. These books are all neatly bound in cloth, and any one of them would make a very nice Christmas present. Send your order at ONCE in order to receive them in time. Address Ensign Publishing House, Independence, Mo.

ANYONE in a position to use church literature to good advantage apply to M. H. Clark, Box 4, Station A, Kansas City, Missouri. We have a large supply on hand and at our disposal, and trust you will make your wants known.

# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. CURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as mothers of character. Their purpose is to increase love for the home, to promote social purity, to study the problem of child care and development, that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

### ADVISORY COMMITTEE.

- Mrs. Mary E. Hulmes, President, Independence, Missouri.
- Mrs. H. H. Robinson, Corresponding Secretary, Box 146, Lee's Summit, Mo.
- Mrs. B. C. Smith, Independence, Missouri.
- Mrs. Luella Etzenhouser, 2417 Prospect St., Kansas City, Missouri.
- Mrs. Clara Frick, Independence, Missouri.
- Mrs. Calle B. Stebbins, Recording Secretary, Lamm, Iowa.
- Mrs. Anna Murphy, Treasurer, Independence, Missouri.

Editor's address, 3138 Olive St., St. Louis, Missouri.

THIS week the ENSIGN carries our Christmas cheer to all the sons and daughters of Zion who read its columns. May the peace, joy, reverence and unselfish impulses of the gladsome Yuletide remain with us the coming year, to brighten our hearth-stones and make our homes more godlike; for they are the children of that great King, who, at this time, was born in Bethlehem of Judea. A Happy Christmas to all.

### OUR GIFTS.

We desire to present some thoughts regarding the Christmas-tide, not only to our young men and maidens, but to all concerned.

How many, for days, or perhaps weeks past, have had a prepared list of names of those whom they wish to remember with Christmas presents? How anxious we are regarding this preparation. We hear the remarks, "I wonder what I can get that will be suitable as a nice present for such a one," or "she remembered me last year, I should have her on my list this year," and similar remarks. Some are remembered for past kindness, and many from the motive of a loving desire to give joy to others, so we enter into the preparing or purchasing of our gifts.

Those who wish to give some article of their own handiwork are busy at times, for weeks perhaps, at some expensive present. Another weary toiler, not so blessed with this world's goods, will, after her hard work is done, spend hours over less costly presents, but such as may go where more appreciated. Others we find among the throng in our stores busily selecting their presents, some with well filled purses, others with perhaps what they have saved out of their hard earned money; and even this may be needed for many other things at the homes.

After the arduous work of shopping is over, we see a weary throng treading the homeward course, but with the satisfaction

of having obtained that which will cause the hearts of others to rejoice at Christmas time.

Just here we wish to call to mind the great purpose of the Christmas anniversary, which is to commemorate the glorious gift of God to man. While we are remembering our friends with presents at this happy time, shall we not remember our great Friend, and follow the example of the wise men of the east who brought their gifts to the babe of Bethlehem? Have we headed our list of presents with the name of our Savior?

Has the thought come to your mind, that aside from the regular help to the church during the year, an extra gift should be given into the hands of the proper ones who receive the moneys for the Lord's work, as well as gifts to our friends at this time? What a great help this extra effort would be. Who can estimate the amount of good that could be accomplished by such giving? May this thought be well considered, is the hope of your sister,

MRS. M. E. HULMES.

Yes, dear girls, the air is laden with its subtle, penetrating gladness; its influence is permeating every home, every avenue of life. Is it not a blessed foretaste of the time of which the angels sang, when peace shall descend upon earth like an enveloping mantle, and good-will shall be distilled as the silent dew? Surely no other season of the year, no other period of time known to us, so melts the heart, so breaks up the great, sealed fountains of love, as the blessed Christmas time.

And why? It is not because we contemplate with greater or more loving reverence the gift of God's dear Son. It is true, our thoughts turn often to Him in these gladsome days. We speak and sing of the heavenly babe, we bring our offerings to Him, rejoice in the light of the star, and join in the angel chorus; but is it not because our thoughts are all unconsciously drawn from self and placed upon others? Because they dwell upon the happiness we intend to bestow, not upon what we expect to receive? In this frame of mind we are more like Him and hence our souls respond more fully to the joy which is all around us, as well as to every claim upon our sympathies.

Even yet, you are planning your gifts, turning the light upon every crevice and corner of your, perhaps scantily filled, pocketbooks, counting every dime, yes, every penny, and wishing, oh, so much, that you could multiply the contents by ten, yes, even fifty. They would then be no larger than your generous wishes. I have been there, girls, and know all about it. But let me whisper in your ear, That is not the right way to look at it. It is not the present itself, but the love for which it stands, that gives it value in the

# "INCURABLE" HEART DISEASE SOON CURED.

FRANKLIN MILES, M. D., LL. B., WILL SEND \$2.50 WORTH OF HIS SPECIALLY PRESCRIBED TREATMENT FREE TO AFFLICTED READERS.

To demonstrate the unusual curative power of his new individual treatment for diseases of the heart, the nerves, stomach, or dropsy, Dr. Miles will send, free, to any afflicted person, \$2.50 worth of his new treatment.

It is the result of twenty-four years of careful study, extensive research, and remarkable experience in treating thousands of heart, stomach and nervous diseases, which so often complicate each case. So certain are the results of his New Individual Treatment that he does not hesitate to give all the credit to his special medicine.

Few physicians have such confidence in their skill. Few physicians so thoroughly deserve the confidence of their patients, as no false inducements are ever held out. The Doctor's private practice is so extensive as to require the aid of twenty assistants. His offices are always open to visitors.

Col. N. G. Parker, Ex-Treasurer of South Carolina, says: "I believe Dr. Miles to be an attentive and skillful physician in a field which requires the best quality of men and heart." The late Prof. J. S. Jewell, M. D., editor of the Journal of Nervous and Mental Diseases, of Chicago, wrote, "By all means publish your surprising results."

Hundreds of "Incurable Cases" cured. Mrs. Frank Smith of Chicago, was cured of heart dropsy after five leading physicians had given her up. Hon. C. M. Buck, banker, Fairbault, Minnesota, writes: "I had broken completely down. My head, heart, stomach and nerves had troubled me greatly for years. I was cured, I would never recover, but Dr. Miles' Individual Treatment cured me after six well known physicians of Chicago and elsewhere had completely failed." Mrs. P. Countryman, of Pontiac, Illinois, says: "Several years ago when I sent to Dr. Miles for Individual Treatment, three physicians said I could not live two weeks. I could not walk six feet then; now I can do all my work." A thousand references to, and testimonials from Bishops, Clergymen, Bankers, Farmers, and their physicians will be sent on request. These include many who have been cured after from five to fifteen physicians had pronounced them incurable.

Address Dr. Franklin Miles, 201 to 206 State street, Chicago, for free treatment.

eyes of every right thinking person.

If your pocketbook and mine are light, believe me our friends know it, and a present from us unsuited to or beyond our means, will not give the same amount of pleasure as one more wisely selected, and consequently less expensive, would have given. Even, dear girls, if your purse is heavy, and you can afford to give expensive presents, don't add to the many who, by doing this, are fast destroying all the sweetest charm of the blessed Christmas time. If it ever becomes a season in which the poor cannot participate, even the rich will find its blessedness dimmed for them.

But I have a word for you girls, a special object in writing just at this time and on this subject. I wanted to say that whether your purse is light or heavy, whether your plans include many friends or few, let your hearts turn first and ever to mother. You have all these years been the chief object of her loving care. For you she has planned and sacrificed in nameless ways. Youth and freshness have vanished from her cheeks and brow, while her shoulders have been bent to the burdens of life and her feet have been swift and untiring in your service. Open wide then the door of your heart, and give her, ungrudgingly, the best of your Christmas cheer.

Just this morning I was reading a beautiful poem by Mrs.



A CHRISTMAS SONG.

OLIVE LONG.

The Savior once of humble birth, From glory came to sinful earth, To save a poor creature man. He took a form of earthly clay, And in a lowly manger lay, A meek and sinless lamb.

Brightly shone that beaming star, Seen by shepherds from afar, Who stood and gazed with fear When angels thronged around, And filled the air with heavenly sound. The Christ the Lord is here.

Glory to God, the music swells, Go fill the land with Christmas bells, Ring in our Savior's birth. Let peace in every bosom reign, Let every voice swell the refrain, Good will to all on earth.

Let children shout the joyful sound, And let them swell the echoes round, For Christ, was once a child. Bring them to me he meekly said, Of such the kingdom will be made, All free from sin and guile.

Loud, let the anthems ring once more, And echo back from shore to shore, That Christ the Lord is born. His birthday let all nations keep, And sing in anthems loud and deep, Of peace, good will to man.

JOTS BY THE WAYSIDE.

BY T. W. CHEATBURN.

Seated behind "Topsy" with Bro. Gibson, the old pioneer of gospel work, handing the ribbons, we take a spin out to Bro. and Sr. Thornton's, of Galland's Grove, (Iowa) fame. Bro. Thornton's whiskers, with the remaining part of his hair, is not so red as it used to be, but is now of the golden hue to correspond with the tons of the most beautiful orange fruit we have yet seen in our life.

Our brother has labored for years under difficulties, but now the dark clouds have rolled away and the eldorado will soon be reached, and the prospects are very flattering indeed for a merited rest in the twilight of life—"so note it be."

If any part of the globe from the pine hills of Maine to the orange groves of California could consistently give thanks on this, the national Thanksgiving day, it is certainly the southern Californian who lives beneath the shadows of these sun-kissed hills, which, since the copious rains, are now blushing with flowers, and as nearly as possible abundant crops are now assured.

San Bernardino Saints richly complied with state and church proclamations in thanksgiving. A goodly number gathered at the church at eleven a. m. The morning sermon was delivered by the writer, an excerpt of which was published in the city papers.

The evening program, with box supper, was almost a matchless success, and reflects credit upon its promoters and the Religion in particular; we note a part of the program which was good to excellent: "Little Yockrup," by Lester King; "Brickyard," by Lois Aldridge; "My Old Maid Aunt," by Myrtle Aldridge; "Putting Up the Stove," by May Hooker; "Take Time to be Holy," was very beautifully rendered by D. A. Anderson, Acy Reed, Becky Wixum and Nellie Reed, with Nettie Davidson organist. Mr. Coleman, violinist, with Mr. Burges, organist, rendered a fine instrumental piece which was indeed appreciated.

This Religion society is to be

congratulated for the talent manifested in the membership, many of whom are non-members of the church. The well filled boxes brought in by the sisters and non-sisters were then sold for 25 cents each. The young swains, and old ones too, examined the numbers carefully before paying down, and as fate would have it, nearly all were well satisfied with their supper partners. Nearly twenty dollars was realized clear of expenses, which is to apply on the painting of the church which has very recently been done from sills to dome.

We are off this p. m. for Ocean View, to again enter into discussion with Rev. Hyder, who is spoiling to spoil "Mormons." Questions are "Book of Mormon" and "Canon of Scripture is Fall." Brn. T. W. Williams and D. A. Anderson will lend their aid.

IS THE DAWN NIGH?

A commonplace adage runs as follows: "The darkest hour is just before dawn."

Of late there has been a lull in the receipts of donations for the running expense of Graceland College, and as a faithful watchman on the tower of duty it is my business to inform the household of faith, that we are still in need of financial aid, and I trust you have all heard that latter day adage, "All Latter Day Saints are willing; the few are willing to give and make sacrifice of their means for the good of the cause of truth—the restored gospel, and the many are WILLING to let them so give and make sacrifice.

My appeal is to all the willing ones; for the reason, we are not to receive our reward for what we are able to accomplish, but for that which we do.

The sweet singer of Israel in ancient time wrote: "There is a reward for the righteous." The righteous are those who do right, and those do right who, having set their hand to the plow, looketh not back, neither lament or murmur for the leaks and onions of Egypt—which readeth in plain Anglo-Saxon in this wise:

The Saints having by voice and vote in General Conference authorized the erection and running of Graceland College, if they now withhold their support they are looking back, and please remember what looking back did for Mrs. Lot; do not do likewise as regards your helping the college, for I sound the tocsin of alarm, that a worse fate than turning to a pillar of salt shall not befall you.

Those leaks and onions of Egypt might well represent the worldly institutions of learning so widely patronized by the Saints, while our own church institution of learning, Graceland College, is passed by and neglected. But, dear willing Saints, please be advertised that the present Board of Trustees are assiduously working to keep the college running and out of debt, and should we fail in accomplishing this much desired end, the responsibility must rest with those who have turned a deaf ear to our pleading for the

means wherewith to make this institution a success.

Now do not comfort yourselves with the delusive idea that some one else will surely furnish the needed help, but take this appeal to heart and be sure to have your name upon our next report. Shall I hear from you soon?

More anon,

ROBT. M. ELVIN.

Box 224, LAMONI, IOWA.

High Priests' Quorum.

Having waited to obtain account of the ordination of brethren as high priests the publication of "List of Names and Addresses" has been delayed. But said list (No. 3) has now been issued and a copy has been sent to each member of the quorum, also to the four whose ordination has not yet been reported as attended to, namely, Bro. G. J. Waller, V. M. Goodrich, J. B. Roush, and John Zimmermann.

Should any of the brethren fail to receive the copy mailed them they may write and another will be sent.

When any change their location, or address, please send notice, and the changes will be published in Herald and ENSIGN, so that the secretary and other brethren may mark such changes on their lists, and know where to write you.

As the expenses of the quorum for lists, blank report-forms, letter heads, envelopes, and stamps have increased much, and the only collections ever made have been from those present at April meetings of the quorum, therefore, if those who have not met with us desire to contribute small amounts, such will be acceptable as supplies for the treasury of the quorum.

Blank report-forms will be mailed about March 1.

Respectfully yours,

H. A. STREIBINS, Sec. and Treas.

LAMONI, Ia., Dec. 5.

Proposed Amendments to Rules of Order and Debate.

Notice is hereby given that by action of the Joint Council of the Seventy, the following proposed Amendments to the Rules of Order and Debate will be presented to the General Conference of 1901 for its consideration and action:

Resolved, That section 161, paragraph 5 (a), be stricken out, and that the following be inserted in its stead:

"In case satisfaction shall not be given upon the examination and decision of any cause before a court of elders, an appeal from such decision may be had by the party aggrieved to the Bishop's court, and from that court to the High Council."

Resolved, That section 161, paragraph 5 (b), be stricken out, and in lieu thereof the following be inserted: "In case of appeal the appellant must set forth clearly to the court to which appeal is made the reasons for such appeal."

"In case of appeal the authority to which the elders' court has reported shall send at once, upon receipt of written notice of such appeal, the papers and minutes of evidence, and a copy of the proceedings of the court in said case, and cause the same to be filed with the court to which appeal is taken."

"REMARK. In cases where offending parties have absconded, or are inaccessible to the prescribed labor and methods provided for in paragraph 4, section 161, the words, 'if practicable,' should be construed to qualify the conditions named, and proceedings had accordingly. If satisfaction is not had by the party or parties, the way of appeal is open."

WHEREAS, the law of God in the Book of Doctrine and Covenants, section 17, paragraph 13, provides that "the several elders composing this church of Christ" shall meet in conference and transact the business of the church in said conferences, etc.,

Resolved, That the Rules of Representation, section 176, paragraph 2, be

amended to read as follows: "The only qualifications to eligibility to the office of delegate from district to General Conference shall be eldership in the church in good standing."

Resolved, That section 177, paragraph 1, be amended by adding the words, "The qualifications for eligibility as such delegate being that he hold the office of an elder and be in good standing."

Resolved, That section 175 be stricken out, and the following be substituted therefor: "The general officers of the church known as the Presidency, the Twelve, the High Council, the Seventy, the Presiding Bishopric, and all high priests, elders and priests, when traveling under General Conference or general appointment, are ex officio members of General Conference, and entitled to voice and vote in General Conference when present."

Resolved, That section 99 be amended by inserting in the sixth line, after the word "affirmative" the words "by a two-thirds' vote."

On behalf of a committee of the Joint Seventy.

DUNCAN CAMPBELL, C. SCOTT, R. S. SALLYARDS, LAMONI, Ia., Dec. 5.

Two Days Meetings in the Far West District.

December 26th and 30th, Mt. Hope. J. C. Foss and Walter Smith. December 29th and 30th, Edgerton Junction. C. P. Faul and David Schmidt. December 29th and 30th, Cameron. T. T. Hinderks and B. R. Constance. December 29th and 30th, German Stewartsville. S. F. Cushman and D. C. Kinnaman. January 12th and 13th, Stewartsville. J. C. Elvert and Robt. Garlich. January 26th and 27th, Kingston. T. T. Hinderks and C. P. Faul. January 26th and 27th, DeKalb. Benj. Dice and F. Uphoff. January 26th and 27th, Wakenda. S. F. Cushman and Walter Smith. January 26th and 27th, Aspey Mission. A. W. Head and Arnold Nesser. February 2d and 3d, Delano. D. E. Powell and C. Householder. February 6th and 10th, St. Joseph. J. C. Foss and C. P. Faul. February 23d and 24th, Pleasant Grove. J. S. Constance and H. B. Taddieken. February 23d and 24th, Gospel Hill. J. C. Foss and M. M. Ballinger.

These meetings to begin on Saturday at 2 p. m. The Saints are requested to interest themselves in these meetings and try and make them a success. If those appointed cannot possibly attend please appoint a substitute.

By order of conference. C. P. FAUL, Sec. CLARKSDALE, Mo., Dec. 15.

NOTICES.

Since Bro. G. T. Griffiths in Herald of December 5th announced my appointment in sub-charge of Central California district, it is perhaps proper for me to say that my field address is 231 Castro Street, San Francisco, California.

R. ETZENHOFER.

December 11.

Convention Notices.

Notice is hereby given that the Sunday School convention of the South Missouri district will be held with the Pomona branch, January 1, 1901, beginning at 10 a. m. I hope the secretaries of the different Sunday Schools will remember to send in their reports at least one week before the convention. The terms of the officers have expired, and there will be a new set of officers to be elected for the district. I hope all will come and make a wise choice so the district will live up.

I hope you will remember that the superintendent and assistant and the secretary cannot run the district, they are only your servants to do what you want; so come and help us in this grand work of the Lord.

JAMES M. RUDD, Dist. Sec. POMONA, Mo., Dec. 14.

BORN.

BOOKER.—To Bro. and Sr. Fayette Booker, Hardin, Missouri, December 12, 1900, a daughter.

DIED.

(One hundred words free. One cent for each word over 100, and for every word of poetry. Account should be remitted with notice, to insure publication.)

SMITH.—At Independence, Missouri, December 11, 1900, William Smith, aged 65 years. Services by Elder J. C. Foss at George Bowler's undertaking room.

RATHBONE.—HARRY, son of Wm. and Sr. Clara Rathbone, of St. Louis, Missouri, departed this life December 3, 1900; he was about three years old, a lovely child. Funeral service by E. L. Kelley and A. Allen.

GRIFFIN.—At Dow City, Iowa, Dec. 3, 1900, Sr. Emma Grilina, who was born August 27, 1836 to Bro. John R. and Sr. Sereida Rudd. She was baptized April 7, 1878, and was married to Mr. J. R. Griffin September 4, 1884. She was highly respected by all who knew her, and leaves, beside her husband, four children and a great many relatives and friends who mourn her departure. Death came very suddenly from heart failure and was entirely unexpected until the last.

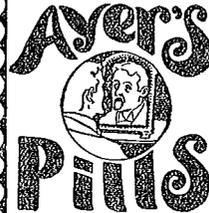
HOLMAN.—At Conneautville, Pennsylvania, December 5, 1900, from heart failure, Elder John Holman, aged 78 years, 9 months and 7 days. Born on February 25, 1822, in Worcester county, Massachusetts. In 1847 he married Abigail Robbins, whose demise occurred in 1892. Five sons and four daughters were born to this union. Three daughters and two sons survive. In 1895 married Miss Hilda Norris. He united with the church in the "forties," being baptized by Elder Gamet. He had resided in the one township sixty-eight years and was noted for his sterling integrity and his word was as good as his bond. Beloved and respected by all who knew him, he was one of our most staunch and faithful members. The church militant suffers loss, but another has been added to the host whose garments have been made white by acceptance of the gospel covenant and have overcome trials and tribulations. He awaits the glorious resurrection. Funeral sermon preached by Elder G. T. Griffiths at the house and church to a large concourse of people.

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Look at your tongue. Is it coated?

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You feel better the very next day. Your appetite returns, your dyspepsia is cured, your headaches pass away, your tongue clears up, your liver acts well, and your bowels no longer give you trouble.

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Mrs. N. E. Talbot, March 20, 1899, Arlington, Kans.

# ZION'S ENSIGN.

"OUR CREED: ALL TRUTH."

VOLUME 11.

INDEPENDENCE, MISSOURI, THURSDAY, DECEMBER 27, 1900

NUMBER 52.

## ZION'S ENSIGN.

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W. H. GARRETT, EDITOR.  
J. W. LUFF, BUSINESS MANAGER.

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## THE CENTURY'S REVEALMENTS.

Our readers, and all the rest of mankind will, in a few days, have a rare privilege, one which but few now living have had, and, under present conditions, none will ever again experience—the beginning of a new century; and while the days as they come and go present no apparent difference physically from those preceding; while there may be nothing especially startling or strange by which the dawn of a new century may be distinguished from the closing days of the old, there are events transpiring in the passage of time which mark certain epochs in its history, of great significance and importance to the dwellers upon this planet. Some of these incidents come with startling distinctness, challenging the wonder and astonishment of the beholder, while others come so quietly as to scarcely cause a ripple on the surface of passing events, notwithstanding they may be of the highest importance to all men.

What marvels have developed in the century just closing. At its opening there were no railroads, no telegraphs, no telephones, no postoffices. All the wonderful developments of steam and electricity with which we are today so familiar, were probably not even thought of then. But what is of infinitely greater importance to mankind—the gospel of the Lord Jesus Christ—was but imperfectly comprehended, and but partially taught; darkness still reigned and religious persecutions were manifest in different quarters. Bigotry and intolerance seemed to rule much of the old world, and to some extent made its force felt in the new, whither the pilgrim fathers had fled for refuge. But very early in the century the light began to shine; a heavenly

messenger came to an unobtrusive, humble lad, calling him to face an unfriendly world with the announcement of the RESTORATION of the gospel—the everlasting gospel—with all of the rights and privileges, gifts and blessings, rites and ordinances which appertained to, and were incorporated in that gospel in every age of the world when it was preached and its laws and ordinances authoritatively administered.

If there formation under Luther Calvin, Hess, Zwingli and others had its introduction in a fiery baptism of hatred and persecution, that which was of far greater worth to men, the restoration of the fullness of the gospel, was not destined to escape a similar experience. To come boldly forth in opposition to the teachings of a faith which were generally accepted as guaranteeing everlasting life to its devotees, was a task from which even a strong, fully developed man of invincible determination might well shrink; but when the instrument chosen by the Almighty for that work was a humble lad, comparatively unknown, it should impress itself upon the mind of every candid person that he MUST have had an inspiration infinitely higher and stronger than any boy would naturally possess; and the fact that this inspiration was not of a deceptive character, is established in that the young lad, Joseph Smith, presented the gospel precisely as it was taught and advocated by our Savior and his apostles contemporaneous with him, He Himself declaring that a good tree cannot bring forth evil fruit, nor an evil tree good fruit.

Among the marvelous statements made by this lad, was one which no imposter in any age of the world had ever, or would ever make, to those opposing his mission; this was the reiteration of the declaration made by the Savior while preaching His gospel on the earth, found in the record of the gospel by John, 7: 16, 17:

Jesus answered them (the Jews), and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

It would be the height of folly for an imposter to make such a test of his mission as that. While it is probable he might deceive his fellowmen along some lines, it is not possible to deceive the Lord, and the Lord certainly would not work with an imposter in the practice of a deception upon mankind. But this lad boldly, unhesitatingly and without any reservation, presented this test of his mission and teachings, and about 300,000 people since that time, when this an-

nouncement was made, have accepted the test, and added their testimony to its truthfulness. True, thousands of the number making the test and bearing their testimony to the truthfulness of the message delivered by Joseph Smith and his brethren, subsequently lost faith, through the bringing in of damnable heresies by false brethren, but few ever became so hardened or darkened in mind as to deny the testimony they had given. And NOT ONE who has continued faithful in the service of the Lord, from that time until now, has ever borne a different testimony; they have continued to declare "It is true." And one of the marked effects which this message has had upon those who tested the matter, and to whom its truthfulness was substantiated, was that it made them better individuals, better members of family, city and country, God-fearing, law-abiding men and women, and they have been and are witnesses of the unchangeableness of the Almighty, of the immutability of His law, and that the gospel of Jesus Christ has by its reestablishment as of old; that men and women who obey it will receive indubitable testimony to their own individual satisfaction of its divinity and power, who will receive the glory of the celestial kingdom if they abide in faithfulness in their covenanted service to God.

Many important events are to transpire during the new century, upon which we are just entering, fraught with the greatest interest to all men. Wars are to increase for a time; famines, earthquakes, pestilences are to so multiply that their report will be but a vexation to the bearer. The Jews are to be restored to the land of Palestine, becoming again a nation with their own rulers. Zion is to be built and inhabited by God's people. The north country is to give up what it has so long held, the immense increase from the nine and a half tribes who so long ago, when Shalmaneser was king of Assyria (2 Kings 17), took up their residence there, and they are to cross over the sea and come to Zion "with songs of everlasting joy;" when it shall then no longer be said:

The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—Jer. 23: 7, 8.

The releasing of the hundreds of thousands of the Israelites from the bondage of the Egyptians and leading them through the Red Sea to freedom was a stupendous work, marvelous to

contemplate; but as compared to the importance and immensity of the work of the last days, even in the century now so near, it will become so far overshadowed that when one wishes to ascribe greatness and majesty, dominion and power to the Almighty, he will no longer exclaim, "The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which led the seed of the house of Israel out of the NORTH COUNTRY," etc., for

The Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.—Isa. 11: 15, 16.

The Jews being gathered to Palestine and establishing their nation, there is to be a uniting of "all nations against Jerusalem," who will take the city with the accompanying violence to the inhabitants which men inspired by the devil, practice, "and half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city." The prophet Zechariah thus describes the finale:

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: [about 789 B. C.] and the Lord my God shall come and all the Saints with thee.—Zech. 14: 2, 5, 5B, B. C.

The rest of the chapter describes the condition which shall exist upon the earth after the events so graphically portrayed above. These stupendous events are fast crowding upon us, and we believe they will all have their fulfillment, and the reign of the Prince of Peace be ushered in before the end of the new century. It truly should impress itself with irresistible force upon the minds of all who have a godly fear toward the Lord, that they should stand in holy places and make such preparation that when the Lord comes, they may be prepared to enter into his rest, with joy and thanksgiving, dwelling under His glorious presence during His millennial reign of a thousand years upon the earth, from which experience they shall be fitted for the presence of the Father, the Almighty, who, through the gift of His Only Begotten Son, made our salvation possible and complete.

## EDITORIAL ITEMS.

Sr. (Mrs.) MARY DESPAIN, 306 W. Main Street, Galesburg, Illinois, has a quantity of ENSIGNS and *Heralds*, which will be donated to any one who will pay the transportation charges.

BRO. D. I. BATH, Toulon, Ill. has sent the ENSIGN office twenty-five copies of a vocal solo, "Jesus Lover of My Soul," the music of which he is composer, to be sold and the proceeds applied to Graceland College. It is a very pretty arrangement and will be mailed to any address on receipt of the price, 25 cents each. We solicit your orders.

ELDER T. C. KELLEY wrote from Garland, Alabama, December 3d, that on the following Thursday he would start to Mississippi to attend conference at Three Rivers, about three miles from the scene of trouble with the mob some three years ago. He did not anticipate any trouble from them this time, and we hope there will be no effort made to violate the laws of the land and the right of a minister of Christ to preach the gospel, that which will benefit all who obey it. Bro. Kelley's throat troubles are better than for some time past.

SOME one signing "H. H." writes from Mahoningtown, Pennsylvania, December 11th, that there are about a dozen Saints living within a few miles of each other in that region, and that Sunday, December 2d, they met with Bro. and Sr. G. E. Harrington, at Elwood City, and had a good meeting. Bro. Harrington has preached for them several times as well as to those not members of the church. Bro. J. Hollibaugh and others have striven to get the work before the citizens of New Castle, and to encourage the Saints there to live right before the Lord and their fellowmen.

PRIEST H. G. SAMSON, Milo, Calhoun county, West Virginia, has been laboring to show the distinction between the faith of the Reorganization and the Brighamites, with good effect; has had numerous invitations to preach and conveyances sent for him, but was for a time prevented from accepting many invitations during illness and death of his wife. Considerable interest was manifest in his meeting, December 9th, when he preached from the text, "Let no man deceive you." He thinks much good could be accomplished there by distributing good literature. We suggest that our brother write Sr. (Miss) M. H. Clark, Box 4, Station A, Kansas City, Missouri, for back numbers of ENSIGNS and *Heralds*. She will gladly supply what he can use advantageously.

GENERAL CHURCH NEWS.

INDEPENDENCE.

Bro. Wm. Crick has been quite ill the past few days with an attack of Malaria.

Bro. A. H. Parsons has been requested to continue his chart sermon next Sunday evening.

Sr. Laura Mader, of Lamoui, Iowa, is visiting friends here, the guest of Bro. and Sr. A. H. Mills.

Elder J. C. Foss attended service at the Armstrong branch on Sunday and baptized Mr. Charles Scrivener. He left for Spickards, Missouri, Wednesday morning.

The young people's prayer meeting Tuesday night was well attended, there being nearly 100 present. The prospects for a good work among our young brethren and sisters are very encouraging.

Bro. Mark J. Harrington and Miss Katie Hall, of South Spring street, were married at the home of the bride, Thursday evening, by Rev. R. Lin Cave, pastor of the Christian church, of this city. They have gone to Iowa on a visit. We wish them a happy and prosperous life.

Sunday morning the pastor occupied at the morning service at the church. At night Bro. A. H. Parsons preached a most excellent discourse from his chart, on the narrow and broad ways. The afternoon service was well attended and well occupied, bringing blessings to all present.

Sr. M. E. Hulmes, president of the Advisory Board, Daughters of Zion, departed for Pittsburg, Pennsylvania, her old home, Wednesday evening of last week, to see a little niece, who was lying at the point of death there. The prayers of the Saints in behalf of the little one are desired.

Bro. Wm. Crick moved into his handsome new home on West Electric street, next door to Bro. M. T. Short's residence, Thursday of last week. Both the exterior and interior present a handsome appearance, and Bro. and Sr. Crick are certainly to be congratulated in the possession of so pleasant and complete a home.

Bro. O. E. Flanders and family, and Sr. Nellie Brackenbury, left Thursday afternoon, of last week, for Riverside, California, where Bro. J. W. Brackenbury and family now reside, and are enjoying excellent health. Sr. Nellie has been the accommodating "Hello" night operator at the telephone central office in this city for some time past. We understand Miss Pearl Winters will succeed her in that capacity.

Mr. J. J. Ackerman, of Tipton, Missouri, the new agent of the Missouri Pacific Railway at this point, made the ENSIGN office a pleasant call Thursday of last week. He has something to say in this issue regarding holiday rates, which may be of importance to some of our readers; see his card in another column. Mr. Ackerman is a pleasant gentleman, of many years experience in railroad work, and the patrons of this important system, will find in him an efficient and accommodating official.

Next Tuesday evening the annual election of officers of the Sunday School will be held. Bro. W. N. Robinson announced last Sunday that he would not be a candidate for re-election as superintendent. We regret this decision and think our brother is making a mistake in not permitting his name to be used. We hope he will reconsider it as his work during his incumbency has been very satisfactory. The young people's prayer meeting will necessarily have to be omitted next week on account of this election.

The sad intelligence reached us Wednesday morning that Sr. Myrtle, the 17 year old daughter of Bro. and Sr. F. C. Warnky, of Kansas City, had departed this life at 4 o'clock a. m. that day. She was well known in church circles here having formerly resided in this city, and since removing to Kansas City had made frequent visits with Sr. E. Etzenhouser, her sister. She was of a very pleasant disposition and was highly esteemed for her excellent qualities. The sympathies of the Saints are extended to Bro. and Sr. Warnky and family in their sad bereavement. The funeral will be held here Friday morning at 11 o'clock. Bro. I. N. White will preach the sermon.

Municipal lighting is being talked by quite a number of our citizens, as well as members of the council. Estimates submitted to the council by Bro L. P. Caldwell and other competent parties show that there is a clear profit of several thousand dollars to be made above the expenses, which being applied to the payment of the indebtedness assumed in constituting the plant, would, in a very few years, give the city the clear ownership of a first class plant, while enjoying first class service; and the surplus thereafter earned by the electric light plant could be applied in the purchase of the waterworks, which the city should secure at the expiration of the ten year lease now held by the water company. That the light and water franchises are valuable, is evidenced by the fact that parties are making propositions to council to take both water and light franchises, on a contract for several years, the city to pay \$3000 for its lights. But if it will pay private parties to do this, why not apply the \$3000 or more, necessary to obtain first class service, in paying for our own plant? The matter should be submitted to the vote of the people at a special election for that purpose, and not give opportunity to attach some objectionable feature to be voted on which would defeat the will of the people on this matter. By all means, let us have municipal service in such public utilities as water and light.

FIRST KANSAS CITY BRANCH. 224 Wabash Ave., Sunday School 9:30 a. m.; preaching at 11 a. m. and 7:30 p. m.; social service 12:15 p. m. D. E. Winn, pastor, 2300 Bellfontaine.

Last Sunday was the first wintry day we have had, there being a very light snow. The services were all fairly well attended. Srs. V. Blair and Emma

Beebe were in attendance at Sunday School and also at the 11 a. m. sermon.

Elder B. J. Scott, of Independence, was the speaker in the morning. It seemed like old times to sit under the sound of his voice again.

The social service, presided over by Elder F. C. Warnky, was a spiritual feast of good things. Two prophecies were delivered, giving encouragement and comfort to those addressed.

The evening sermon, by Elder W. H. Pease, of Armstrong, was excellent, but the audience was not as large as it should have been.

Elder W. R. Pickering has been quite sick but is improving. The unseasonable weather has caused considerable throat and lung trouble.

Bro. and Sr. E. Etzenhouser and Master Virgil are expecting to spend the holiday week with Peoria, Illinois, Saints, as Bro. E. is called there on business.

Sr. Ida Pearson spent Sunday with relatives and friends, at St. Joseph, Missouri.

Sr. Sallie Spangler is spending the Holidays at Springfield, Missouri, with friends.

Our entertainment on Christmas night was quite a success considering the hindrance caused by reason of the church having been so damaged by the fire as to cause us to lose time in preparation work.

Announcements for next Sunday are: S. H. Hulmes and Ammon White at First Kansas City church; Joseph Luff and Ellis White at Armstrong. W. O. Hands and J. D. White, at Chelsea Park, and J. D. White and W. H. Pease, at Northeast mission.

R. E. PORTER.

December 15.

CHICAGO, ILLINOIS.

Branch headquarters, 716 W. Van Buren St. Sunday meetings 2:45 and 7:45 p. m. Lane Mission, 3411 Cottage Grove Ave., 10:45 a. m. and 7:30 p. m. West Pullman branch, 748 116th St., 10:30 a. m. and 7:30 p. m. 508 W. 37th St. (colored mission), 10:30 a. m. and 7:30 p. m.

Winter, real, has come, with snow and storm and cold, pinching the poor with scanty fuel, and enabling the rich to enjoy their sumptuous mansions. The Saints here, as a rule, are comfortably housed, and blessed with employment.

After a silence of nine weeks, occasioned by sickness in the main, we were enabled yesterday to take the sacred stand, preaching in the morning at the mission, and at headquarters in the evening, with good liberty and a fair measure of physical strength. We give God praise for his blessing.

Sr. M. Marchant, one of our old time neighbors and parisheners of St. Joseph, Missouri, came up to the city, and is now visiting the parson and wife.

Bro. E. E. Johnson was quite bright yesterday and is holding his own well. In some regards he is better.

Sr. Della Braidwood, one of our earnest band of workers, is spending a muchly deserved and needed vacation in St. Louis, Missouri, where lives her brother Arthur and wife. She will

be absent about two week. A happy visit and safe return.

Bro. Haines, of Aurora, Sundayed with us, occupying the 3 o'clock appointment, on "The Return of Christ," a theme that delights the wise virgins, for they wait with oil in their vessels.

Christmastide occasions wonderful displays in Chicago, and the trade in that line is immense. The Mission Sunday School will hold their entertainment to night, and the school at 716 Van Buren will entertain on Wednesday night.

Don't forget the rally next Sunday, at 716 Van Buren, and the union service on the first Sunday, January 6th. Both are special.

Sr. Hite a student, of Michigan City, is spending her vacation with her uncle, Bro. John Harris.

We are expecting to begin a protracted effort at the Lang mission soon after the beginning of the new year. Plans are not fully matured, but we expect to make it of special interest.

J. M. TERRY.

395 Ogden Ave., Dec. 24.

ST. LOUIS, MISSOURI.

Places of worship: Rock Church, Glasgow avenue and Dickson street. Services: Wednesday evening, prayer service; Sunday: Sabbath School 9:30 a. m.; preaching at 11 a. m.; social service at 2:30 p. m.; preaching at 8 p. m. Cheltenham, 5731 Manchester Ave., services: Sunday School 10 a. m.; social meeting 2:30 p. m.; preaching 7:30 p. m. Oak Hill, Sunday School 9:30 a. m., and services at 2:30 and 8 p. m.

Outside the flying snow-flakes and the merry faces of Christmas shoppers; within were it not for the glorious hope of the gospel, 'twould be our saddest Christmas; but a little child shall lead onward toward the dawning of the better day.

Two homes, at least, were gladdened yesterday by the arrival of Bro. Bert Dawson and Howard Molyneaux; one from Kansas City, the other from St. Joseph.

Bro. F. M. Smith, wife and wee daughter are visiting Bro. and Sr. Johnson.

District conference January 5th and 6th.

Bro. and Sr. Christenson are visiting relatives in Winfield, Kansas.

The Religio give an entertainment Monday evening December 31st, in the auditorium.

Sr. Alice Sipple is on the sick list.

The Sunday School Christmas tree exercises, Thursday evening, 8 o'clock p. m., in the auditorium.

Bro. Fred Smith addressed the Saints morning and evening service, yesterday.

The 2:30 service was good, peaceful, strengthening, giving balm to the wounded, struggling spirit, and enthrusing for the greater need of the morrows.

The Mite society hold a watch party in the basement of the church December 31st. After the Religio entertainment refreshments will be dispensed by the ladies of the society.

The best wishes of the season to all our friends.

ETTA.

December 25th.

SAN FRANCISCO, CALIFORNIA.

Services at Golden West Hall, 320 Post street, every Sunday. Sunday School 10 a. m.; proaching 11 a. m. and 7:30 p. m.; prayer meeting first Sunday of each month at 12:15 noon. Elder C. A. Parkin presiding elder, residence 3010 10th street.

Your correspondent was the speaker Sunday at 11 o'clock. He also went to Oakland and spoke there at 8 p. m.

Bishop C. A. Parkin went to San Jose, attending to church business there. He also spoke here in the evening. Elder J. H. Anthony went to Berkeley and presented a portion of the gospel there in the afternoon.

Our choir is improving very much in their singing of late; they meet for practice every Tuesday evening at the residence of Bro. J. A. Saxe, and the result already reached is quite satisfactory.

We had a very good prayer meeting Wednesday evening. There were only eighteen present, but all three took part in the services. Two were administered to and the Spirit was present to encourage and cheer. In administering to Elder Albert Haws, the gift of tongues and interpretation was given, speaking words of assurance and promise to him, reminding him of past blessings, and giving assurance for the future. All present seemed to feel the power which melts to tears, while its sweet hallowed influence seems to penetrate to the marrow, and causes our very soul to burn within us, and our entire being is filled with joy and happiness. Gratitude and praise filled our hearts toward our heavenly Father for His loving kindness, in thus acknowledging us as His children. We all sang with the Spirit, "Praise God from whom all blessings flow." The latter day work is a glorious work.

GEO. S. LINCOLN.

December 16.

LETTER DEPARTMENT.

MAUSH SCHOOL-HOUSE, Dec. 17.

Dear Ensign—We have thought of writing many times, but having nothing very encouraging to write, thought perhaps it would be better not to write of the things that discourage. However, I think we should know of the discouragements as well as the brightness. We have been laboring as best we could, trying to admonish the Saints to live faithful, and also breaking up new ground (mostly the latter). Nearly every place we have been we have been blessed with liberty, and have good sized congregations to preach to, but the interest seems to be lacking, though attention is good; perhaps the seed will take root and spring up later.

We are in a Seventh Day Advent settlement at present, have spoken eleven times (Bro. Russell and myself) and expect to continue this week, and over Sunday, if weather will permit. There are no Saints here, but we have not lacked for food and shelter. The Advents very kindly offered us their church, but for good reasons we thought best to continue in the school-house.

The Advent elder took us home with him one night and we had a very pleasant time with him and his family, but they don't believe in arguing, so we could not get much gospel before them at their home; but we will try to do that when we have the floor. I am not much of a fire-side preacher anyway. My partner does most of that kind of work. Many of the young people and some of the older ones take an active part in the

singing, and we do not lack for organists, and we use our books too. Bro. Russell is at Rock Island now, but will be back today.

The work in the district is not moving as well as we would like to see it, for various reasons, perhaps; I will mention just a few.

First, God has set certain officers in his church to lead his Saints on to perfection, and, of course, in order for them to do that they must of necessity perfect themselves so that their teaching will be made effectual by their example; but instead of this, we see many who are still chewing, snuffing and puffing at the forbidden weed, tobacco, hence, making themselves unfit for the Lord's service; and yet, some who are guilty will get up and preach that every word of God is pure, that we must obey His commands, and that we will be judged by His words according to our deeds; and before they are out of the church they will fill their mouth with the unsavory weed, and spit in and on the stove, and in the coal bucket, and sometimes on the floor, for the sisters' skirts to get soiled with.

Second, the local officers are very slack in regard to seeing that the law of God is kept; some have told me that the priests have not been to call on them for years.

Third, we quote Alma 2:3, latter part of verse: "There began to be great contentions among the people of the church; yea, there were envying, and strife, and malice, and persecutions, and pride, even to exceed the pride of those who did not belong to the church." And the wickedness of the church (for some of the members) was a great stumbling block to those who did not belong to the church. And thus the church began to fall in and progress."

I mention these things simply to stir up the minds of us all, so we may be more diligent in the future, and do as Alma and his co-workers did, that is, put the law in force. I hope and pray that we may all arouse to a sense of our duty, so we will not come under the condemnation spoken of in section 116: 2 of Doctrine and Covenants.

Just received word from home that my little girl (Ina) is sick with a fever. I pray that she may soon recover.

Ever your brother in gospel bonds,  
J. W. ADAMS.  
NEW BARTON, ILL., No. 1, R. F. D.

EXCELSIOR, Wis., Dec. 14.  
Editor Ensign:—Having been assigned by Bro. W. A. McDowell to labor in Southwest Wisconsin, I thought as I liked to read of the progress of our grand work in other parts of the world, some might be glad to learn how the restored gospel is winning its way to the hearts and minds of honest men and women in this part of the world. With the exception of about two months I have labored alone the past eight months, and expect to be alone the rest of the conference year.

But since reading Bro. Robert J. Parker's excellent sermon on the old or the new way, I conclude that my mode of travel and preaching is after the old way, for many times I have slung my valise over my shoulder "when there was no other way," and walked from five to ten and twelve miles to get to appointments to save expense, "and after the old way" not be burdensome to the Saints. I feel that the Lord has graciously blessed me and my labors; several have been baptized in these parts. I expect to baptize some next Sunday, and others are near the kingdom. Many true friends have been and are being made to "the faith," and I rejoice in that I am privileged and accounted worthy to preach the gospel and administer in its ordinances as well as to enjoy the blessed influence of God's Holy Spirit, "after the good old way."

Truly, to my mind as well as to the mind of others of the ministry, it is a great and exalted privilege to not only promise the Holy Ghost to those who accept the requirements of the gospel, but to see and know that the Spirit is given and enjoyed by those who do accept and live consistently.

And we find the home becomes more pleasant, fathers and mothers become more capable to raise and educate the children entrusted to their care; children become more obedient and pleasant because of the influence of the Holy Spirit working on the minds and hearts of the people of God, brightening the intellect, strengthening memory and opening up the understanding to the truth.

Seeing and realizing all of this we rejoice in and love the work we are engaged in, and esteem such a profession, accepted by myself and many other young men of the church as well as old, as being the highest, best and noblest profession on earth today. May God bless and care for us all in our works of faith and labors of love in my highest, aim and constant prayer.

In gospel bonds,  
ELDER F. L. SAWLEY.

STEWARTSVILLE, MO., Dec. 7.

Dear Ensign:—After the November election I left Stewartsville for Far West stopping on the way to attend a Religio meeting at the Delano branch. Saturday, November 10th, I began work in the Oakland school-house, one mile west of Far West, and continued ten days with good interest, but owing to dark nights and bad roads the attendance was not large. Bro. Geo. H. Hilliard spoke the last night and all enjoyed it very much. Saturday and Sunday, 24th and 25th, I attended the two days meeting at Kingston, Bro. A. W. Head and Benj. Dice in charge, where I baptized four precious souls—the work of the Sunday School. The meetings were a success.

On Monday, 26th, I opened work at Pleasant Grove church, a Christian church. I preached five nights and then came their regular meeting, with a regular onslaught; but not displayed we asked for the church the next week; the elder said they would tell me on Sunday evening. I attended all their meetings and taught the Bible class, much to the displeasure of the elder. Just before meeting they called me out to tell me that they did not like to let me have the church, for I had already got their people divided. I insisted that if I could divide them they ought to be, and if God had divided them they ought to get on the Lord's side; the result was that I got the church for three nights and spoke Monday, Tuesday and Wednesday; the last evening the church was full. I spoke on the Reformation and Restoration. One Catholic said that put a different light on matters. Bro. E. L. Kelley spoke one night, Bro. Benj. Dice assisted two evenings. We made many friends to the work and were invited to speak at two places near there. Hope to in the future. I go to conference and convention at St. Joseph, 14th and 16th inst.

Yours in gospel bonds,  
WALTER W. SMITH.

COOK'S POINT, TEXAS, Dec. 14.

Dear Ensign:—I have just closed a very interesting meeting of ten sermons; good turnouts from commencement to the close; quite a number attended who had never heard our claims before. I am sure they were very favorably impressed, and I am satisfied much good was accomplished, our effort being blessed of the Lord.

I became sick and returned home to recuperate, but am better now and aim to start out again soon. I aim to visit the Saints in Falls county, first at Durango, where Elmwood branch meets to worship. I want them to take notice and be ready to meet me at that point, to hold some meetings when I get there.

The next point I expect to stop at is Chilton, where a number of the Saints live. Look out, Bro. McAlister and folks, and other Saints; be ready to have a good meeting when I reach you.

The next point will be Philadelphia branch; look out, Bro. Riley Standefer, have your branch ready for a good time when I get there, for I want to have a good meeting for all who may attend. Let us all do our best, God being our helper, to move the good cause forward in Falls county; if we

do our best God will bless our effort and make it a success, notwithstanding the devil's emissaries will be doing all they can about Christmas to promote his cause; but let us remember that God is greater, and will carry on His work in spite of the devil and all his angels and emissaries. Let us do our best to counteract every effort of the enemy of righteousness, by a prudent use of the means the Master has given us to use, let us observe Christmas as becometh Saints, and let none conform to the world in drinking strong drink, or the dance. Let every one keep themselves unspotted from the world. I am your brother in the conflict until the end.

E. W. NONLEY.

GRINNELL, IOWA, Dec. 18.

Editor Ensign:—Bro. L. E. Ellis and I held a very interesting meeting near Viola, Linn county; we began November 11th and closed December 9th; one was baptized, a man in the foremost ranks in the M. E. church, but when he saw that the Methodists were not organized as Christ's church was, and that their minister had no authority, he was ready to obey the gospel. There are five or six more there who, I think, will obey soon. Bro. Potter has done a good work around Viola, also Sr. J. A. Newlin; they are noble Saints.

There is such a demand for preaching in so many places that I scarcely know where to go first. But I suppose I must bid all these places good-by for a time, and labor in the Kewanee district, but I hope to be returned to my old field (Iowa) next April conference. May the church prosper everywhere.

In gospel bonds,  
I. S. ROTN.

1011 Summer St.  
CENTRALIA, I. T., Dec. 17.

Editor Ensign:—I arrived here 11th, found crusaders in public school building, with their drum and tambourine, and big crowd following them. We rented store building, put in stove and seats, commenced meeting. House was two-thirds full first night, second night house full, last night running over, quite a good many out doors, and crusaders crowd diminished down to two. They closed last night and we go to school building tonight; the literary Society and Woodmen of the World have given way for us.

Everything is going our way, one Christian preacher attending every night. The Spirit is with me in such power that the audience is held spell bound every night, and I have a very intelligent congregation to talk to.

This is one of the most wonderful meetings I ever held in the territory. It is miraculous how the people are moved upon; postmaster helped us to get a building and I have a standing invitation to stay at Commercial Hotel. I am giving them the Angel's Message, Book of Mormon, and all of our doctrine.

Yours in the conflict,  
F. C. KECK.

ALPINE, Mich., Nov. 12.

Dear Saints:—It always does us good to hear, and learn about the efforts being made and put forth in advancing the gospel work; to read or listen to the experiences of our brethren and sisters in their support of the gospel cause; of the noble defense made by our elders and missionary force in various parts of God's vineyard. In their zealous struggle to uproot and plant the truth, the gospel-banner. For this reason we have ventured to drop a few lines, that others might know also of what has been done these beautiful autumn days by the Saints and friends at Englishville, led and supported by Elder W. D. Ellis, who has been laboring among us for the past month with the gospel text. No large results have as yet been realized, as but two souls have been added to the church and ordained to eternal life, but the good done, and precious planting and seed sown, no man can truly estimate, for Paul may plant and Apollus may water, but only God can give the increase.

The way the Saints and outsiders attended those meetings and the undebating interest manifested from the

beginning to the end, was encouraging for the ambassador of Christ as he declared the primitive plan for man's salvation, and the gospel as preached by Christ and His apostles. Bro. Ellis did not refrain to declare the whole counsel of God. None could go away from those services and say that they did not understand the object and import of this, the latter day work, and the recomittal of the gospel of the kingdom of heaven among the children of men.

On account of the efforts and labor among us, we, as a people and a community, not only should feel grateful; but added responsibility should be felt to rest heavily with us all.

Bro. Ellis remained with us until snow came, making tent work impossible. Previous to his coming here he labored zealously for some time at Grand Rapids, and his and other's efforts were rewarded by the addition of some seventeen souls to the fold of Christ.

In gospel bonds,  
F. F. FIELD.

LEES SUMMIT, MO., Dec. 18.

Editor Ensign:—Have often thought I would write to our much appreciated paper, that the Saints and friends might know I am in the faith. Having been spared I have a great desire to do what work I can for the Master.

Four weeks ago we moved from Independence to this place, a distance of about fourteen miles; and to say it seemed like leaving home is only what any one would say after living there for nearly fifteen years, also parting with those who had so kindly cared for me during my lateness. I never can express in words the gratefulness of my heart to the dear Saints and friends who so kindly watched by me day and night. Even when all earthly hope had gone, they stood by in faith to comfort and assure me that God was still mindful of me, and in answer to fervent and faithful prayers and complying with the ordinances in God's house, I was healed, and I now enjoy better health than I have ever before. I desire to be of use in His kingdom and do all I can for others who are in trying circumstances.

We came down here to help in church work, and we hope to see more added to this branch. To say that I know this work is true has been my testimony for years. I can also testify that God is true to his promises, and if we live for them the blessings are ours. I am thankful that my lot has been cast with a people of whom the Lord is so mindful, and I shall be happy hereafter if able to associate with those whom we now call brothers and sisters.

I would be pleased to hear from any of my friends with whom I used to correspond. Wishing all a happy New Year.

Yours in the faith,  
MRS. H. H. ROBINSON.

ONO, Wisconsin, Dec. 2.

Dear Ensign:—There are a few Saints at this place (Ono) who are striving to press onward in the work of an unchangeable Creator. I am a young Saint and must say a word to the young, as I realize we have a great many trials and temptations to overcome in life to purify ourselves for the coming of Christ. So, young brothers and sisters, let us go to work at once and work while it is yet day, for I fear that when night comes we may look back and say we have taken too many reluctant steps. No, do not let that be said of us, but when trials and temptations come let us go in secret prayer to our heavenly Father "who giveth liberally to all men and upbraideth not," for we find in the word of God that if we "pray in secret we may be rewarded openly;" and let us keep in the "straight and narrow way that leadeth unto life eternal" and "observe all things."

When prayer meeting night comes let us not permit the older ones to do all the work, but be ready to confess our weaknesses to one another and to our heavenly Father, and may we ever be bearing the cross. Saints, do not be ashamed to stand up and bear testimony for God but rather be diligent because we cannot do too much.

I have received many testimonies to the work; I have been healed by the Lord when I was very sick by complying with the law which says, If there be any sick among you they shall call for the elders of the church, and I owe the thanks to no one only to God, the great physician of all.

We have prayer meeting Thursday evenings and Religio meeting Monday evenings. There are not many young Saints here at Ono, but I think we strive to keep our work going; and when we go let us go to meeting breathing a prayer that much good may be accomplished by our striving to meet together and that God's Spirit may guide and direct us, that others seeing our good work may be constrained to glorify Him.

Often my heart goes out in prayer for the many young men and women that are drifting along down the path to destruction and I hope the fire of God's Spirit and love may be kindled in the hearts of such, and that it may illuminate their hearts and souls that they might accept this grand and glorious work. Oh, I would that I could bring them in; let us pray that those who are being led along by the Satanic power may stop and consider that the pleasures of the world are not all in life; no, but the gospel is all in life to me and there is comfort and peace in it.

I am a teacher in Sabbath School and desire an interest in the prayers of all the Saints that I may have that portion of the Spirit that I will teach them the truth in the way God's word presents it; and let each one struggle along from day to day fitting and preparing ourselves for an inheritance on this earth. I feel as the hymn reads:

"Awake, Saints, awake,  
No time now for weeping.  
"The Lord is near"  
Breaks on the ear.  
Oh! come, come,  
Away."

I close as one desirous of being a faithful sister.

In gospel bonds,  
LAURA LAFEBY.

LOGAN, IOWA, Dec. 19.

Editor Ensign:—I rejoice in this latter day work, and when receiving the Ensign and reading its pages out, the good letters it contains causes my heart to rejoice in this glorious work the Lord has established in these last days. I do not have the privilege of meeting with the Saints as often as I would like, as I live six miles from Logan and on account of poor health. I am troubled with what the doctor calls gastric ulcer of the stomach, and I send a special request to the Saints of the church to offer up their prayers in my behalf that I may recover my health and be spared to my family, as I am needed for their support. My desire is that all the Saints may trust in the Lord and gain eternal life.

O. H. HILDRETH.

SAC CITY, Ia., Dec. 12.

Editor Ensign:—Winter, dreary winter, is the usual cry of people living in this latitude, so near the Christian festival; but not so this year for the weather is autumn like. I have been holding meetings in Auburn and vicinity, but have not held as many services as would like to have done on account of busy season for corn gathering. I visited several families, both in and out of the church, and have arranged for active gospel work after holidays. I had the pleasure of assisting Bro. C. E. Butterworth, at Auburn which was enjoyed by the writer. He speaks with no uncertain knowledge and testimony.

I am now acting as right hand man for Bro. C. J. Hunt with the main-tains and defends the faith of this church in a public debate with Rev. W. L. Crowe, a state evangelist of the church of God (sometimes called Restoration church), which is being held in this little city of over two thousand people. Fifteen sessions to be held, of which one-half have been conducted. Elder Crowe is to affirm that man is wholly mortal and unconscious in death. Interest good and the hall is full every evening. Bro. Hunt is small in stature, but is as brave and fearless as a giant. Nothing, even in a debate, seems to daunt him in the least. We feel sure a good victory will be secured here.

We are attending the school of Sr. A. N. Ashbaugh, and have also received kind treatment from Bro. and Sr. W. S. Ashbaugh, and Sr. Rachel Howard, Thomas Lane and S. Decker.

May the Lord bless Zion and all that pertains to her.  
R. WIGHT.

ZION'S ENSIGN.

Entered at the Post Office at Independence, Mo., as Second Class Matter.

LESSONS OF THE HASTENING TIME.

Sermon delivered before the General Conference, at Lamoni, Iowa, Sunday morning, April 15, 1900, by Elder Joseph Luff.

A few months ago in the city of Providence, Rhode Island, a lady member of the church invited a particular friend of hers to hear my closing effort there. The following day another lady, who was quite anxious to know what effect the effort had made upon the visitor's mind, asked her with reference to it, and she replied that in some respects it surpassed anything she had ever heard in her life. "The lady, feeling to a certain extent paid thus far for questioning, urged another question, and said, "Well, may I ask in what respect, was it as to the depth of it?" She said, "No, madam, it was the length of it." So keep it in mind that you have a long winded speaker this morning.

We will read from the Scriptures a few verses selected from separate places, one a portion of John 6, beginning with the 56th verse:

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.

Continuing further he says: The words that I speak unto you, they are spirit, and they are life."—v. 63.

Turning to the 15th chapter of the record as made by St. John, we read three or four verses from separate places:

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—v. 1, 2.

The 8th verse reads: Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

The 16th verse: Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

The last reading to which I shall now direct your attention will be St. Luke 13: 6-9:

He spake also this parable: A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also; till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down.

I have made selection of plenty of texts, so if the sermon that I preach this morning does not suit you, take any of the verses home with you and preach a sermon from either of them that will suit yourselves. I have, and I do not know why, an impression upon my mind that is lead-

ing me to the selection of these passages of Scripture this morning; but whether that impression shall voice itself in the matter that may be presented for your consideration or not, sufficiently clear for you to discern it, and get any profit from it, I am not able to say.

Our hearts were made glad some few years ago when the announcement was made by the man whom we recognize as the prophet to the church, that the time spoken of by Isaiah and by the Palmyra Seer as well as by our president himself, and referred to as the "hastening time," was now upon us. A great many expectations were started within our minds and we were led to look to the right and to the left in order that we might discern or detect, as the case might be, such evidences as would confirm the correctness of the prophet's testimony to us; and I have since that time heard the remark made by more than one individual that they had been disappointed in this regard, in that they had failed to see anything peculiar to the years that have followed by which the speed of the motion of the church had been increased, and by which anything startling had been made to appear connected with the rising up of the church out of its former conditions, and the assertion of a new power with which it was being clothed, as a consequence of which, greater glory should come to God, and more of gratification to the individuals of which the church was composed.

Only yesterday a remark was made similar, and it was provoked upon the lips of the speaker by some things that occurred in our conference work on yesterday and two or three days preceding. The surprise of the individual was spoken of in this way, "If it is the hastening time, why is it that we are hampered as we are?" "Why is it there is such a manifest division of sentiment? Why is it there is not a greater unity or concert of action? Why is it we are not seized as the mind of a single individual by an impulse created within us by the Spirit of God that moves us forward to achievements unhindered?"

When we have an unusually good year for crops, we not only look out upon the fields expecting to find the corn growing faster, or the wheat growing more rapidly, or the oats or the barley or rye, or whatever it may be, but we also expect to find the weeds growing faster; for what is a good growing year for corn is a good growing year for weeds, and that means that greater activity on our part as farmers, is absolutely necessary; and if this is not manifested in us and by us we will not be very much advantaged by its being an excellent growing year. It takes more of effort to subdue what threatens the growth of the grain in these years of rapid growth, than at other times; and applying the illustration, I wondered in my heart whether others had, like myself, failed to take into account when the announcement was made that this was God's

hastening time, that the devil knew it as well as our prophet did, and that it would be his hastening time, too; and that every effort that God would put forth by His Spirit, his angels or his human messengers would be paralleled by the exercise and manifestation of a power on the part of the adversary and his emissaries at least to the limit of his power. I have had occasion to note that for every inducement to men to turn away from the path of right in the past, they have had perhaps from six to ten in the last few years; that every inducement for men to do wrong, every temptation, everything in the shape of self-gratification that was presented to individuals in the years past, has been multiplied within the last few years. The very things that our people supposed they were provided against the most strongly, are proving the easiest and the most effective baits that the adversary is throwing out for them to seize.

We have heard individuals talk about spirits in the world, for instance, and quite a good bit has been said, I am told, in this conference, that refers to trying the spirits; and we have been told to try them by the word; we have been told in the years past, that we could, in thus trying them, easier discover their origin or character; and my thought then and my thought now in regard to it was this, that these trials referred to in the Scriptures by which, if it were possible, the very elect should be turned from the truth, would be of that character that they could not explain. If they could explain them, it would be no temptation to them, but because the world would be deluged with facts and circumstances and influences that they could not explain, would constitute the difficulty and present the danger of their being turned away from the truth, notwithstanding they were the elect.

Within the last few days individuals have come to me with the statement, "I saw," "I heard" in certain places persons kneeling and asking God to shower upon them certain blessings in the healing of the sick, in the relieving of the suffering, in the restoration of persons that were crippled. I saw that these persons who were sick were healed; I saw that relief from suffering instantly came, and with more rapidity than it has been my privilege to see even within the church. I saw that cripples were permitted the use of their limbs and that instantly, and after seeing these individuals ask for those blessings at the hands of God, and receiving them, how am I to argue to the contrary when they claim that God, in that respect, is as much in those institutions as in ours that we call His church?

Now, did any one ever meet you when you have spoken in that line with an explanation that was absolutely satisfactory? I will confess to you that my own mind has been perplexed at times, and I have been surprised at many things that my eyes have seen and my ears have

heard, but I have never been able to go to the extent that I longed to be able to in giving an explanation to individuals who seemed to be craving for one; but I found strength in the advertisement furnished me earlier in the history of the church, and that recorded in the New Testament Scriptures, in the way of a warning against these things, and the very fact of these multiplied illusions in the world becoming harder to explain, furnished me the stronger argument in support of the divinity of that statement with reference to the danger of the very elect being deceived. They cannot be in every respect explained; that is, they have not been to me.

I am of the opinion that things of this character are being multiplied, and I believe they will prove to be characteristic of what we have been looking forward to as the hastening time; and that the individual who has not fortified himself in the all-sufficiency of the truth of God as set forth in the prophecies, as emphasized by history, as corroborated by the testimony in latter days, as also accented and receiving assent within our experience by the testimony of the divine Spirit to us, unless, I say, we as individuals have fortified ourselves sufficiently by the use of these means thus furnished as against what I have been talking about, the danger will increase instead of lessening before us in the world.

The Savior, in the passage of scripture to which I called your attention, the 5th of John, declared that it was not only necessary that they should follow Him in a kind of a mechanical way, that they should be his disciples in that they cried "Lord, Lord," but that they should absolutely eat him and drink him. It was a strange statement, and if any man—I care not how divinely his mission may have been attested as being from God—should make that statement to these intelligent men and women before me today, they would look at him with awe, and their faith in that individual would perhaps be shattered. I am not surprised that eighteen hundred years ago, when that announcement was made in the hearing of those who had left their all to follow this Savior that some declined to accept it. I fancy I hear one saying to the other: "That is a very strange statement. Are you ready to believe that? Can you follow him any farther?" It is said that from that time some of them turned aside and followed Him no longer. They were but men, and the statement as here made, gives us to understand that weaknesses such as attach to us today, were characteristic of those men.

I wonder whether or not, even today, with all the added light of which we boast to be the possessors, we can understand the language of the Master when He said that our life, in the divine sense, should be dependent upon our eating his flesh, and drinking his blood, and our growth would be proportionate to the degree

of strength that we should obtain through partaking of Him in this way? This partaking of Christ in such a way as to have Him assimilated within us, and by us, circulating as a life energy in the arteries of our spiritual being, making every pulsation, every impulse, every glance, every word, every impression, a divine influence in itself, having a tendency to sanctify those upon whom it was brought to bear, is a mystery still. I apprehend the time will never come in the history of this church, high as we may be, or think ourselves to be, in the way of spiritual and moral intelligence today, when we will occupy as this text suggests it to be possible for us to occupy, until we shall have learned the lesson of self-crucifixion to an extent not manifested among us as yet. When people shall be able to discern in me, not Elder Luff, but Jesus Christ, living, ruling, thinking, talking, operating through those eyes and ears and hands, then will this mystery be explained. God, looking from heaven, shall be able then to identify His Son in our work. The stones that I lay in the great spiritual superstructure when compared with those that were laid by the hands of Jesus Christ Himself, shall then be seen to bear the same holy impress. Then the sacrifices, though feeble, or inferior in their degree, that I have been called upon to endure or make, will be eloquent in their testimony of love, and they will be as acceptable in the sight of God as was the work done by Jesus Christ, as an individual, Himself.

There is a great deal being said and written with reference to Christ's life and his death upon the cross. I have heard the sectarian world preach Jesus Christ as loyally as we pretend to do, after a certain fashion. They are advertising him, so far as the name goes. When I was preaching in Canada, a lady took exception to my discourse at the end of it because I did not preach Jesus sufficient. I referred to a number of points in my discourse to evidence the fact that I had preached Christ according to the God intention, and after admitting all of this, she says, "Yes, but you did not use the name of Jesus often enough; you did not talk about the blood enough, about the cross, the groans and the death and his love, etc." That woman had imbibed the idea that a man preached Christ just in proportion as he happened to jingle the names "blood, Christ, Jesus, etc.," as you juggle the rhyme words at the end of lines of poetry or doggerel; just in proportion as a man did that, he preached Christ, according to her idea. We do not understand it that way.

Many, in their proclamation of Jesus Christ, make the announcement that He is the bread of life and that except we eat his flesh and drink his blood we have not eternal life abiding in us; and yet when you come to press upon them a consideration of that statement which follows, in which Jesus explained the mys-

tery to his disciples: "It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life," they fail to comprehend the force of that, and perhaps we do sometimes. I have not grasped it to the extent that it is possible for men to grasp it, and that I yet hope to, but I see a beauty in it beyond what seems to be reflected in much that I have heard.

He says, "I am the bread of life." In what sense is he the bread of life? How are we to receive him as such? Why, just as He came down from heaven, without putting Him through any mill processes. He is *whote wheat bread*. In the world certain conceptions of Christ are offered to us in connection with which He is declared to be the bread of life, associated with this statement, that the words He speaks, "they are spirit and they are life." We are sometimes told that, in proportion as a man acquaints himself with the word, he becomes partaker of the life referred to, for the word is spirit and life. So that if a man has a very good memory and you can wake him up in the middle of the night and ask him to recite a certain chapter either located in the New or Old Testament scriptures, and he can respond immediately and under any exigency rattle off the words, he must have spiritual life; but that is far from being correct. Jesus Christ is the bread of life and His word is spirit and life to us; but how does Christianity present it to us? First they run that word through their theological mills and eliminate nearly all the nutriment it contains, so that what they offer to us is as destitute of the original nutriment as our patent flour is of gluten and nourishing elements, and instead of a man getting more life from it in proportion to the quantity used, he weakens in tissue and becomes a dyspeptic. That is the truth of the matter.

They take grain as it is raised and run it through their roller processes nowadays, and bring it to us, and the bread we eat, very frequently, instead of building up muscle and nerve, thus strengthening us and building us up—supplying what we lose in the natural waste—it often happens that the more a man eats of it, the worse condition he gets into physically, for the reason that there has been eliminated from the grain in the process of milling, that which was best calculated to supply what man needs; and even were it preserved entire, as at first, it does not depend upon the quantity man devours as to the degree of life and physical energy that shall come to him. Much might be eaten and less digested, and still less assimilated, hence no proportionate health.

If I take the word of God which is referred to as spirit and life, and permit these theological millers to run it through their roller process and bring it to me that I may be nourished by it, I find myself in precisely this same spiritual and moral

attitude as a result—instead of its bringing me more of the divine life and energy and power and prestige of spirit, it removes it from me; it renders me less capable, in that the very normal appetite that I may have possessed before, is injured by its use, and a less normal condition follows, so that when a truth is presented to me later, I am not able to take it and assimilate it as I might once have done. It is a serious fact that confronts people in the world today. It is a truth that the simple language of the Bible means just what it says, to all except those whom theological millers have made dyspeptic by creed interpretations.

For instance: they take the doctrine of baptism for the remission of sins; the doctrine of immersing the human body in water. They put it into the hopper of their theological mill, and when it comes to us what is there to it? It amounts in a few instances to the sprinkling of a few drops of water on a party's head. What of spiritual nutriment is there? The more a man imbibes of that doctrine, the more a spiritual dyspeptic will he become. The remission of sins is no longer its object, only "an outward sign of inward grace" remains. How nourishing that is.

About all you get out of the doctrine of repentance in the church when it has gone through the milling process and been handed to you, is that if the eye is moistened with a tear, some little ashes and sack-cloth is put upon the head, the demands of the law with reference to repentance have been met. You go back to the law containing the truth in regard to repentance and you find that the individual is obligated, upon the discovery of his wrong, to rectify the wrong to the fullest extent of his power, making restitution, and that he has no right to ask God Almighty to supplement his work until he has exhausted his own power in the effort to do that work; that he has no more right to ask God Almighty to forgive a wrong that he committed against his fellow, until he, as an individual, has gone the full extent of his power to make that wrong right, than he has to ask heaven to pay his grocery bills while he has a fat bank account.

You take the doctrine of the laying on of hands and it is about the same; an ordinance to be observed mechanically in confirming some individuals within the churches regardless of their moral worth or of divine acceptance. Sometimes used in ordaining without the faintest thought of communicating divine authority—a mere form, robbed of all its spiritual significance, left without anything in connection with it by which the experience it brings can prove to us its identity with the purpose for which it was instituted of God as shown in the Scriptures, or in the days of which the Scriptures speak. Where is the gift of the Holy Ghost? Where the healing of the sick or the blessing of chil-

dren? All ground out in the mills of theology.

So I may go to the gifts of the gospel. I may speak of the gift of tongues, and these theological millers tell me it means simply a change, that a man speaks in a new tongue when he is converted; he praises instead of curses. Prophecy is reduced to teaching, and so in regard to many miracles and signs spoken of here. The Scriptures as they are handed to us through the milling processes referred to, are calculated in their very nature to take us away from instead of in the direction of the everlasting truth. No wonder the religious world is dyspeptic—the appetite capricious and the every vagary or nostrum and all kinds of patent religious remedies are being invented to answer the call of corrupted tastes and depraved appetites.

Now under these conditions, I ask, to what degree is it possible for an individual to carry out the thought that God has expressed through his servant in this 15th chapter of John, the bearing of much fruit? We are informed in this chapter that the branch cannot live, continue to live, except it abide in the vine and partake of the nourishment furnished from the vine. We are told that the purpose of God in choosing his ministers, and I presume in selecting his disciples also in general, was that they should bring forth fruit, but their fruit should remain. Did you ever stop when reading that, and consider what might be meant in it? When I have seen an individual rushing off after mile with a view to finding somebody to baptize and hvy them into this church, I wonder whether he has stopped to think of the significance of the statement, "And that your fruit shall remain." God is so anxious for a big list of names on our church book, as I is about the character of those so recorded. An entrance into school does not always result in graduation and favorable probation. College books, teachers, etc., are wasted upon some who later, and thus the fact that they attended school for years, become a disgrace to them.

"Every branch in me that beareth not fruit, he taketh away." This statement means that if a man is a fruitful, God has no use for him in the place referred to. The church, the spirit, the gospel, all aiming at fruit; and help takes place with them and main barren, makes them a "word of death" to himself, and disgraces himself. That which prevents the life energy of the vine from being transmitted to me as a branch, aims at my death. If the law, the gospel—which is spirit and life—~~is not~~ assimilated and does not go into my circulation, and produce fruit, then I am not eating and drinking Christ, unto eternal life. But there is another statement that we fail to notice being equally important; that only does he take action with reference to the vine that has been abiding in Him and partaker of life with

fruitfulness, but he deals very severely with the branch that does bear fruit—"he purgeth it, that it may bring forth more fruit." I have stood with astonishment sometimes, listening to comments that have been made as to conditions throughout the church. Some have thought that something must be wrong here in the character; something must be wrong in the motive somewhere else; something of a secret character must be hidden that only the eye of God could detect in individuals, where persons were prevented by various things, from filling the mission or perfecting the work which the office they held seemed to demand. Beginning with the prophet and going as far as they could find evidence of physical trouble or mental distress, they have attributed those sufferings to a loss of favor with God, because of sin of some kind. They have not thought of the possibility that God was purging the already fruitful branch that its future usefulness might be increased, or the character of the fruit borne might be still better and more abundant than it otherwise could have been.

You know the account that you read, of what they did over here in Honolulu awhile ago, when the plague occurred. They wanted to purge the city of that plague and they did it by fire, and they burned down the houses in the locality that was infested by it.

You know what it means when the physician prescribes some kind of a remedy to purge a man of some foreign or disturbing element in his body. You know what it is to apply water for the purging of vessels; you understand all about it; and when you come to the consideration of that which relates to man's spiritual power, the same thought should be borne in mind, that God, in His infinite mercy and kindness, makes use of that which shall render more effectually and noble, those who have been approved by Him. I have wished sometimes that the prayers that have ascended to Him in secret and from the hearts and lips of those who have been struggling to do right could be understood; the depth of them, the devoutness manifest in them could be understood by those who were distant from the ones breathing them forth, that they might better comprehend the purposes of God in His dealings with those individuals who were offering them.

I follow this thought on now to the reading of another chapter and make the application more directly, as we finish. In the 18th chapter of Luke's record, we have the idea presented to us in the form of a parable. A man coming to his vineyard finds a fig tree there without fruit upon it, and orders that it shall be cut down. The vine dresser enters a plea for it and we are left to suppose that as a result of his plea the tree is permitted to remain for another year. I take it for granted his vineyard was intended to represent the church of Christ, and that the trees in the vineyard are the members of the body, that just as that owner of the vineyard expected

when the trees were planted there that each should be fruitful in its turn, so it is the design of God in the gospel, that in our being planted in the church and kingdom of God, we, too, shall become fruitful, and that each shall render according to the measure of their possibility.

In the mind of the owner of that vineyard there was no thought entertained of simply having fig trees for ornament; there was no intention that any part of that vineyard, or any space within it, should be occupied by trees that did not yield their measure of fruit; and when he makes the discovery for the third time, as to the barrenness of a certain tree, he orders its removal. In this kingdom and government of God, is it true that God has no place for those who bear no fruit? Is it true that it is not in his purpose that we shall occupy the place that might be so much better occupied by others who would bear fruit to His honor? Is it a fact that today we are not out by the wayside where we might catch a chance watering, or a chance ray of the sun, but where we are receiving the special attention and consideration of the angels of God, and the divine Spirit and the Only Begotten Son, as well as of God himself? And through the direct channels of His grace there are being let in upon us those streams which, by divine appointment according to His wisdom, are best calculated to induce fruitfulness, and to make us honored and acceptable occupants in His vineyard? And in view of this probability, is it true that any of us are found as deserving of condemnation as was the tree under consideration?

We are required to "live by every word that proceedeth from the mouth of God," in order that we may partake of life and nutriment and that we may yield fruit. What is the character of the fruit? The apostle, in his letter to the Galatians, tells us that the fruits of the Spirit are love, joy, peace, meekness, long suffering, gentleness, brotherly kindness and charity. If these be in you and abound, it shall make you that yeshall be neither barren nor unfruitful, \* \* \* but he that lacketh these things is blind and cannot see afar off."

That is to say, it doesn't matter how much of favor from heaven I may receive, how much of divine grace of which I am the recipient, how clearly, and loudly, and truthfully I can testify that this gospel is of God, and has so been certified to me by the divine Spirit, if these results that God intended should come in consequence of such favor being shown me, this fruit does not appear, then I am occupying a place in the kingdom of God to waste? I am blind, and do not see the divine purpose—I "cannot see afar off."

I have heard it said in places where I have been, by individuals who were in the enjoyment of the open gifts of the gospel, that the possession of those spiritual gifts was a consequence of their being higher in favor with God than those not

having them; there was more of personal righteousness attaching to them, than to those who were not enjoying those outward manifestations, and that idea has been made use of to, the disparagement of many who never were called upon to prophesy or speak in tongues.

In a few instances I have made comparisons. I have found individuals, for instance, who have never been inspired to prophesy, never spoke in tongues, never received of the gift of healing, individuals who have never been made to exercise any of these outward or visible gifts of the Spirit, and yet who have excelled in righteousness, in virtue, and whose growth was being manifested almost every day of their lives, until they stand, many of them, in the church of God today as pillars, both male and female; and in case of necessity or exigency, they would be among the first to whom we would go, knowing them to be uncompromising in their fidelity to God and His gospel.

I have known others who were permitted to enjoy and to exercise those blessed and inestimable ministrations of the Spirit, such as prophecies, visions, miracles and healings, some of whom never rose to the standard of virtue reached by the first mentioned. Now, do you suppose that the absence of fruit unto holiness in these was condoned on the ground that they possessed gifts? or did these gifts show them to be closer to God, notwithstanding their lack of fruit?

The tree in the vineyard under consideration bore no fruit. The owner passed a sentence upon it, but the vinedresser entered his plea; the result of that plea is that the tree was allowed to remain—not because it was filling its place well, not because it was answering its purpose of existence, but because somebody had entered a plea and promised to do extra work in its behalf during the coming year to compel fruitfulness.

Suppose that during the following year that fig tree is allowed to exist, the vinedresser comes and clips the branches of other trees around it, for its sake, that more light can get at it. He waters it more and applies the fertilizer, he seems to give two or three times more attention to this than he is giving to others. The proportion runs about in that line, and towards the close of the year, that tree, should it be permitted to find voice, raises itself up and says, "Do not all of you fig trees see how much higher I stand in the estimation of the owner of this vineyard than you do? He has shown three times the care and favor over me than he has towards you. Why don't you fig trees come up to higher ground and get higher into the favor of the owner of this vineyard? Come up."

And all the trees in the vineyard look on and say, "You poor, silly, barren thing; you are so blind that you cannot see afar off; can you not see the purpose of the vinedresser in what is being done? do you not see that

it is your pitiable barrenness that is making the extra care necessary?" My prayer is, may the church receive and enjoy a thousand fold more than it does of open gifts. But I say further that to make the possession of those gifts the basis of an argument that God is more in favor with that individual, or his conduct, than others, is a fallacy from the root to the end of the branch. There is no warrant for it in such cases as I have referred to.

I have sat in meetings and I have heard people talk about angels and the manifestation of the divine Spirit, and my soul has been elevated and it just seemed as if my being was on fire, or being swept by an uncontrollable energy to break forth in songs of gratitude to God; and sometimes in less than five minutes I have heard other individuals talk along the same line and it seemed as if the very marrow in my bones would freeze, and they were talking just as fervently and nicely as the others, and told of just as wonderful things. I am not here to say that those things that affect me in this way are not of God always; but I am here to say that it is an indication of something, and it may possibly be occasionally, that where in one instance the manifestation from God, in the form of those divine blessings bestowed, is answering its purpose unto fruitfulness, in the other it is not.

For instance, if a man should rise up here and speak in tongues in my hearing this morning, and then he should interpret it, or another should for him, that individual in the audience might justly be in high favor with God. If I knew that he had a reasonable good bank account, and yet had been owing his butcher bill, and his grocery bill for years, and that he was morally weak in several regards, I'd take my chances of divine favor and of final salvation with God, on showing receipts for my paid butcher or grocer bill, if I never saw nor heard of the gift of tongues, rather than I would take the chance of salvation for the man that had the gifts, but did not pay his butcher's and grocer's bill. I'd rather take as a certificate of worth and base my claim upon it, in God's presence, the fact of having spoken the naked truth, no matter who it hurt or who it seemed to make an enemy of, that I had paid my bills, that I had tried to act honorably and honestly among men in the world, with nothing else to recommend me for celestial estate with God—nothing miraculous to parade of an open spiritual character by way of inducement—than to have all of these other miraculous things, without the former. Understand my thought now, and don't report me as disparaging the gifts. They are too sacred to me for that.

The object is fruit, and if the fruit is not there, then even prophecy, of which you boast, every gift of tongues of which we bear truthful testimony, every manifestation of divine favor, is a record against us,

placed by our own voice when we testify of it. Suppose I should place a peach there, and a pear here, and a tomato here, and a plum there, and call one a rindrop, and the other a dewdrop, and the other a snowdrop, and the other a sun ray. You would all contradict me, of course, but it would come just as near being correct as is the idea that the gifts of the Spirit are the fruits of the Spirit. The one is a product of the other. God sends the rain, the sunshine, the dew, the snow to the earth, and the trees yield their fruit as a consequence. God sends prophecies, makes men speak in tongues, gives these marvelous gifts, to the end that we will yield fruit, and that our fruit should remain and abound unto eternal life. The first evidence of that fruitage is the increase of love within the individual. The fruits of the Spirit are love, joy, peace, long suffering, etc., and where gifts fail of these products, God is not honored, and they are as "tinkling cymbal."

I have had people work for me—so have many of you—and when their days were finished they have put in their account, I have paid the bill. do not know that I owe a man a cent on earth to-day. But did you ever give a dollar or a quarter or a dime to a man except he was deserving of it or he earned it? I have given a god many dimes in my time to individuals who never earned for my hand; but in such cases, when a question of whether they had earned it, but did they need it? I gave it to them because they needed it and in some instances would perish if they did not get it; and God Almighty has been doing that with scores of individuals in this world. The man who rises and says, I have that gift or the other because I am higher in favor with God or divine esteem than others who go without these gifts, may be advertising his folly, within the church and without. Let it be understood throughout the church that God is dealing with necessity as well as deserts.

God will pay you every cent you earn, but he pays money sometimes to people that do not earn it, just the same as you do; has done it many times, and I can point you to instances and I could name persons upon whom divine favor has rested to a marvelous degree, and so far as anything that we can discern is concerned, they are no higher in the moral scale than they were twenty years ago when the gospel first touched them and some of them were openly violating the divine law; yet all along the line they have been truthfully testifying of wonderful grace furnished them from time to time.

I heard of a man living down in Nauvoo some years ago who claimed that he prophesied that predicted as a blessing upon his head that whenever he should call upon the Lord for a blessing unto himself and for his family in times of distress he should have it. And so he availed himself of that promise and when disease or anything like it came to his house he seemed to receive

a blessing every time he asked for it; and lots of better people around him would have to pray and groan and be denied. What shall we do in regard to this? That man could be found staggering from the effects of a use of intoxicating liquor and at times would have profanity on his lips. He was far below the strict moral standard. Was he higher in divine favor than anybody else because of what he received when he prayed. No; it simply showed that God was true to his word; but the barren man could not see the obligation it placed him under, could not "see afar off." God dealt with the poor fellow's necessity, not his deservings. Unto God alone belongs the right to decide where, and when, and to whom, and under what circumstances He will bestow His divine grace. You, certainly, and I, will get all that we live for, God will pay us all; but we must not as individuals come to the conclusion that because He is doing many things for us along certain lines it is because we have earned it and are more deserving than others. It is a mistaken idea, in my judgment at least.

Now I used the word "necessity." God deals with necessity—the needs of the people. I do not mean to say, nor be understood that because a man receives more extraordinarily in the lines that I have named, that therefore his moral condition is necessarily worse than others that are not so receiving. I use the word necessity in its broadest sense. I gave a person forty cents one time in San Francisco with which to buy a dozen of eggs. I gave an individual twenty-five cents to buy three dozen of eggs in Independence at another time. The party to whom I gave the forty cents was no more in my favor than the one to whom I gave the quarter, but the circumstances were different and it made the necessities vary, and I supplied the necessity.

Six men start on a journey. We will suppose that the city of Boston is their destination; one of them starts from Lamoni, the other starts from San Francisco, another one starts from Chicago, one starts from Honolulu, etc. There is one thing that you must take into consideration; if you want these men to all meet in Boston at a certain time, you must either permit some to start earlier, or provide more rapid transit for them than others. It seems to me God Almighty takes these things into consideration, and there are some people starting for the Celestial city from a point a million miles away, and some a hundred miles distant, morally and spiritually considered. God picks some men up who are the very embodiment of virtue and goodness; some who are intellectual giants and have prestige and influence to exercise, and their very presence seems as if there had been a favor done the church to have them admitted into it; and those people, because of their education and surroundings and everything connected with it, their natural phrenological construction, those people have a compar-

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atively easy course. They are comparatively near the goal.

But God picks another one up that is not endowed as highly as the first, and He takes still another poor fellow who is loaded down with passion and environments enough to crush anyone, one that has been actually dripping with sin and corruption and nearly every pressure on his life has had an influence to degrade him, and He puts that man on his feet and says, "Use the means I give you; I am going to furnish you either longer time or more rapid transportation in order for you to reach the same goal as the others. You have much farther to go." He is going to "bestow more abundant honor on that part which lacks," an endowment of grace only because it is needed. And God will never give the extraordinary where the ordinary will do, or the supernatural where the natural will answer.

Dr. Saul of Kansas City, a prominent evangelist, once came to my house, and after I had spent six hours with him and put him through an entire catechizing so far as the time admitted, he acknowledged the doctrine was true, but he wanted a revelation from God. I don't think you will get it, I said; you may, but I do not think it. He asked, "Why," and mentioned a poor man over in a certain place who had been inquiring about this faith and to whom God had condescended to give a revelation showing that this church was right, told him



# Daughters of Zion.

"OUR AIM, MANKIND TO BLESS."

MRS. H. B. GURTIS, Editor.

The Daughters of Zion is an organization in the church, of mothers and others who are interested in the welfare of our homes. Under the supervision of the general society, local societies are established, where they may meet to consider together their work as home keepers, and as moulders of character. Their purpose is to furnish love for the home, to promote social purity, to study the problem of child care and development; that thus they may better prepare themselves for their responsibility as wives and mothers, and that from the home may go the influence that shall fulfill their aim, which is "mankind to bless." Have you a local in your branch? If not, can you not organize one? Send to the corresponding secretary for constitutions. The Advisory Committee will be pleased to hear from you, and will gladly furnish you any assistance in their power. Send your list of names of members to the recording secretary.

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Be not unequally yoked together with unbelievers.—2 Cor. 7: 14.

I have been surprised oftentimes in looking over "General Church News," to see Sr. So-and-So married to Mr. So-and-So, and would like to ask, who is to be blamed for this? Is it because of lack of thought or training with our girls? Surely they cannot know that a man is not a perfect man until he obeys the perfect law, and inasmuch as he

is in disobedience to that perfect law, just so far is he from being perfect; then if he has not commenced to obey, not even the first principles, why, girls, what have you? In my opinion the best of men are bad enough. Now, I am not a man hater in any sense of the word, but when I think of the high position they ought to, and once did, occupy, having "dominion over all the beasts of the field and birds of the air," I am wont to exclaim, "How hath the mighty fallen."

It is by comparing that might have been to what is, that makes me think that the best, now, is none too good. The first step in the effort to regain the place once occupied is by gaining perfect control over ones self, and that cannot be done outside of the gospel. Why, to me, a man without the Spirit of God (obtained by obedience to the gospel) is like a house without a tenant, and might not the comparison be applicable? We know that the body is a temple built for the Holy Spirit to dwell in, and if it does not dwell therein, will not its appearance be as desolate as an empty house? The girl might say, "I loved him." To her I would say, "Love is not the only qualification necessary to a happy, progressive union. One had better marry with every thing else agreeable and no love, than with love and naught else; that is, the love one has before marriage, for love, like religion, is a principle, not a feeling, as some are

apt to think. Why, I have known persons who will stay out of the church, will not join just because they do not have that feeling which they think they ought to have. Just so will some girls refuse a really good offer just because they did not have that "all gone" feeling they have read about.

I think that what is said of one marrying an outsider being considered "weak in the faith," is well put, for that faith that can find perfect concord with an unbelieving or unrighteous person, must be weak indeed. Paul must have thought the same when he wrote the 14th, 15th and 16th verses of the 7th chapter of 2 Corinthians. Yet being considered "weak in the faith" is only one of the things that might be said; they might have said, "easy to suit," "careless of results," and many other things. In these last times when such efforts are being made to get the Saints to "come up higher," ought not each individual respond as heartily as possible? And would not the taking of an unbelieving husband be putting an almost insurmountable obstacle in your way?

This is a time of sanctification, consecration and gathering, to all of which an outsider would be indifferent, if not averse. The spiritual atmosphere of Zion would be unhealthy to such a person, and he would be unable to stay, providing he got there, which would make it decidedly uncomfortable for the believer. Dear Saints, think before you consent to be yoked together with an unbeliever.

### Do Not Mind Being Called Old-Fashioned.

When patience, and long-suffering, and gentleness, and goodness are dispensed with in our women, there is not much left of the true woman, no matter what else she may have. I know I may be called old-fashioned and behind the times, but it is much better to be behind some times. I am so glad of all the beautiful homes among the rich as well as among the poor, where married life is all that it should be, but the fact remains that there are many unhappy marriages; and it certainly is time for us to inquire into the causes of all this unhappiness and avoid the open dangers. When a certain captain was asked if he knew where the dangerous places were in a certain channel, he said, "I do not know where they are, but I do know where they are not," and it will be wise in this new generation to keep where the rocks are not. But no woman is going to keep on that open sea who counts God out of her life, be it a married or a single life. One law never changes—sowing and reaping. "God is not mocked: for whatsoever a man soweth, that shall he also reap." Let us all try to live each day so that we may not be afraid to die.—Margaret Bottomo.

### JOTS BY THE WAYSIDE.

BY T. W. CHATBURN.

On the "Peat Lands." According to announcements we are here, domiciled with Bro. Peter Brush and his estimable wife, "Aunt Susan." Peter is a son of John Brush, who was among the pioneers who sounded the gospel in California. Bro. Peter is well situated here, owning quite a large slice of these famous lands.

Bro. Hyder, our worthy opponent, was on the ground with his brother, Mr. Elliott, an elder in the same church, who once lived in Ray county, Missouri, close to Richmond. Bro. George Carter and Eri Mulms, of saw mill fame on Crooked creek, will remember Mr. Elliott, with also many of our brethren in and around old Jar West. Bro. Hyder, after due consideration, thought I had the advantage, as in the former debate, in the arrangement of questions, and was very anxious or a change, so that his affirmation should come first in discussion, etc. I would not agree to this unless he would permit me to substitute Bro. T. W. Williams, who was with me as moderator, to be the principal in discussion and I be moderator. Bro. Hyder was very willing and allowed the change readily, so Bro. Williams, instead of moderating was to be moderated by me. Bro. Hyder little knew he was jumping out of the pan into the fire in the change of moderator.

For six nights the battle was on. Bro. Williams doing well to excellent. During the discussion we felt it was righters to "In honor prefer our brethren," for in Bro. Williams' forcible and logical arguments in defense of the "sealed book" we recognize a master mind, and was fully up to our expectations as an abler defender. "Nohi, Mormon and Jarad's brother" came out of the conflict with an undimmed luster, and as a whole we thought it a crushing defeat of Bro. Hyder.

In justice, however, to Bro. Hyder, we will say that in this debate, as in the first one with me, he put up clean cut argument, never stooping to the disreputable "mud slinging," as is usually the case with our opponents; for this innovation he is to be commended indeed. However, he is not yet satisfied, and now a third discussion has been arranged for, this time in Santa Ana, the same propositions to be again discussed; to wit, "Book of Mormon and the Canon of Scriptures are full." Bro. Williams will again meet him in the city hall commencing on Monday eve, the 17th, to again continue for six nights. We think this an opportunity to get before the people, and we think must be fraught with good purpose. We are still in the faith and love the message brought by the angel to gladden the hearts of men. The weather is fine and warm, and is nearing its copious rains and the heart of ye husbandman.

### CONFERENCE MINUTES.

The conference of the New Hope, Virginia, district convened at Richmond, Virginia, according to notice, December 1, 1900, at 10 a. m. J. L. Goodrich was chosen to preside, and Sr. A. R. Corson as secretary.

Bishop's agent's report received as follows: Receipts, \$87.00; expenses, \$80.40; balance due church, \$6.60. Committee appointed to audit said report, and report found correct.

Motion to sustain the officers of the district carried.

On application being made for letters of removal for Mrs. Abbie Moler and Fannie E. Taylor, said letters were ordered.

On motion Bro. J. L. Goodrich and Sr. J. L. Rand were appointed delegates to the General Conference.

One baptism. Though few were in attendance, yet the Spirit was present and all seemed to enjoy the services.

Preaching services on Saturday night, Sunday at 10 a. m., 3 p. m., and at night by J. L. Goodrich. Adjourned.

J. L. GOODRICH, Ch.  
 A. R. CORSON, Sec.  
 RICHMOND, VA., DEC. 14.

### Convention Minutes.

The Far West, Missouri, convention met with St. Joseph branch, December 14, 1900, Superintendent C. J. Craven in the chair, Grace Constance secretary. The following schools reported: Zion's Star, South Park, Aspey Mission, Kingston, Mt. Pleasant, Wakenda, Pleasant Grove and Cameron Mission. No reports from Stevartsville and German Stevartsville.

District superintendent, also superintendents of schools, reported schools in very good condition.

It was moved and carried that secretaries of schools make out reports and mail with delegate credentials to the district secretary, one week previous to convening of each convention.

AS those who were assigned parts on the program were not prepared, short talks were given on the different subjects, by workers present. Subjects were, "What can we do to get the young people to become more interested in Sunday School work?" "What relation is the Sunday School to the church, and how will it benefit us in our homes?" "Shall we give rewards?"

Resolved that we favor the use of international lesson texts in our Quarterlies was then taken up, discussed and on vote the resolution was lost.

Adjourned to meet at the same place, and day previous to the next district conference, at 10:30 a. m.

C. J. CRAVEN, Supl.  
 GRACE CONSTANCE, Sec.  
 CAMERON, MO., DEC. 18.

### CORRECTION.

Bro. H. O. Smith kindly calls attention to an error on page 315, Palmyra to Independence. The year is made to be in his fifteenth year in 1828, whereas he was then in his eighteenth. As his experiences began in 1820, perhaps 1823 should have been 1820. Anyway there is a mistake of three years. Correct up all ye that have the book, please. Many thanks to you, Bro. H. O. S. "The mistakes of my lips have been many." My sins perhaps more.

R. ETZENHOUSER.  
 WINDSOR CITY, CAL., DEC. 13.

### Annual Report of the Willing Helpers.

Have held 15 meetings, quilted 6 quilts, made 5 comforts, made and sold 22 pounds carpet rags. Plush box and quilt blocks, 35 cents. Total amount for the year, \$19.84; on hand last report, \$10.16; total, \$30.00. Gave \$15.00 on church debt, \$15.00 on furnace for the church, leaving an empty treasury.

At our last meeting, which was held December 12th, it was unanimously agreed that we continue the society another year, and Sr. M. Windsor was re-elected president; Sr. Royner, vice president; Sr. Abba Horton, secretary. We have not been able to do as much

this year as we so much wished to do, on account of sickness and other causes, over which we had no control, but we feel we have done the best we could under the circumstances, and we feel thankful that we can aid even a little in this way.

MRS. M. WINDSOR, Pres.  
 MRS. M. M. PETERSON, Sec.  
 INDEPENDENCE, MO., DEC. 24.

### Convention Notices.

The quarterly conference of the South Missouri district will convene at Pomona, Missouri, January 5, 1901. Branch clerks will please take notice and send in reports.

S. N. GRAY, Dist. Sec.  
 D. W. THOMAS, Dist. Pres.  
 SPRINGFIELD, MO., DEC. 20.

St. Louis district conference will convene in the rock church, 1240, Glasgow avenue, St. Louis, Missouri, on Saturday evening, January 5, 1901, at seven o'clock.

J. G. SMITH, Dist. Sec.  
 2816 Lyon St., Dec. 19.

The time of convening the conference of the Northeast Kansas district was left with me. In consulting with the missionary, Bro. I. N. White, he said he could meet with us Saturday, March 2, 1901, hence, as per his advice, we will meet at Netewaku, at the above named date, the Lord willing. The Saints living in and near the village will doubtless be pleased to see a goodly number in attendance there and then. We have a fair sized chapel and an organ. Matters of interest to the church will be considered, and the needs and demands for labor will be noted.

Delegates to the general annual gathering will be duly selected, and officers will be elected or sustained. Come in the light, love and reverence of the Lord, and with desires for trial fear of God, and with desires for unity, peace and prosperity, and all will be well. In humble, faithful, diligent service blessings will be full and free, and the mantle of charity will crown our efforts. Hoping, trusting, confiding, I am,

Sub and district president,  
 —M. T. SHORT.

# CONSUMPTION



Do not think for a single moment that consumption will ever strike you a sudden blow. It does not come that way. It creeps its way along. First you think it is a little cold, nothing but a little hacking

cough; then a little loss in weight; then a harder cough; then the fever and the night sweats. Better stop the disease while it is yet creeping. Better cure your cough today.

You can do it with

# Ayer's Cherry Pectoral

The pressure on the chest is lifted, that feeling of suffocation is removed, and you are cured. You can stop that little cold with a 25 cent bottle; harder coughs will need a 50 cent size; if it's on the lungs the one dollar size will be most economical.

"I confidently recommend Ayer's Cherry Pectoral to my patients. I am using it now in my own family. Forty years ago I feel sure it saved my life."—S. W. KIRBY, St. J., Jan. 4, 1853. Fort Madison, Iowa.

Write the Doctor at any time. Ad. dress, Dr. J. C. AYER, Lowell, Mass.